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CHRISTIAN MONITOR

JANUARY 1927

OUR GREETING OF CHEER

THE NEW YEAR MOTTO

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet,
I asked and paused; He answered soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried;
And ere the question into silence died
The answer came, "Nay; but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer softly fell:
"Yes; this one thing, all other things above:
God's will to love."

A HAPPY NEW YEAR

SELECT READING

LOUELLA TURNS A NEW LEAF

A New Year's Story

The story for Select Reading revolves around a good "Mennonite Heritage." We have reference to the matter of "Home Life." This heritage can be lost; some of it has slipped from us already. The luring call of the business and educational world has made some lose sight of the grandeur and glory of being a "home maker." If life takes you from home in other vocations don't forget the primal glory of woman. Her citadel is the home.—Editor.

Louella Payne gave a sharp little twitch to the spread she was trying to cover her couch with, and then standing back, eyed it critically.

"Down at the heels, like everything else around this house," she muttered complainingly.

"Down at the heels is right, sis," interrupted the voice of her brother David who had entered the door unobserved by his sister and overheard the one-sided conversation.

"Won't you ever learn to knock before entering a lady's room, David Payne?" exclaimed Louella angrily. "Haven't I told you over and over not to come in my room without first knocking—I might have been—."

"Sure," laughed the boy, "you might have been any number of things—but you weren't—you were only spreading up your couch, and not—well, to be perfect y frank, I would add—not doing that very well."

"How dare you stand here and say such things to me," retort.d the girl, "when I'm giving up as much as I am to look a.ter it!"

"There, there sis," responded the boy earnestly. "I d dn't mean to be nasty—but somehow, this old house, dirty as it is, just sorto gets on my nerves, and sometimes I feel as if I'd like to leave it for good and never have to set eyes on my bedroom any more."

"You are as able to take care of your room as I am of mine," reminded the girl.

"And it looks about as well as yours, too," answered David, "but that's neither here nor there—what I really came in for is to ask you to sew a button on my shirt."

"Sew it on yourself," retorted Louella. "I'm not the flunky around here!"

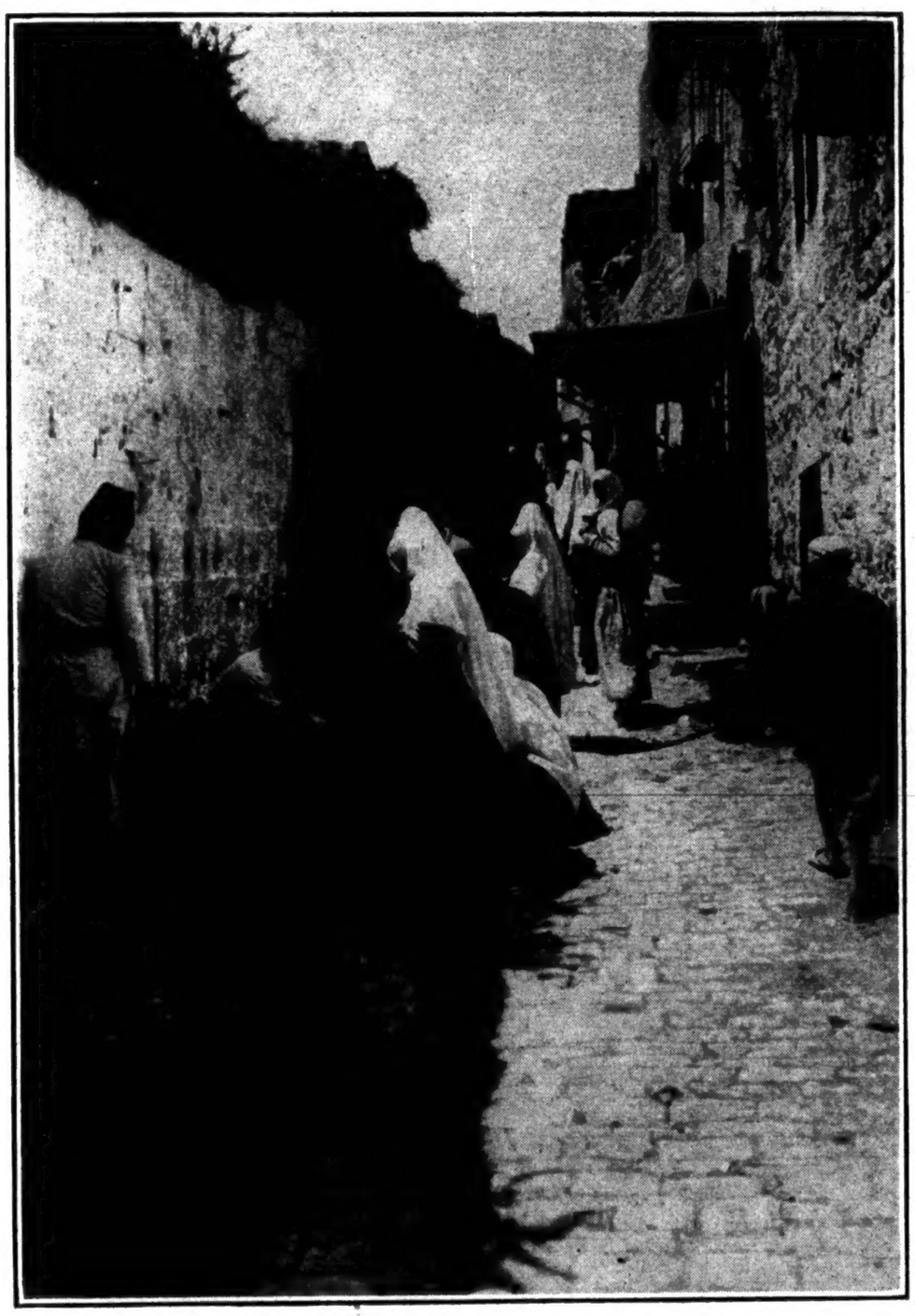
"Very well," answered David, and a moment later Louella heard him stamping his way down the stairs.

"There—" she chuckled, "I guess I settled him—the idea of his wanting me to sew his buttons on!"

"Please, sister," called the voice of Jennie from the doorway, "will you kindly stick a pin in the placket of my dress? It just won't stay fastened."

Louella gave the offender a hard look, and taking the pin, made the fastening tight, and Jennie with a glad little "Thank you," vanished from the room.

"Shucks!" muttered Louella as she turned back to the unkept room, "I can't stand this sort of thing any longer—I'm going out for a breath of fresh air."



The Neat and Narrow Streets of Bethlehem on Christmas Day (See page 12)

On her way down stairs she had to pass the front bedroom, occupied now by her mother who had been an invalid for more than six months.

"Louella," called the voice faintly, "come in a minute."

"Yes, mother," answered the girl as she entered the room, "what can I do for you?"

"Nothing particular for me, Louella," said the woman thoughtfully, "but there are so many things that need being done for the family."

"Yes," agreed Louella, "but the sensible thing for us to do is to get a housekeeper—somebody who doesn't mind sweeping and cleaning, sewing on buttons and planning meals."

"We might arrange that," answered mother softly, "but I was just hoping with the new year that you might turn over a new leaf and take my place in the home. You know New Year happens to be your birthday as well, and to-morrow you will be eighteen."

"Eighteen—but not a housekeeper," laughed Louella. "No, mumsy dear, I am not inclined towards homey things. I'm for business. My talent," continued the girl, "reaches out to people and things—not dust rags and dirty dishes."

"But a home, Louella, reasoned the mother, "to be a real homemaker is the greatest mission in life for a woman."

"Maybe so, mother," answered the girl, "but what about my position at Leed's? I'm in line right now for promotion, and believe me, I'll get it sooner or later; besides that, working down town isn't as bad on one's hands as house work, and it's necessary nowadays for a girl to have pretty hands."

"If that's the way you feel," answered the mother, "there is no use in prolonging our conversation, but my heart was so set on raising my girls for homemakers—and somehow, some way, with all the responsibilities resting on my shoulders now I can't believe I'll be able to stand up under the weight very long."

Louella could not bear to hear her mother talk like that; the house, as David said, was almost unbearable, but without mother in it—the thought sent Louella racing from the room and up the stairs, and not until she had the door of her own room locked fast behind her, did she pause for breath.

Crossing the room, she sank down on a dusty footstool before the big window and

(Continued on page 29)

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SPRINGS OF WATER

By Ruth Bender

Tamar was crying. Her world had gone wrong, and she knew with the finality of a nine-year-old philosophy that it would never come right again. So she sobbed softly, but through her tears she kept a close watch on her little brother perched on the donkey before her. He was only three. Tamar was so much older than he that she wondered if mother remembered the time when she was as small as Judah. Mother said she did and smiled at the child's insistence. Thinking of these things the little girl almost forgot her grief until a twinge in her cramped legs reminded her. She didn't want to ride the donkey. She much preferred to walk with her older brother Onan whose black head she could see ahead as he trudged beside his father. But there was Judah, too little to ride the donkey alone and too big for mother to carry. Mother, walking ahead of the donkey, her shoulders drooping with weariness, looked back with an encouraging smile to say, "Only a little farther, Tamar. Already the standard bearers have halted."

When the whole party halted a few minutes later, and Tamar's mother lifted little Judah from the donkey she said kindly, "A little daughter such as mine is of more value than a fruitful hill."

"And springs of clear water?" asked Tamar, the tears coming back.

For that was the cause of her childish sorrow. They had turned their backs on that beautiful country towards which they had been journeying for so long. Only a few days ago the twelve men whom Moses had sent to spy out the land had returned with grapes and pomegranates and wonderful stories. Tamar had sat on her father's knee and listened eagerly as he told mother all about the hills and valleys through which he had gone.

"I will live at Hebron," she had announced unexpectedly.

"And why do you choose Hebron, little one?" asked her father, amused.

"For the springs of clear water," answered the child. "Perhaps we shall not always have Moses to smite the rock for us when we are thirsty and sick with fever."

For when they had camped at Rephidim Tamar had lain under the shadow of the tent burning with fever, and begging for water which none could give her. She never forgot the sight of the great Leader as he stood by the huge rock in the sunlight with upraised rod; nor did she forget the blessed relief to her tortured little body when Onan came running with a goatskin filled with clear, cool water which had gushed from the rock at the stroke of the rod, and her mother had given her to drink, and bathed her hot face and limbs until she fell asleep, to awake in the morning with the throbbing fever gone. Ever since that time the chief thing in the little girl's conception of the Promised Land was that it would be a place of springs of water, clear and abundant.

And now they had turned their backs to that Land, and were going out again into the wilderness; away from the city of palm trees into the bare, rugged hills; away from valleys of rich, green grass where their sheep could fatten to the sparse, brown herbs of the rough ravines; away from the land of luscious fruits to where none of these things grew; away from the hill with springs of clear water to where the few waterholes were muddy and shallow. At the thought Tamar's throat was suddenly parched—or perhaps it was the lump that stuck in it. She ran to the tent for a drink, and watched shifting impatiently from one foot to another, while her mother carefully measured out a small cupful. In her haste to wash down that persistent lump she grasped the cup too hastily, and spilled half of the water on the ground. Her mother cautioned her quickly, holding up the half empty goatskin bottle. Tamar stamped her little foot.

"I want to go to Canaan! There is water!" she cried.

The sad voice of Caleb, her father, answered her from the doorway, "Yes, my child, had we but heeded the Lord we might now be camped at Hebron by the springs of water. But the people feared the Anakim, as if Jehovah were not stronger than they. And now we must wander many years in this wilderness before we see that fair land again."

He sighed heavily, then hearing his wife echo the sigh he said cheerfully, "But, fear not Rebekah. He has promised that I and Joshua, the son of Nun of the tribe of Judah, shall return to dwell in the promised land. Tamar shall live in Hebron and have springs of clear water."

The child ran out into the evening dusk to find her brother Onan and tell him of their father's promise.

"Then I shall build a house beside the spring," she planned eagerly. "And I shall live there always and always no matter what happens."

The children were seated on a low bluff overlooking the busy camp below. It was a familiar sight to them, this orderly array of white tents about the tabernacle. The posts of the outer court still glinted in the fading light, and above it hung a tall pillar of cloud, with undulating surface, white on the rounded crests, and gray in the soft hollows. Beyond lay bare, bleak hills, melting into the shadows of coming night. Tamar caught Onan's hand.

"I want to go to the Promised Land," she sobbed. "I don't want to go out there again. Do you believe Jehovah will bring us back like father said?"

Onan pointed to the tabernacle. "Look, Tamar," he said, "how can you doubt?"

For the pillar of cloud was lighting like a great taper as the stars came out; now the hollows glowed softly roseate, deepening and brightening from base to crown, until at the very top scarlet and yellow flames reached up like immense candles. The lovely glow fell like a gentle benediction over the roof of the tabernacle and over the out-spread camp. And in the doorway of each tent, where the people were cooking the evening meal, was a little fire, like a faint, reverent echo of the great Fire.

"The glory of the Lord," whispered Tamar. "He will do as He has promised. There is mother in the tent door looking for us. Let us go."

In the morning Tamar was out very early with her little basket to gather manna. As she gathered busily she chatted with the little boy working beside her whose features betrayed the Egyptian blood in his veins.

"When we go back to Canaan," she confided, "I shall live at Hebron."

"You will never see Canaan," said the lad sullenly, "Your Jehovah can do nothing." He lowered his voice confidentially, "I'll tell you, Tamar. My mother knows a god in Egypt that could smash those big giants like this"—he crushed a piece

of manna in his fingers—"if we had kept that calf of gold that we had at Sinai we would never have any more trouble. It is your fault that we cannot go into the Promised Land. You would not worship the sacred calf—you people."

Tamar glanced over her shoulder at the cloudy Pillar as if expecting the Presence there to denounce the small idolater. But there was no sign, so she, herself, flew upon her young neighbor.

"And did that calf, then, taste so good when Moses strewed it on the water that you would have more of it to drink? If you and your people had only drowned in the Red Sea we would be in Canaan now. It was your father who feared the giants in Hebron. Your father may be a grasshopper, but mine is not. I wish you had all drowned in the Sea."

Her father's hand on her shoulder stopped her indignant tirade, and at his bidding she went off with her basket of manna. After she had gone Caleb spoke reprovingly to the frightened, defiant, little boy, "Ah, little Abraham. Thy name only belongs to Israel. Thy heart as well as thy face is Egyptian."

The years passed; and out in the rugged wilderness Tamar grew to womanhood. As she grew older she and her mother often talked of the Promised Land which they still hoped to see when the time of probation should be complete. But that time was only half-gone when they laid the patient Rebekah in a shallow grave by the roadside. Caleb, standing with bowed head, thought sorrowfully of the delights of the Promised Land. And back in the tent, Tamar wept over the tiny baby sister who had come to take up the tiresome journey in her mother's stead. They named her Achsah, and Tamar was mother and sister to the baby, as well as to young Judah. Onan, by this time, was married.

As the child grew it was Tamar's delight to take her on her lap and tell her stories of Egypt, the Red Sea, the serpents, and the long, long journey through the wilderness. But the stories that Achsah loved best were stories of Canaan, of the grapes and pomegranates, and most of all of the springs of clear water. She knew of nothing but the barren wilderness where she had been born, and these tales were to her too wonderful to be true. Over and over she would ask Tamar or her father to describe the place where springs of pure, clear water flowed in endless abundance. And Achsah said, as Tamar had, "When we reach Canaan, I shall live at Hebron."

Othniel, Achsah's cousin and constant playmate, was no less interested in the stories of Canaan. Often he came to Caleb's tent to sit beside Tamar and beg for stories of the Promised Land. Then he and Achsah would go out into the twilight to watch the Cloud lighting up like a great taper, and wonder how soon it would lead them back.

Tamar had almost forgotten her childish dreams of the Promised Land, but in Achsah these visions lived again, and grew with the child. Often she startled her sister by her sudden, unexpected questions and quaint ideas. Tamar, remembering her own dreams, used to smile in quiet understanding.

In the morning as Achsah and Othniel were gathering manna they would often talk of Canaan.

"I shall build a house by a spring of clear water," Achsah planned eagerly as her sister had done years before. "And there I shall live with Tamar and we shall eat grapes and pomegranates."

"But you shall live with me, Achsah, and not with Tamar," Othniel amended her plans, "For then you will marry me."

"I shall not," Achsah was none the less emphatic in her opinion because she could give no satisfactory reason for it.

"But you must," her young lover urged. "You cannot build a house alone. And what if the Egyptians should come?"

"They cannot. They were drowned in the Red Sea," but Achsah faltered a little.

"Well, but there are the giants," insisted Othniel.

Achsah ended the argument by picking up her basket and running back to her sister.

With her growing maidenhood she shyly withdrew herself more and more from her playmate. So she never knew that he spent many evenings watching, not the glory on the tabernacle, as they once had done together but the light in her tent.

At last the time came when the wandering tribes returned to the Promised Land. The morning that the manna ceased was a time of great rejoicing, for the people knew by that sign that their wanderings were over. Tamar and Achsah followed with the others in the wake of their victorious armies, across the Jordan, and into the city of palm trees.

Othniel had come again and again to win Achsah's favor, and met nothing but pride and coldness. Tamar had gently reproved her sister, but the girl only said proudly, "I will not have an untried youth. My husband must be brave and strong." So he came no more.

One day Caleb came to them and said, "Achsah, do you see the city of Debir on yonder hill? I have promised my daughter to him who wins it for me."

After he had gone Tamar said, "Now you shall have a strong, brave warrior for your husband."

But Achsah burst into bitter tears. "I do not want a warrior, a stern, old man who will love me only as he loves his beasts of burden. I want a young man, one to whom I can be a companion."

Her sister answered sadly, "You want Othniel. Did you not know that earlier?"

Day after day the two sisters watched the battle of Debir. Achsah almost wished her father's defeat. She tried once to send a message to Othniel, but he could not be found. Finally there came a runner, breathless and panting out his good news, "Debir is taken!"

Tamar, in pity, refrained from reminding her little sister that she had told her father she wanted a brave warrior for a husband. And Achsah, knowing well her father's kind heart, refrained from troubling him about the promise he dare not break. He had given his word that she should be the prize, thinking to please her. But she could not understand why he told her nothing of her bridegroom, only bidding her to prepare to go to him. So she obeyed. But when she stood arrayed in her bridal robes, she whispered to her sister, "Why did he not come to bid me farewell?" And Tamar did not ask, "Who?"

Her veils still closely wrapped about her, the young bride stepped across the threshold of her new home. Reluctantly she lifted the veil from her face and stood a moment with downcast eyes, lovely in her sweet shyness. Then she looked up into the eager face of Othniel.

"Forgive me, Beloved, for my deception," he begged her. "But you were so cold to me; I feared if you knew who was fighting for your hand you would reject him. So I begged your father to say nothing."

"Will you grant me one favor?" asked Achsah.

"Most gladly."

"Let us build a house by the springs of clear water."

Othniel laughed. "Your father will gladly grant you the field of springs if you but ask him."

So on the morrow they made the brief journey back to Caleb's house.

"And she lighted down from off her ass; and Caleb said unto her, What wouldst thou? And she said, Give me a blessing; for that thou hast set me in the lands of the South, give me also springs of water. And he gave her the upper springs and the nether springs." Judges 1:8-15.

Hesston, Kans.

"CHECK UP" ON YOURSELF

A New Year Necessity

A keen-eyed, alert youngster of twelve or thereabouts stepped into a shop, and in a brisk, business-like way said to the proprietor, "Please, may I use your phone, sir?"

"Help yourself, son; it's just over there by that desk."

A customer who liked boys took notice of the active little chap, and became the interested listener to a one-sided telephone conversation.

"Hello! Give me Central 7641."

"Is this Central 7641?"

"Is this Mr. Jones?"

"Would you like to hire a boy to run errands for you?"

"Oh, well, maybe you'd like to change."

"Well, can he do all your work? Don't you want to hire another errand boy?"

"Don't need another boy, you say?"

"Well, good-by."

As the little fellow hung up the receiver, the big-hearted customer, hoping to cheer up the plucky little man in his quest for a job, said, "Well, son, don't give up. You'll get a job somewhere, I'm sure. Stick to it. Somebody will be wanting just such an errand boy as you would make."

"Oh, I don't want a job; I've got one. You see, I'm Mr. Jones' errand boy. I was just checking up on myself."

A unique and effective way the little fellow devised for discovering his worth from the angle of his employer. What do others think of me, anyhow?

"O wad some power the giftie gie us
To see oursel's as ithers see us!"

If we could just stand and watch ourselves go by sometimes, we might see something.

But whether we see or are blind to the defects in our own character, there is One who sees. On His great checking-up day we stand or fall.

"Check up on myself"—that's what I must do, and do now, if I am to pass the final examination.

An evangelist had some cards printed, one side of which read: "What Must I Do to Be Saved?" Underneath were such statements as:

"Look unto Me, and be ye saved."

"Come unto Me, all ye that labor."

"Not willing that any should perish."

"Why will ye die, O house of Israel?"

"The Spirit and the bride say, Come."

On the reverse side was the question, "What Must I Do to Be Lost?"

Underneath was the one word,

"Nothing."

And it's true. We need do nothing to be lost; for we're lost anyway.

In view of what failure will cost and of what success will bring, isn't it worth while to "check up" on yourself? Just ring up central, and ask your Employer His opinion of your character and service.

What is that He says, "Search the Scriptures." "Study to show thyself approved unto God."

When? How often? How long? How much time, on an average, do you spend each day with God's Word? Do you take a reasonable meal of spiritual food every day?

And what is this other word you hear? "Ask, and ye shall receive." "Ye ask, and receive not, because ye ask amiss." "Pray without ceasing."

How do you "check up" on the prayer score card? You have the privilege of making your own appointments. "Enter into thy closet, and when thou hast shut thy door, pray." How often do you call up heaven? Is communion a joy? The absence of joy in prayer is an alarming symptom. Is some sin having the right of way in the life? "If I regard iniquity in my heart, the Lord will not hear me." But, "if we ask anything according to His will, He heareth us." Do you receive definite answers to your prayers? If so, you have learned how to make the connection with the great dynamo of power above. If not, why not? Check up!

And still the inventory proceeds. From the other end of the line comes the word: "In the morning sow thy seed." "Cast thy bread upon the waters." "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Inasmuch! How much is included in that word! Have you brightened the world with a smile? Do you live in a "house by the side of the road?" and are you "a friend to man?" Do you speak a kind word to the child you meet, even though his hair is wiry and his face unclean? Do the dogs you meet smile out of their expressive eyes? Did you drop a fresh rose in some one's pathway today instead of letting it wither while waiting to place it upon his grave? Do you try to be a star in some one's sky? Do you keep your sunshine factory working overtime?

Ask yourself these questions:

1. Does my life please God?
2. Do I enjoy my Christian life?
3. Do I cherish in my heart a feeling of dislike or hatred for any one?
4. Am I studying my Bible daily?
5. How much time do I spend in secret prayer?
6. Have I ever won a soul to Christ?
7. Have I ever had a direct answer to prayer?
8. Do I estimate the things of time and eternity at their real value?
9. Am I praying and working for any one's salvation?
10. Is there anything I cannot give up for Christ?
11. Where am I making my greatest mistake?
12. How does my life look to those who are not Christians?
13. Do I place anything before my religious duties?
14. Am I honest with the Lord's money?
15. Have I neglected any known duty?
16. Is the world better or worse for my living in it?
17. Am I doing anything that I would condemn in others?
18. Have I a clear conception of my place in the Lord's work?
19. What am I doing to hasten the coming of Jesus?
20. Am I doing as Christ would do in my place? —The Youth's Instructor.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

ONE YEAR TO LIVE

Mary Davis Reed, Hagerstown, was awarded second prize of $25 in a contest which was conducted by the Baltimore Evening Sun. She received the prize for the following answer to the question, "What would you do if you had only one more year to live?"

"If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten earth a little while;
One year to sing my Maker's praise;
One year to fill with work my days;
One year to strive for a reward
When I should stand before my Lord,
I think that I would spend each day,
In just the very self-same way
That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.
So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow-creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's ends."

—Literary Digest.

EVOLUTION

This evolution racket got
Under our skin enough to
Tempt us into doing some
Experimentin' of our own.

We started by slippin' a
Dollar bill into our left
Hind trouser pocket. Left
It there for two weeks—
Thinkin' maybe it would be
A five when we again reached
For it. But no such luck. It
Evolved out! The wife got it!

Put our old shoes out on the
Back porch—hopin' some
Mysterious power might make
A new pair out of them by
Morning. Bright and early
Next day we rushed thither.
Nope. Same run-down heels and
Holes in the soles. Again—
No Progress.

Pushed a worm on a hook and
Shoved it into the water of
A nearby river—hopin' it
Would evolute into a fish.
All the evolution we got
Was an o'd piece of stove
Pipe. 'Twas tough!

Sent our dirty shirt to the
Laundry—hopin' to see it
Evolute into a nice new one.
We got back half as much as
We sent. Maybe, that was
Reverse Evolution?

Took our last year's hat over
To be cleaned—hopin' it would
Evolute into saving us the
Price of a new one. When it
Came back, it didn't fit.
It shrunk. More—
Reverse Evolution?

Deposited ten dollars in the
Bank—hopin' to see it
Evolute into a fortune. To-day
We got a bill for coal.
Good-bye—fortune!—Sel.

CHRISTIAN MONITOR PULPIT

WORKERS TOGETHER WITH GOD

By N. E. Miller

Amid the everchanging series of human events there is a divine program which has been planned in heaven and which no power in earth or hell can change.

Things Outstanding in God's Program

Evidently the most outstanding purpose in God's program is the salvation of man. God has used many varied means of man's deliverance from human depravity, sin, earth's destruction and everlasting torment. Among other things outstanding in the divine program are: The Jewish nation, the earthly life of our Savior, the revealed Word, the Christian Church, and God's plan of divine and human cooperation.

The Carrying out of God's Program

God has used and is using varied means and individuals in the carrying out of His program. He furthered His program by means of prosperity and calmness, peace and war, abundance and famine, honor and reproach, power and captivity, wisdom and folly, wealth and poverty, etc. He used great men and humble peasants, fathers, mothers, youths, children and babes, pious worshipers and heathen idolaters, the captive Syrian maid, the chief butler who first forgot Joseph for a season and then at the right time remembered him, the lad with the loaves and fishes, the child in the midst with Christ, kings of Assyria, Chaldea, and Egypt, etc.

Humanity in Relation to God's Program

There are two ways in which God uses men and women to promote His purposes. First by His overruling wisdom and power. In this way the Lord turns to His account activities of wicked people as in the case of Joseph's brethren. Of this experience Joseph said: "Ye thought evil against me but God meant it unto good." Other things that serve a purpose in God's program are: Israel's captivity, Christ's betrayal and crucifixion, the persecution of the early church, etc., even the sin of Ananias and Sapphira, giving occasion to the judgment of God upon them, served to the purifying of the church for "fear came upon all the church" and "of the rest durst no man join himself to them: but the people magnified them and believers were the more added to the Lord," following the judgment and the "signs and wonders wrought among the people."

Those who have a place in God's program in this way do not thereby become one of God's family, neither can they claim rewards for the part their actions have had.

Second, the Lord has a class of colaborers in the carrying out of His program. They are the ones who yield willing, consecrated service and who are in sympathy, and their lives in harmony with the program.

Every Believer to Have a Part

The one who comes to Christ enlists in His service and the Lord is such a master workman that He can use the humblest and most insignificant. We may be very poor tools but in the hands of the Lord we can be used mightily in the furtherance of His plans. The Lord can use those who from an earthly viewpoint are "weak," "base," "foolish," and "despised."

There are clauses of Scripture that give this conception of the Lord's plan: "To every man his work;" "Others standing idle in the marketplace, and He said unto them, Go ye also into the vineyard;" "Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit: and they shall prophesy;" "The selfsame Spirit, dividing to every man;" "Those members of the body which seem to be more feeble are necessary." Sometimes most important service in the Lord's plan may be wrought in an unnoticed way by a seemingly very insignificant servant of the Lord. If we are in the plan of God we may rest content though our work be unseen by human eyes. The working body of believers is likened to the human body. The hand and the eye are prominent and honored in the body, the epiglottis is unseen, scarcely thought of, or mentioned, yet it is more essential to the body than either eye or hand. There are those who are willing to labor in a popular way when evident success follows their efforts, there are others of deep consecration whom the Lord finds willing to be used in unnoticed ways and in unhonored positions. There are individuals who can, like John the Baptist, rejoice in what seems to the world as failure, when it is in reality in the plan and program of God.

A Definite Place for Each

The building of the ark was specifically assigned to Noah. Abraham was especially selected to be the ancestor of the favored nation. The Lord was insistent that Jonah should be the one to preach in Nineveh. David was chosen from among his brethren to be Israel's king. Moses was commissioned to a special task. Paul was "a chosen vessel" for a special work. In the parable, a specific number of talents was given to each one. Paul writes, "Now ye are the body of Christ and members in particular."

God Exercises Wisdom in Placing Workers

The wisdom of God in preferring Moses to Aaron as a leader for His people was manifested when after a brief absence, Moses found the people engaged in idol worship. The girl Miriam had a place in the divine program. It is likely an older one would have caused the king's daughter to be suspicious or to resent the question, "Shall I go and call thee a nurse of the Hebrew women?" The boy Samuel was in position to bring a message of rebuke to Eli when some older one would probably have aroused his anger. The favored woman selected to be the mother of the Savior was one of modest reserve of whom it was said that she "kept these sayings and pondered them in her heart." Christ gave the "keys of the kingdom" to Peter; his characteristics were suited to such a commission. Christ gave to John the Patmos experience and revelation; he was well fitted to listen to the record of the wonderful revelation.

It is the Lord's work through the Spirit and the Church to designate our sphere and place of service.

Helps in Finding our Place in God's Program

The question, what is to be my sphere and place of service? comes to many earnest young people. We want to know what lies before us and what is the path of service we are to follow. There would seem to be some satisfaction in knowing just what tasks are awaiting us. Shall I look forward to serving as missionary, teacher, editor, evangelist? or what is to be my field of service? Much as we may desire a clear vision of the future (what shall be ten years hence?) the declaration of Scripture still stands, "We walk by faith, not by sight." Unless the Lord leads us to make special preparation along some special line our preparation may be along a decidedly different line than our future service. The vision of our own heart may be very unlike the vision the Lord may give us in due time. When God reveals the path of service to us, it may be that we will exclaim in the words of Naaman, "Behold, I thought." There are examples of this nature recorded in the Word. We observe them in other lives and perhaps have experienced them ourselves.

Perhaps the majority of the most useful men in the Church find themselves in spheres or places different from what they had mapped out for themselves. A reversing of our plans may be a good evidence of God's hand in our lives.

It is however worthwhile to be concerned that we are in the place where God would have us be. While the Lord in His wisdom may not reveal to us the distant nor even the near future, there are some factors that are helpful to us in finding our particular place in God's program.

Familiarity with the Program

One of the things helpful is to be familiar with God's program, to have a clear conception of it, to be submissive to it and to be content in it.

It is possible for talented and capable people to largely waste their lives because they do not have a true conception of God's plans. It is important to have an understanding of God's dealings with the patriarchs, with Israel and especially to have a true conception of what His purpose is to accomplish through the Church during the present age. Without this understanding we may spend time, energy and talents in useless effort or even endeavor to promote causes that are directly opposite to God's plans. It is a hopeless task to endeavor to abolish all wars and bring about a universal peace and righteousness during the present age. We are not sent to reform and perfect the world but to call souls out of the world. As followers of the Master we cannot hope to accomplish what is not in line with the instructions He gave us. Shall we attempt what He neither attempted nor presented as a task for us? At a time when in His concern and prayer He looked into the future He prayed thus: "I pray not for the world, but for them which thou hast given me." James and Peter referred to God's plan for the Gentiles in this way: "God at the first did visit the Gentiles, to take out of them a people for his name." In Peter's message at Pentecost we find this clause: "Save yourselves from this untoward generation." Paul's messages to Timothy do not hold forth the hope of a righteous world, neither does the revelation of Christ to John on Patmos. What folly to undertake in the name of the Master things which He told us will not be accomplished before His return! What folly to polish sin and worldliness, thus making them more appealing and deceptive, sending souls to hell in delusion! What folly to take one's place with the worldly when the Master's standard for us is: "I have chosen you out of the world." How serious to ease the conscience of those whose lives are out of line with God's revealed will, when it is the work of the Spirit to "reprove the world of sin, and of righteousness, and of judgment." God has given His Word an authoritative place. Do we place modern thought superior to it? One of the requirements for railway service is familiarity with the program for safety and efficiency. A single error may mean the loss of many lives. Shall we be less careful concerning a service that has to do with human souls? It is important in the Lord's service to know what switches to open or to close, when to apply the brakes and when to open the throttle, when to "give the block" and to notice whether the signal is one of "safety" or "danger ahead." If not familiar with the Lord's regulations and signals we may open the throttle when we should apply the brakes, or vice versa. We may open switches to the wreckage of human souls, congregations, or denominations.

Moses was disappointed in his first attempt at service. He had proceeded before becoming familiar with God's program. One of the pathetic accounts is that of Uzzah evidently concerned and sincere in his effort to save the ark of God. He lost his place in the sacred procession, having failed to be in line with God's instructions. King Uzziah lost the place he occupied because he disregarded the divine regulation. Peter's life was changed as he through the Spirit received power and a true understanding of God's plan. Paul's activities were changed in a marked way when he realized that God's program for man was salvation through Christ.

John the Baptist was sustained in spirit, even exulting at seeming defeat for he understood that it was in harmony with God's program.

Simon, the sorcerer, failed in gaining a favored place in the program; he had a wrong conception of the divine plan. It was said to him: "Because thou hast thought that the gifts of God may be purchased with money. Thou hast neither part nor lot in this matter."

Fellowship with the Author of the Program

"The secret of the Lord is with them that fear him, and he will show them his covenant." Christ said: "He that abideth in me, and I in him, the same bringeth forth much fruit."

After receiving an affirmative answer each time to the thrice repeated question. "Lovest thou me?" Christ commissioned Peter to a place in His service. Enoch was given a special place in the program; "he had walked with God." Great men of Bible times have been in fellowship with the Lord. Enoch "pleased God." Noah "found grace in the eyes of the Lord." Abraham was "called the friend of God." David said, "By my God I have leaped over a wall." Useful men to-day who have a large place in God's service are in fellowship with the Lord for "the race is not to the swift, nor the battle to the strong." "Not by might, nor by power, but by my spirit, saith the Lord."

Unity and Fellowship with those Engaged in Carrying out the Program

Korah and his followers lost their place in the program because they set themselves against Moses and Aaron. Miriam temporarily lost her place because she, together with Aaron, murmured against Moses. Because of Aaron and Hur, who sustained the arms of Moses, Israel gained the victory through the power of God. It is a beautiful example of fellowshiping with and supporting those who are engaged in carrying out God's program. We are not likely to find a favored place in God's program so long as we cannot drop harmoniously into the ranks of those in the Lord's service.

God's Methods of Calling Workers

Our place of service is incidental, a result rather than something to be sought in itself, but it is important that we are in the place where God wants us. One of the things helpful in the solution of this problem is a study of God's method of calling workers. Probably the most outstanding example is that of Paul. There were three agencies that operated in the experiences of Paul until he was fully in the place of service designed for him by the Lord. These were:

I. The Lord Himself in the following ways:

1. The Lord convicted him,—"It is hard for thee to kick against the pricks."

2. The Lord planned his place,—"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

3. The Lord revealed Paul's sphere of service to Ananias,—we are not told that he revealed it to Paul himself.

II. The Holy Spirit had a part in Paul's future work: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." "So they, being forth by the Holy Ghost."

III. Human instrumentality had a part in assigning Paul to his work.

1. Ananias receiving him as "Brother Saul."

2. Introduced to the apostles by Barnabas.

3 Extended the "right hand of fellowship" by Peter, James, and John.

4. Taken as an associate worker by Barnabas.

5. Paul's future position revealed to prophets and teachers of Antioch.

6. Sent forth by prophets and teachers of Antioch.

From these accounts we glean that the Lord may not reveal at once to the individual himself what shall be his future particular sphere or place of service. Paul's question, "Lord what wilt thou have me to do?" was probably not fully answered to Paul until some years later. Also the conviction as to one's sphere of service will probably be given to others rather than to the individuals themselves. Paul is mentioned in the list of those named to whom the Holy Ghost said, "Separate Barnabas and Saul."

Having the Scriptural Qualifications

The Word gives some qualifications for special service that largely apply in a general way.

1. "A good report."

Timothy was well reported of by the brethren of his home community It was probably one of the things that caused Paul to take him as an associate worker. If one's neighbors do not believe in the Christianity of one's daily life, it is at least

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EDITORIALS

With the New Year Facing the Haunting Past, the Urgent Present, the Uncertain Future

Every life has something to do with the past, the present, and the future. With some folks the skeletons in the closet of the past seem the source of constant annoyance and they allow them to impede all progress and success. With others the urgent and pressing present seems to bring their main stock of troubles. Still another class are always looking into the future, a future of uncertainty, which they face with fear and trembling. Many times the combined force of the three viewpoints has driven men to desperation and suicide. It is a source of satisfaction and comfort to know that the Lord has given us an account in the New Testament of a mighty man of God, who was victorious in the triune directions of his life. This man is the Apostle Paul, and the record of it is found in the third chapter of Philippians. This may help us to make the oncoming year a larger success if it pleases the Almighty to enable us to reach 1927.

There the Apostle gave us a peep into his innermost being, a look into the chambers of his secret life, an interview with himself personally. In this interview we can see the "Formula of Success." His viewpoint was Retrospective, Circumspective, and Prospective. Concerning the past he says, "Forgetting the things which are behind." This calls for a good "forgettery." Did the Apostle just simply forget the past, sort of curtain the thing off into a dark corner? No. He confessed his sins that lay in the background, and trusted the mercy of God through Jesus Christ to cancel the whole guilt. After this he said "Good-bye" to the past. He heard the voice of mercy in his soul, when his sins were remitted for Jesus' sake. He could not forget it, so he turned the sheet over to the hands of Him whose hands were nail-pierced, and found its pages returned white as snow through the cleansing blood. Thank God there is a place for the past.

Then there was the present, the Circumspective. He erased the big "I," and said, "It is no more I that live, but Christ liveth in me." This is the secret of victory. Then he counted all things as loss to win Christ. He called this his great acquisition, the goal of his ambitions. All other attainments faded away like the stars of the morning. Money, fame, property, these all took the back seat in this illustrious life.

Then he was honest; he confessed his short-comings, "not that I have already attained." He knew he was complete in Christ, by a judicial act of God, but in his experience he knew that he was not yet completed. He knew that he was perfect in Christ, but that he still was not yet perfected. The aspiration of his great soul, was to travel toward the fullness of the stature of the life of Jesus Christ. This discontented present state was the dynamo of his life. He declared war on his present state, he curtained the past, and ran from the present. In this state of blessed discontent, he followed a compelling vision. This brings us to the Prospective, or the things future.

"This one thing I do," this was his motto. Some people frame their mottoes; Paul kept his. "Reaching forth unto the things which are before." What things? **Immortality! To be like Christ!** With this goal which he kept in constant sight he was like a runner seeking to hit the tape which guarantees victory. He used the words of the racing stadium, "I press towards the mark." What mark? To be like Christ. David expressed it beautifully, "When I awake in His likeness, I shall be SATISFIED."

Then let us have the past put under the blood, and blessedly through our Savior forget it; with the present let us seek to live for Christ; and may the height of our ambition be some day to awake in His likeness. GOD GRANT IT FOR JESUS' SAKE. **HAPPY NEW YEAR.**

Caution Against Wild Oratorial Guesswork

Great damage is possible when a public speaker, and especially a preacher of the Gospel gets all wound-up with his theme, and makes some wild guesses under the extreme excitement of an address or sermon. In moments of oratory an otherwise honest man is prone to say things that are not true, which in saner moments he would not say. This we call oratorial guesswork. This needs extreme caution, since it may hinder the power and influence of the speaker. Many thinking people will doubt all that he may say in the way of figures and statistics. We have in mind a recent statement of an unwise "Fundamentalist," when he said, that 90 per cent of all the 8000 missionaries were Modernists. This is a radical statement of a condition that is not true. This statement has been proved false, and under no circumstances can be proved true. Under the China Inland Mission and the Christian Missionary Alliance there are 1300 missionaries, and there is every evidence that no Modernists can long survive under the jurisdiction of those Boards. Then there are Mennonite bodies, whom we know personally whose missionaries are no Modernists. Then there are others whom we have met personally who under no circumstances are Modernists. Then we have read some of the writings of many missionaries from China. We have the testimony of some of the soundest men, who would substantiate what is written who have traveled over the territory of Chinese Missions. What is true, is the sad fact that Modernism has made

terrific inroads into the Chinese Missions. That is another matter. And we need to be on guard for we are certain that Modernism is a treacherous system of unbelief, and lacks the conscience to be honest. It will live from the support of good orthodox supporters who lie like Ananias to cover up its tracks. We know all this, but let us be truthful. Let us be accurate.

We have known some ministers in the Mennonite Church, who have seen error in one section, and in another community have spoken as though all the people in that section were guilty of the same practices. At least this is the impression that was left.

Several years ago a minister from one of the eastern states traveled to the western coast and saw some Mennonites wearing hats instead of bonnets. The impression he left to the sorrow of some churches was, that in the West they were fast turning to wearing hats. Now this impression was not true as to facts in the case. When 90 per cent of the women are loyal it does not say that they are turning to hats for head-gear. Every former age had some that were not loyal, and left the Church on account of disloyalty.

Besides all this, we believe that it is not wise to seek to find all the sins, errors and follies of every community and broadcast them from "Dan to Beersheba." Preaching the Gospel is the Lord's commission to the Church. When it comes to preaching against sin, let it be the sins of those in the pews before us, instead of the absent ones. Preaching about the Jews when the Gentiles are in the seats is folly, preaching to the Gentiles when the Gentiles are in the seats is the proper order. It is possible to suggest sin to people, it is possible to create disloyalty by talking about it, it is possible to weaken the cause by wrong statistics. Too often in the minds of the weak, when 90 percent have gone wrong, they think "what's the use, we might just as well go with the crowd." If it is true that 90 per cent have gone wrong in any form of sin and error, then hit the sin with the deadly aim of a good shot, leave the statistics to the Almighty, He has it figured out properly. Random firing is fraught with danger. Methinks of Elijah taking a fling at statistics, when he said, "I only am left." He missed the "bull's eye" by 7000.

When things go wrong let us preach the Gospel with all the power that God gives us, preach against sin in every form, contend earnestly for the faith, and with every sign of breakdown and apostasy still believe our Lord when he said, "THE GATES OF HELL SHALL NOT PREVAIL AGAINST HER." (THE CHURCH OF THE FIRST BORN).

When it comes to "minding one's own business," the Church ought to mind her business, and the State ought to mind its business. This done you would not find so many professed Christians in reform work, nor the Government getting so spineless in relation to crime. If Christians would stay out of office, there would be more force to Government, and more grace to save men through the Church.

William Jennings Bryan is dead, but God and Genesis are very much alive.

The School of Hard Knocks

"A man learns little from victory, and much from defeat." This wise proverb comes to us from across the waters of the Pacific. But on either side of the ocean it has a measure of truth in itself worth pondering. Our defeats make us think, make us humble, make us turn to God. "Our disappointments may be His appointments."

"Disappointments and failures are part of your education. If you always had whatever you wanted till you were middle aged, your first disappointment would crush you. If you always succeeded in everything you tried, till the same age, you would be an intolerable person, tremendously impressed by your own importance, and without sympathy for the unfortunate. Do not let yourself feel injured when you meet with disappointment, or fail in something you have undertaken, for these things are essential parts of your education."

A Statement

In the December Monitor there appeared an advertisement of the "Acme Farms," Gainesville, Florida, in which they offered to send a box of sweet Florida oranges, express paid, for $3.00. We accepted the advertisement in good faith, as many other publishers did, but soon afterward learned that no such business concern was located at Gainesville, and that the postmaster there had instructions to forward all mail for the Acme Farms to Atlanta, Georgia. Since then we have had a number of letters calling attention to investigations that had been made which revealed that the concern was guilty of a wholesale fraud. The U. S. Postal authorities made investigations which led to the arrest of D. W. Nichols, who is said to be one of the leaders in the fraudulent scheme.

We regret that we accepted this advertisement without investigation, and therefore wish to make amends by refunding the money for any losses sustained by our readers who answered the advertisement.

It is understood that we assume no responsibility for losses sustained in answering advertisements which appeared in other periodicals. Hence be sure to state that you sent the money in answer to the advertisement in the Christian Monitor.

"Never despise the old hoe, till you have tried out the new one." So they say in Africa. This is sound advice to us of the Twentieth Century who are so prone to try every new method and experiment. Lest we discard what we will find afterward to want, and that very badly, let us be slow to abandon tried methods which have stood us well for many centuries. To hold the young people for the Lord, in this age, the dance hall in the Church, or the movie on Sunday night in the church auditorium, will never take the place of the unfolding of the Eternal Word of Our God. Let us stay by the "old paths, and the good way."

Some men would find their wives a little sweeter if the pocket that used to contain some candy would not be used for "Duvak," Plain English, Tobacco.

CHRISTIAN LIFE

PRACTICAL NONRESISTANCE IN THE HOME AND CHURCH

By Martha Hartzler

This article has been placed in the New Year Issue for the express purpose of helping us begin the New Year in the Spirit of Jesus Christ. This calls for the final burial of all grudges, quarrels, fights, enmities, unpleasantries, and from the grave of these diabolical spirits may the Prince of Peace call into an existence in all of our hearts, churches, and communities the Spirit of nonresistance, the beginning of a new life that is Eternal at the beginning of the year of 1927.—Editor.

Nonresistance is a fundamental principle of the Gospel, taught and practiced by Christ Himself. There can be no real Christ life without the spirit of nonresistance.

A careful reading of the Scriptures and a prayerful searching after what Christ taught, and how He lived, shows us plainly that **His** life was a life of nonresistance, and why, should we not follow Him? Although He had all power in heaven and on earth, and by one word He could have destroyed all those who harmed Him, but instead, he prayed for His enemies. What a wonderful example for us as Christians to follow and show to the world that Christ life! One of His commands while here on earth was, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." This is impossible to do in our own strength, but only through the momentary help and guidance of Christ. The world does not manifest this attitude. Their methods are to return evil for evil, and to get even with the one who has harmed them. And must we not, as Christians, admit that we too often manifest this same attitude? Let us be watchful and prayerful, because the world is reading the **lives** of Christians to-day more than their Bibles; then how important it is for us to live a nonresistant life daily.

Nonresistance at Home

May we first look at this principle in the home. What kind of a home have we where nonresistance is taught and practiced? Is it a home where each person looks out only for himself, where there are quarrels and disputings, and evil is returned for evil? No! It is a home where peace and love reign and where patience and longsuffering are exercised. We can find no better example of this kind of a home than Peter gives us in his first Epistle, the third chapter, verses 8 and 9, "Finally, be ye all of one mind, having compassion one for another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." In a home where all are of one mind there can be no strife and contention. We may not see things alike, as often is the case with parents and children, but we who have Christian parents who have a deeper knowledge of the Bible than we, and who have gone through many trials and tribulations and have come out victorious, should we not respect, honor, and reverence them, and not resist them? We may in later life understand more fully, and be thankful for their admonitions and warnings. One of the greatest evils of this age is the disobedience of children to parents; but not only are they disobeying parents, but God also.

The love of God in our hearts, which will create a love for one another is the only thing that will bring peace, whether in the home, church, or community. If we have this spirit in our homes, we will have compassion and love for one another. We will also refrain from speaking evil of each other. The tongue is the most unruly member of the body. James says, "For every kind of beasts, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison" (Jas. 3:7, 8). How true this is! How much pain and sorrow can just a few unkind words cause in a home! Maybe they are words thoughtlessly said, but nevertheless, after they are said, they may make a wound which can never be healed. How much wiser it would be for us to think twice before we speak once! If we have love and peace in our hearts, we will want to do good to all men, and be a blessing to every one.

Nonresistance in the Church and Community

Now, if nonresistance is first taught and practiced in the home, it will also manifest itself in the church. If we can't get along in the home, how can we expect to get along in the church and community? There are not a few professing Christians in our churches who would never think of taking up arms of any kind to fight, but who are very freely using the tongue, which the Bible says is the most deadly weapon, in crippling and injuring and sometimes destroying their fellowmen, and even brethren and sisters in the church do it, and at the same time claim to stand for nonresistance. The world takes note of these things and we as a nonresistant people are losing our influence. Dare we contradict by our unruly tongues the principle which we have so extensively scattered abroad during the recent world war? Let us turn our eyes inward and see if we need not pass judgment upon ourselves, many times. Instead, we are backbiting and judging other brethren and sisters in the church.

The story is told of a mother who was watching an army of soldiers marching past her home. Her own son happened to be among them. While watching them she saw that her son was not in step with the rest of them. She remarked, "Why they're all out of step but my son!" But it happened that they were all in step but him. This is just the way many professing Christians are to-day. Everybody is wrong but them. This certainly is not a Christian spirit.

Nonresistance in the church binds all members together in the bonds of peace. There is no envy nor jealousy present. But I am afraid we are losing out in this to-day. What is the cause of so much friction in the churches all over the country? It is the lack of this nonresistant spirit. We need more forbearance, patience, and longsuffering with those who can not see things from the same angle as we do. However, there can be no compromise on plain teachings of the Bible. If we would all live out I Cor. 13 we would have a balm for all bitterness. Love would be the rule of each of our lives.

We hear much about faith which is necessary to our salvation. But the Word says, "Now abideth faith, hope, and charity, these three, but the greatest of these is charity." If we lack that characteristic in our life here among our fellowmen, there is no hope of acquiring it when we pass out of this life. It is an abiding quality of the Christian. How wonderful it would be to have this love in our hearts all the time! It would be a greater honor to God, blessing to the church, and to ourselves. If we as Christians can not get along with our fellowman in the

church what can we expect of the non-Christian? We are hindering the cause of Christ by this spirit of envy, hatred, jealousy, and prejudice which is too prevalent in our own church. We can not ask people to accept our Christ when we among ourselves are not living Christ nor lifting Him up by our lives as well as by our teachings. I John 4:20, 21 says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also."

We notice that nonresistance is our Savior's command, "But I say unto you, That ye resist not evil" (Matt. 5:39). It is just as important a command as many others mentioned in the Bible. When the peace of God reigns supreme in our hearts it gives us peaceable relations with our fellowmen.

Of all the teachers of peace, Christ stands at the head. When He came into the world as a babe He was called the Prince of Peace. Having accepted this peace let us fight the good fight of faith.

We see again that the teaching of the apostles is also in harmony with that of the Lord, Paul, in writing to the Romans says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath" (Rom. 12:19). To the contentious brethren at Corinth he wrote, "There is utterly a fault among you, because ye go to law with one another....Why do ye not suffer yourselves to be defrauded" (I Cor. 6:7)? To the Hebrews he writes, "Follow peace with all men, and holiness, without which no man can see the Lord" (Heb. 12:14).

We also know that the apostolic church was a nonresistant church. We get this from the testimonies of the apostles themselves. So if the apostolic church taught and practiced it, why should not we practice it too?

We can plainly see that the cause for this awful crime wave and the many divorces in the homes is the lack of the nonresistant spirit. When the homes lose this spirit what can we expect of the church, community, and nation? The home is the foundation of Christianity, and the teaching that we get there will never leave us no matter how deep into sin we may go.

It is true that peace has more glorious victories than were ever won by the sword. Peace means prosperity, whether applied to the home, church or nation? Why is it that the world is crying for universal peace? Because they have found out that it is the only thing that can keep a nation together. But this universal cry for peace is one of the outstanding signs of the last days, so let us be careful.

To be nonresistant also means that no matter what it is that brings persecution upon us, it will be borne in patience. It is very inconsistent with the teachings of Christ for those who claim to be nonresistant to take up arms and fight to kill, but do we realize that it is just as bad to hate our brother as it is to kill him? "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life in him" (I John 3:15).

Though nonresistance may mean loss and suffering, yet it will bring a blessing from God. We should be glad that we are counted worthy to suffer with Him as Paul expressed it when he was in prison. It also means cross-bearing and self-denial. We should manifest this spirit wherever we are—in school life, social or business life as well as in our church activities. By accepting Christ and going all the way with Him, we can do anything. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

A real and practiced spirit of nonresistance fits into all avenues of life, and works out in all the little details of life a spirit of love, good will, and peace toward all men.

West Liberty, Ohio.

"LEST WE FORGET"

The Christian Monitor stands upon the same doctrinal foundation as does the church organ, the Gospel Herald. However, because of the nature of the paper, and the limited space with only a monthly issue there must needs be a limited emphasis in this direction. To keep this constantly clear in the minds of our readers we have this time seen fit to title this article of thirty-four statements of Christian doctrine, "Lest We Forget." Read them over slowly, and say from the heart an honest, Yes. This article is the work of the General Conference of the Mennonite Church. May it be the faith of all its members.—Editor.

A Statement of Christian Doctrine

WE BELIEVE:

1. That the Bible is the Word of God; that is is divinely inspired, infallible, authentic, and authoritative; that without this direct revelation from God we would be in complete ignorance as to the nature of the creation and origin of the universe as well as the origin and eternal destiny of man. II Tim. 3:16; Heb. 4:12.

2. That there is one eternal, self-existent, omniscient, omnipotent, omnipresent, invisible, incomprehensible God, revealing Himself in three Persons—Father, Son, and Holy Ghost; three in one, one in three, co-existent from eternity to eternity. Psa. 90:2; Rom. 11:33; I Jno. 5:7.

3. That Jesus Christ is the Son of God; that He was and is now co-existent with the Father; that He was born of a virgin, partook of human nature but without the taint of sin; that He suffered and died on the cross, arose from the dead, and ascended into heaven; that alone through the shedding of His blood do we have atonement for sin and free access to the throne of grace. Jno. 1:1; 3:16; Matt. 1:20, 21; Col. 2:9.

4. That the Holy Ghost is the third person of the Godhead; that He was sent into the world by the Father and the Son; that He convicts the world of sin, of righteousness and of judgment; that He is the Comforter of saints and guides them into all truth. Jno. 15:26; 16:7-13.

5. That the Genesis account of the creation is true and authentic; that the modern theory of evolution which teaches a continuous natural development from the lowest to the highest forms of life is a direct contradiction of this account and therefore cannot be accepted as truth by any one who believes in the authenticity of the Bible as God's Word. Genesis 1 and 2.

6. That man was created an intelligent being by an immediate act of God and in his original state was like unto his Maker in righteousness and holiness, that through transgression he fell, in his fallen state he is estranged from God and in him "dwelleth no good thing" and is utterly unable of himself to return to righteousness, even his mind and conscience being defiled. Gen. 1:27, 31; Rom. 7:18; Tit. 1:15.

7. That the miracles of the Bible are matter of fact statements and literally true. Matt. 12:40; Acts 1:3.

8. That only those who by faith and repentance accept the atoning work of Christ are redeemed from sin; that sonship is based on the new birth and fellowship upon obedience to God's Word. Jno. 3:16; Acts. 4:12; I Jno. 1:6, 7.

9. That the Church is the body of Christ composed of those who have been "born again," baptized by the Spirit into one body; that the same was founded by Jesus Christ, and that her primary mission is to preach the Word. Col. 1:18; I Cor. 12:13; Matt. 16:18.

10. That God has made provision for the organization, government and perpetuation of His visible Church; that He has given her authority (through the Holy Spirit) to interpret Scripture, choose needed officials, discipline members, and establish institutions to accomplish the work committed unto her; that every member should loyally support the Church by a willing obedience and ready service. Matt. 18:15, 18; Eph. 4:11, 16; Heb. 13:17.

11. That the Christian Church in every generation is commissioned to "go into all the world, and preach the Gospel to every creature." Matt. 28:18-20; Acts 1:8.

12. That God instituted the Christian ordinances to be observed literally by all believers. Jno. 13:17; I Cor. 11:2.

13. That penitent believers are admitted into the visible Church by water baptism even as they are admitted into the visible Church of Christ by the Holy Ghost baptism; that the Scriptures point to pouring as the proper mode of administering this rite. Matt. 28:19; Acts 1:5; cf. 2:16-18.

14. That Christ instituted the communion as a memorial of His suffering and death, and that it should be observed

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MISSIONS

ON HOLY SOIL

Christmas Day over the Spot Where the "Prince of Peace" Was Born

By Anis Ch. Haddad

A visit to Bethlehem at Christmas is an experience that one will never forget. The spirit of Christmas always seems to linger about the narrow and twisted streets of this city of the Nativity. The fact is, Christmas is a long business in Bethlehem. First comes the Latin Christmas, which takes place on December 24, followed thirteen days later by the Greek ceremonies, while thirteen days later come the Armenian services. The services are all held in the Church of the Nativity, and they are on a very gorgeous scale and full of interest.

Before motorcars were introduced into Palestine, it was an hour's drive in a shaky carriage from Jerusalem to Bethlehem, but now the tourists can make the same journey in a comfortable car in fifteen minutes over charming and very historic ground. It was a wonderfully lovely evening. Great clouds sailed through the sky and threw their shadows over the white and crimson soil. All the tumbled hills lay in shade and sun—deep red and splendid purple. Far away, the long line of the mountains of Moab, pale blue, and gold, shone like a celestial country from which the Christ Child might appear. There are many sites of interest along the road which illustrate the story of David, the shepherd boy, Jesus Christ as an infant with Joseph and Mary, and the Wise Men who came to find Him. Some of these historical places recall Old Testament characters, but the most important are connected with the infant life of our Savior. When we were near Bethlehem, I got out and walked the rest of the way. Its position is poetic. Perched on the crest of the highest wave in a sea of hills, it looks down without fear over its terraces of vineyards on the fields of olive trees below. By this time the sun was setting. I picked my way along under a stone wall and watched the light fade over the softly curving hills, one ridge crowned with Bethlehem's towers and walls. It can be rightly said of Bethlehem, nestling among its olive groves and orchards in the hills of Judea, that it is one of the least changed cities in the Holy Land. While Jerusalem has accepted many modern innovations and boasts of its water supply from the Psalmist Spring, telephone service, and such like blessings of civilization, Bethlehem has remained unchanged. The dress of its women and the mode of life of its inhabitants are those of the period of the Crusaders. With its white, flat-roofed dwellings, and its towers and spires, ancient Bethlehem is decidedly picturesque.

Keeping Order over the Place Where, according to Tradition, the "Prince of Peace" Was Born

Its great attraction is that venerable pile, the Church of the Nativity, probably the oldest Christian edifice extant, which stands over the grotto marking the site of the "inn" where tradition says that our Savior was born. It is more like a fortress than a church.

Dusk came down over the grey olive trees and the red and brown fields. I made my way by stony lanes, down muddy slopes, through the streets into the open paved place where the Church of the Nativity stands. We are going to stoop and enter the little door on Christmas Eve, the old Christmas Eve of Bethlehem, the night that was the queen of nights. The entrance is lowly, like the entrance to the stable cave where Jesus was born, and it reminds men that they must bend their knees when they come to visit Him in His home. We emerged through the tiny doorway into the glorious church, so inspiring in appearance as to make one catch one's breath, for beyond its wonderful pillars with the Crusaders' arms on their capitals, we knew we were to descend into the Cave Stable where the "Prince of Peace" was born. Like all the other sacred sites in the Holy Land, it is now shared in common by Christian sects. The ridiculous religious rivalry, largely encouraged and fostered by the Turks in pre-war days, has given place to reason and a spirit of moderation. Here as in so many of these historic churches which mark holy sites many Christian sects worship—Latins, Greeks, Armenians, Copts, and so forth, with the exception of the Protestants, who are content to worship in their own church. The place in the sacred building which each sect occupies, the duration and manner of their service, even to the number of times they could burn incense, as well as that portion of the church each sect could clean and regard as their own were all dictated by imperial decrees from Constantinople. However, the manger and the crypt where our Lord is said to have been born are used at different times by these various sects.

The day before Christmas nearly every Christian in Jerusalem and the neighboring towns was discussing the elaborate midnight mass which the Roman Catholics were to hold in their chapel of the Nativity Church.

I reached Bethlehem at eight in the evening in time to hear the singing of carols, and then obtained a good seat in the front of the Latin Chapel. It soon began to fill and by the time the patriarch's procession entered at ten o'clock hundreds of townspeople, military from Jerusalem, and tourists standing in the rear were crushing each other against the wall. Those who could find no seats stood about, gesticulating and making audible remarks. I felt that I was in danger of not getting a glimpse of the Christ Child in the grotto of the Nativity. The patriarch arrived and mounted his throne. My

friend of Bethlehem had told me about the great recessional when a wax figure of the infant Jesus was to be carried around the church and into the manger. I was rewarded for waiting, for after the high mass was finished, the silver candle, which until then had reposed above the altar, was gently taken down and given to the patriarch. Slowly the altar boys, monks, priests, bishops, and finally the patriarch, walked chanting to the Greek Cathedral and then descended by stone steps into the Grotto of the Nativity. When the patriarch passed I saw the silver cradle which he carried. It was almost too heavy for the poor old man, for besides its weight there was a large figure of the Baby Jesus lying in it. On reaching the very spot of the Nativity the patriarch with deep devotion chanted the Gospel. When he came to the words "And wrapped him in swaddling clothes" he received the infant from the hands of the archbishop, wrapped him in swaddling clothes, laid him in the manger, fell on his knees and worshiped. The ceremony lasted for an hour. Before the World War, when Turkish soldiers guarded the holy places, serious fights often took place between the Greeks and Latins. But now Palestinian police keep order. The crowd was so large that only the priests and consuls could descend to the grotto, and I managed myself in securing a safe place with the aid of the archbishop of Bethlehem.

The grotto of the Nativity is approximately fifty feet long by eight feet high. One has to become accustomed to the dim light of the hanging oil lamps before he can distinguish anything but a dark cave with a niche in the wall. Many beautiful gold and silver lamps hang over the niche, for it marks the spot where Jesus Christ was born. There is a gold star on the floor and around it the words "Hic de Virgine Maria Christus Natus Est," are engraved on a brass plate. Over the star burn fifteen lamps belonging to the various sects. An old Russian woman in a humble pilgrim spirit was kneeling in prayer in the glittering cave and over and over again prostrated herself on the ground as she kissed the star. This is a holy place, hallowed even if not by the sacred events, by the prayers, the tears, and devotions, of thousands of Christians for 1600 years. This star upon which so many gaze with the deepest reverence has been the object of many bitter quarrels in the past. On one occasion it was torn off by the Greek priests becaust the inscription was in Latin and not in Greek which led to a prolonged dispute. Neither of the sects nor the powers representing them, was willing to permit its rival to replace the coveted star for fear that whoever did so might claim the right of ownership. The matter was finally settled by the Sultan himself presenting the church with a star similar in all respects to the one that had disappeared. Not far from here is exhibited a kind of trough, formed in marble, and elevated about a foot and a half from the floor, and this is spoken of as the manger in which the infant Jesus was laid because there was "no room for him in the inn." The original manger was taken to Rome in the early Christian centuries, and is now shown at the Church of St. Maria Maggiore. In a recess opposite is the place where it is said the Wise Men of the East sat when they came to worship, and in another, is an altar representing the table on which they offered their gifts. But it is not of the lamps, nor of the splendid decorations that one thinks. It is just of the infant Jesus, the Lord and Savior of he World, lying in His mother's arms on that very spot. All the children I knew and loved, all the children in the world were in my thoughts on that memorable night, as I knelt on that stone floor and breathed a prayer for mothers that they might tend their little ones as prayerfully as Mary at Bethlehem had tended her divine Son. There is a well at one end of the grotto. Legend gives this as the place into which the star fell after guiding the wise men there. Another tradition is that the water gushed out of the ground miraculously for the holy family to drink, and that the well has always remained there.

At twelve midnight with a great burst of music priests and acolytes streamed out of the basilica, and went in procession through the town. The candles shone, the singing rang out clearly and sweetly. Following the acolytes came the white-veiled women of Bethlehem, men in Eastern dress, soldiers and sailors, monks and nuns, all feeling the Christmas joy, all walking with glad, uplifted faces. The midnight mass being over I was glad to retire to a coarse bed provided for me in a small whitewashed cell, which doubtless had been the abode of many a pious pilgrim, overlooking the convent garden planted with orange and lemon trees in full bloom. Ought I not to be content and more than that, thought I, when I reflect that here the Child Jesus, my Redeemer, found no room for His reception, and that in the days of His mature and majestic manhood, He had not where to lay His head?

The next morning I was up at four, while the dawn was still touching the towers of Bethlehem. I looked out of the grilled windows and saw groups of Bedouins with their camels in the square. The crowds had gone, Bethlehem was bathed in peace and holy joy. I went to the High mass, and there under the blue, star-studded vault, in candlelight and sunshine, I saw Bethlehem at worship. On one side the women knelt. There were nuns in grey and white, and scores of women in the dress of the place, the high, white veil and crimson coat. And to the other side were the men. The barefooted Arabs in orange turban crept in and knelt down beside the brown-frocked Franciscans. The scene was holy, glad and beautiful. I knelt, thrilled to remember that this was Christmas morning in Bethlehem. This Christmas morning seemed more real to me than ever before, for although I attend this procession yearly, yet I felt as if I were awaking from a night of strange dreams of splendor, and I had been on the spot where the first great Christmas actually took place.

Although there were hundreds of cars returning to Jerusalem, I pictured the road as it was on that night when Christ was born. Three Bedouins, riding quietly through the dawn on their camels passed us. Wrapped in loose overcoats they probably looked much as the Wise Men did, as they traveled at the time of the first Christmas so many centuries before.

Later I sped back to Jerusalem in a good motorcar over the smooth red and white hills under an empty, mild sky. And when I reached Jerusalem all the bells were ringing!

Jerusalem, Palestine.

SHALL THE NATIVES ADOPT FOREIGN CUSTOMS?

By Vera Hallman

A few years ago a promising young Argentinian took a trip to New York. His express purpose was to spend some time in North America. He wished to prepare himself for Christian work and then return to his native country. He had already studied a little English, but not enough (as he soon found out) to understand the people. He was the foreigner. After a few attempts with his broken English he found out that the new world was altogether too much in a rush to patiently wait and see what he wanted. He was shown the door in one of the stores. This disheartened him and he returned to his home-land, took up his father's business as a brewer, and has not returned to the Mission.

Does not this young man voice the sentiment of the thousands of foreigners who reach the shores of America? They come with hopes high to obtain some of the treasures this rich land offers. These they receive only by hard, strenuous work. He has to fight for his rights, but at last he conquers and Americanizes himself. He does not try to introduce the customs of his beloved homeland because he knows that he would receive very little sympathy. The American already has his customs, why then, should he adopt those of the foreigner?

Since the missionary is the foreigner, he finds the same difficulty, if we may call it so. First, he must win the confidence of the people and sometimes it takes years before all prejudice is worn off. He has learned that it is not always best to

say, "This is how we do it in North America." It grinds on the natives and they are not slow to remind him that he no more is there. The pioneer missionaries to other countries soon learned that confidence of the native people was won much more quickly if they could get away from the idea that this is the way they do at home. Hudson Taylor, missionary to China, even adopted the Chinese dress, and found he had better results and more attentive listeners than those of his missionary companions who did not do so.

The native soon sees if the missionary holds himself aloft, if he thinks he knows so much more than they. He may think he has made a sacrifice in going to another country, but the native says that the missionary has not made the sacrifice; it is he who has left his position and large salary to preach the Gospel. But why should either the missionary or native think of sacrifice? How can they when Christ has made the supreme sacrifice and what little that can be done is out of pure love for Him?

To the missionary the Christmas season has always been one of great joy and anticipation. Well does he remember the dawning of the bright, new day, the earth covered with a new blanket of snow, and the trees with a robe of glittering ice. Yes, this is his idea of the day the Christ Child was born. He may remember the program in the mission or Sunday school, the hall nicely arrayed in white, the program consisting of white gifts to the King. A year later he opens his eyes in a new country. It may be the hottest day in the season. Flowers of many hues are drooping in the sun. His ambition is gone, but he would like a little remembrance of bygone Christmas days, so he decorates his room in white. The native sees it and wonders what has happened to the missionary. He never saw such a strange procedure in all his life. His idea of Christmas is flowers, and altho the gardens are full of lovely ones, he thinks he must display the artificial ones.

To the missionary the Easter season is as blessed as the one just mentioned. What is more wonderful than to see the budding of new life? The cold winter has gone, trees and flowers are awaking from their long sleep. It is easy to think that the Christ has risen. But in the new country Easter comes when everything is dying. May this be the reason that Christ is not worshiped as the living Christ but rather as a dead Christ on the cross? To the native Christian the meaning of the risen Lord has become precious.

Dr. Jones of India said in one of his addresses on India, "We found ourselves in the midst of a revival of interest in Jesus far beyond the border of the Christian church captivating the thought and mind of the East. The people of India had seen standing amid the shadows of Western civilization a Person. The Person greatly attracted them, but they thought they would have to take both if they took either, if they took Christ they would have to take Western civilization also. But when the revelation dawned upon the East as it is dawning more and more, that they can have Christ with as little or as much of Western civilization as they desire there came a new outbreak of spiritual power and interest that far surpasses anything of which we have dreamed or thought."

This not only is true of India but of the Argentine as well. They say, "We don't want your civilization, we have that; we also have religion but we see that you are holding up a Person who we are not acquainted with." This Person is Jesus. Let us take Him and interpret Him through our own genius and life. We long to see Christianity naturalized in the Argentine. to become part of the national life.

The missionary loves the homeland, the scenes of his childhood days, his mother tongue, but the people with whom he is working are upon his heart. He is willing to give his very life for them. May we never expect more from the natives than we ourselves are willing to do.

Pehuajo, F. C. O., Argentina.

BUILDING WITH INDIA

By Myrtle Umble

This article was used as a book review in the Woman's Missionary Society Meeting at a meeting in Ohio. The article is not always connected, but it contains much valuable material for our consideration. The title of the book is "Building with India." The idea of the book is that not everything British or American must be adopted by the Indian Church when it accepts Christianity. In some directions we are sure some of these heathen nations can make our western civilizations blush.—Editor.

India possesses some of the world's most beautiful mountain scenery. Also some of the greatest works of architecture are found in that land. The Hindus have three styles of temples. The Mohammedan buildings have also a screen work in the fort of Delhi.

A study of India's handiwork opens a fairy world of beauty. In the seventeenth century India was the world's chief center of fine woven goods, chiseled ivory, miniature paintings, wood carvings, and inlaid designs in metals. These things reveal a skill which has been cultivated for years. An appreciation of India's art, as well as a knowledge of the languages is necessary to gain an insight into her way of seeing and thinking.

In the west we regard illiteracy as a great hindrance to progress, therefore it is a surprise to find an illiterate in India repeat songs and poems of their religious teachings handed down from mouth to mouth.

The Indians are a music-loving people, expressing their religion in song. The people acquire culture through story-telling. The story-teller occupies a place of highest importance in India. Another gift of India's people is their spiritual instinct; many of her people meditate for hours. May her devotional spirit be a corrective to our over-stress of activity. The two ideals of meditation and of vigorous action should supplement each other.

India's most distinctive heritage is her religious consciousness. Long pilgrimages are made, and self-imposed fastings. Another and newer heritage is the throbbing spirit of nationalism.

Ancient history shows India had her monarchial government when our ancestry were yet in crudest form of civilization. Where we have our inventions, wealth, luxury, and power, they surpass us in patience, tact, ingenuity and attention to minute detail. Although they lack in culture they have much which is good, beautiful and valuable which can supplement other cultures of the world.

Differences do not always mean inferiority. India Christians, as well as non-Christians, feel the spirit of nationalism. The growth of this spirit has made India sensitive.

India cannot be brought to our ways entirely. As long as their ways are not unchristian we must endeavor to enlist their ways and powers to worth while ends.

India has her handicaps to progress; it is her darker side.

Let us remember our condition is not the standard. But our responsibility is to share our heritage in Christ. We both have a long way to go; we are brothers in need.

The health problem in India is very great. In Bombay millions die of plague in twenty years. The death-rate of infants in India is two million yearly.

Child marriage is one cause of this condition. A boy has children before he is

A NEW LEAF

Just make a resolve this glad New Year
That you're going to mend your ways,
And the time and the thought
Which you spend shall not
Be wasted on bygone days.

If you'll live each day, as though in its span
Were the whole of the human life,
And try to forget each trouble and fret
Caused by sorrow, or loss, or strife,
Then on each day you'll be born anew
And give thanks in the morning's sun,
For the fact that you're here, and the way is clear,
For the tasks that must be done.

And the nicest thing, in this way to live—
You always accomplish more,
Since most of the load we tug o'er the road
Is left from the day before!

—Myrtle W. Martin.

supporting himself. Tuberculosis is also getting a tremendous hold in India; its progress is to a great extent due to their manner of living. They have the custom of sleeping in rooms as tight as possible for fear of being attacked by evil spirits and robbers, also an almost universal habit of sleeping with the head entirely covered. Bad sanitation has brought much sickness, death and loss of time.

Five hundred thousand die in India every year. Under these conditions how can they do their part in feeding the world?

Religious superstition is one cause for sickness in India. Thousands still believe sickness is caused by evil spirits.

But what are people to do? Were a better plan of cooking known, the extra cost of fuel would make it impossible. And again, knowing that sitting on damp floors is injurious to health, would you advise chairs and tables when the price is not to be obtained?

The Government, Colleges, and Missions, are using their influence in creating a conscience with respect to sanitation. Nine-tenths or a villager's wakeful hours are spent to meet the demand for food in his family. How to pay rent, interest on loans, etc., these are great problems.

Land is divided into many small plots. One man may own as many as fifty plots, containing from one-half to one-hundredth of an acre. Necessarily they must have implements accordingly. But when obstacles are overcome and better methods are found for farming, landlords take advantage, and raise the rent, thus taking the profit. India is, therefore, content with old methods. The death-rate is so high because they cannot afford doctors and nurses, besides they are not available to any large extent. Neither can the poor people pay taxes to schools and teachers. Only eight millions out of thirty-eight millions of children are in schools.

Caste is another handicap to progress. So much so that it is really tragic. There are two thousand exclusive divisions. Christianity tends to reduce observance of caste.

India can never arise to the best that is in her until woman is given her rightful place. Hinduism with its ignorance and wrong conception of religion and caste, is also hindering her progress.

Striving and Aspiration

A learned Indian, altho never having accepted Christianity, once said, "The consequence of my long and uninterrupted research into religious truth has been that I have found that the doctrine of Christ is more constructive to moral principles and better adapted for the use of rational beings than any other which has come to my knowledge." He also was the founder of "Brahmo Samaj," which was the beginning of religious liberty in India. Breaking of caste is made a condition of membership. Remarriage of widows has been introduced and the education of girls encouraged. Others are striving to put away the custom of child marriage, and widows' homes have been founded.

They believe in one God and the offering of food for the souls of the departed is being discouraged widely. For the last forty years a National Society Conference meets annually at Christmas with delegates from all over India. In this gathering questions are discussed dealing with industry, economics, and sanitation. The noon meal is eaten together, forgetting caste. Societies have been formed for the purpose of training men to help India in her need. The women of India are responsive and are desirous of help, and are also willing to contribute their part in helping others.

India's Political Sense and Aspiration

A missionary says that Great Britain has given unity, justice and progress to India. Although there is unrest and desire for self-rule, India is willing to continue with Britian the same as the other dominions, but also desires home rule like the other dominions.

The New Mennonite Church at Balodgahan, India, dedicated November 14, 1926

She has awakened to her need and thousands of her sons are working for a better day. India does not wish to be superintended, but taught by example, co-operation, and encouragement.

Co-operation of the Christian west is also needed. One great advantage has been a noble succession of devoted workers.

Help by training the mind is being started. 34 colleges, 780 secondary schools, 91 industrial training, 12,173 elementary schools and 58 kindergartens have caused India's standards of living to be raised by better agricultural methods, medical aid, and dispensaries. Many means of employment were tried before satisfactory methods and work could be found. Social reforms are the results of missionary efforts uniting castes under a great Christian Brotherhood. More and more of the burdens of the Church are being placed upon the natives. Their real and earnest interest is showing its effect on the non-Christian as a western missionary could never show it.

One reason India has rejected Christ, it has associated Him with a foreign government. If, then, we find it hard to see our place in building with India, let each one endeavor to make our social circle stronger for Christ that the influence of Christians in America may be greater.

The Distinctive Opportunity in India

One sixth of the people are consigned to unbelievable degradation. Fifty million pass through life as out-castes. What sadder sight in all the world than creatures of the living God living as orphans in their Creator's world. But even though the good news of the Gospel is told them the persecutions are in many cases almost unendurable, Christians in the family being counted worse than dead. Even though there is to some extent a movement of masses towards Christianity, still persecution follows from outside villages.

Mass movements present another problem also. In 1802 one man baptized five thousand in three months. When illiterate people come in such numbers who shall teach them? Or shall they be received without being taught because of a lack of workers? Or should they be sent away? These are a few of the missionaries' problems.

There is still another problem. How shall a worker get justice for his people? Much care must be used that not more harm than good is done in the influence of non-Christians.

The Mohammedan, Brahman, Nationals, and non-co-operators all see their mistake in the depression of a class of people, and are now trying to educate and help them to a higher plane of living. Will the Church fail to enter the open door and neglect to win these outcaste souls for Christ?

The Indian Church

What is our interest in India? The missionaries, the institutions and their work. The center of our interest of India should be the Indian Church with its giant task of preaching the Gospel. Some of the greatest results have been brought about by Indian converts.

N. V. Telak died in 1919. He was one of the most influential Christian leaders. He tried to retain Indian customs in Christian worship whenever possible and in no conflict with the Bible.

The number of denominations in India is one hundred and twenty-four societies. Under some of these it is impossible to build up an all Indian organization.

To an Indian these societies represent castes. Do we find within ourselves a

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BIBLE STUDY

BIBLE STUDY COURSE

Ruth

This most interesting narrative has a peculiar place in the Scriptures. The authorship is unknown. There is no intimation of any kind as to who might have been responsible for writing this story of the Moabitish maid who became the ancestress of our Lord. It would seem that, like some other records of the Bible, the author had no special intention of recording an incident like this for the purpose of appending it to a permanent record of God's work among men; but, the nature of the record is such that God has preserved it in the Book of His Witness.

It may be of some interest to a certain class of Bible students to conjecture the the approximate time of the writing of this record; and there may be certain lines evidence followed out, with the usual amount of provisos and suppositions and conjectures, that would lead to the location of the record at a certain particular time; but such conjectures add very little, if any to the value of the record. It is the record that is of both historical and spiritual interest that concerns us most. This record has its special value both in Bible history and in spiritual edification. These interests are the ones which God would have safeguarded for us.

There is very little doubt as to the time of the incidents transpiring in this story. The period of the Judges of Israel covered the 400 years previous to the time of the Kingdom. Thus, the history of Ruth would have been enacted three or four generations previous to the time of David, or approximately between 1100 or 1200 B. C. The particular time of the beginning of this incident was during a famine in Israel, in the time of the Judges. We remember that famines occurred in the land on account of the faithlessness of the people, at times when they forsook the Lord and went after the gods of the nations about them. It was also at such times that the Lord sent their enemies against them to waste and to destroy. In the midst of such destruction and famine, when there was great distress in the land, that Elimelech went to the land of Moab with his family.

The Nature of the Book

1. It is a record of the family life of Elimelech, who lived in the time of the Judges of Israel.

2. It depicts the distress of the people of Israel during one of the times of their judgment by the Lord on account of their having forsaken the ways of God.

3. It reveals the fruitlessness of the attempts of the people to evade the judgments of God by going out of their land. The judgments fell heaviest then.

4. It shows how the testimony of the true God takes hold of hearts that had not known Him.

5. It reveals the truth of God's grace manifested to those who repent of their sins and return unto the Lord.

5. It proves the fact that God, who is the God of all nations, honors and blesses the faith of any nation that calls upon His name in faith.

6. It shows the providence of God for those who look to Him for direction in the common affairs of life.

7. It is a record of God directing the affairs of men to the fulfilment of His own eternal purposes, especially those events that had to do with the coming into the world of His own Son.

8. God's providence is revealed in the extension of the family of Judah through the almost extinct patrimony of Elimelech.

9. It proves that Jesus Christ is not alone the Savior of the Jews, but, also of the Gentiles, whose blood he took upon Himself through numerous affiliations of the Jews with the blood of other races.

10. In the preservation of the genealogy of Judah in these detailed records, God preserved His interest in the coming of His Son and the fulfilment of His promise to Abraham and his seed.

11. The Book is a connecting link between the book of Judges and the books of Samuel and Kings.

The Contents of the Book

I. In Moab.

1. The conditions in Israel which caused a family to go to the land of Moab. —1:1.
2. The family of Elimelech, of Bethlehem, in the land of Judah.—1:2.
3. The misfortunes of the family of Elimelech in the land of Moab.—1: 3-5.
   a. The death of Elimelech.
   b. The marriage and death of Mahlon and Chilion.
4. The return of Naomi, the wife of Elimelech to her native land after the days of the famine.—1:6, 7.
5. The farewell of Naomi and her daughters-in-law.—1:9-15.
   a. Naomi's parting instruction for them to return.
   b. Her entreaty for their benefit to remain in their own country.
   c. Her inability to add blessing to their lives.
   d. Orpah's return.
6. Ruth's choice to go with her mother-in-law to the land of Judah.—1: 16-18.
   a. Choosing the people, the land and blessing of the God of Israel.
7. The sad return of the bereft Naomi and her daughter, Ruth, to Bethlehem.—1:9-22.

II. Ruth, the Gleaner.

1. Directed by the Lord to the right field for blessing.—2:1-4.
2. The bereft one taken unto the care of the mighty, by the direction of the Lord.—2:4-7.
3. The blessing received for blessing bestowed upon Naomi.—2:8-17.
4. A faithful and fruitful gleaner, protected by God's blessing.—2:18-23.

III. Ruth the Heiress.

1. Ruth's plea to Boaz for the redemption of her interests in the lands of Elimelech.—3:1-13.
2. Ruth received the seal of the promise of her redemption from the hand of Boaz.—3:14-18.
3. The redemption of Ruth's claim refused by the nearest of kin.—4:1-5.
4. The redemption of the patrimony of Elimelech assumed by Boaz, and Ruth taken to wife in order to raise up a son to succeed Elimelech.—4: 6-12.
5. The son, Obed, born to Ruth.—4:13.
6. The son of blessing adopted by Naomi to be the heir of Elimelech.—4: 14-17.
7. The lineage of David the King.—4: 18-22.
   a. Judah.
   b. Pharez.
   c. Hezron.
   d. Ram, born in Egypt.
   e. Amminadab.
   f. Nashon, head of the tribe of Judah when leaving Egypt.—See Num. 1.
   g. Salmon.
   h. Boaz.
   i. Obed.
   j. Jesse.
   k. David, the king.

Matters of Interest from the Book of Ruth

1. The Moabites, descendants of Lot, share in the blessings of Abraham's children when they have inherited all of the land promised Abraham, but their blessing comes to them by the faith of Abraham.

2. The line of the family of Judah goes through Pharez, the son of Judah and Tamar, whom Judah deprived of a promised husband.

3. The inheritance of Bethlehem was almost estranged from the house of Elimelech, but the provisions of grace through the law which God gave to His people—the raising up of children to the dead by the wife of the deceased—restored the inheritance. In this manner was Bethlehem, the City of David, kept for David and for Jesus, who was born in Bethle-

hem, the inheritance of King David. He was born in the King's city, but will not receive the King's crown until He shall come in His great power and glory. Then shall the meek inherit the earth.

4. The kinsman took off his shoe and gave it to Boaz as a sign that he transferred his right to Boaz. Thus Boaz stepped into the shoe of his kinsman. Thus have we renounced our power of redemption, and Jesus has stepped into our shoes to take our place and restore us to our inheritance.

5. Estranged fellowships are unsafe. Ruth was required to abide with the servants of Boaz. "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field." God takes special care of those who abide under the shadow of the Almighty.

THOUGHTS CULLED FROM A CHACO NIGHT

The Christian life is, in many ways, a paradox. A strange blending of peace and restlessness should be the natural tenor of a truly consecrated soul. The peace of God which passes all understanding arising from an assurance of Eternal Salvation, and a great feeling of dissatisfaction as one contemplates the godlessness with which one is surrounded in the daily walks of life.

This strange experience of conflicting emotions has led me to pen these few words to you, my dear fellow-laborers in Christ, even though the night be far spent. It has just been my privilege to attend evening prayers in the Lengua village. You in the homeland cannot fully appreciate the joy it gives one to be asked by our newly baptized converts to join in their devotions before retiring for the night, and to hear their earnest prayers. You cannot understand, not because you will not, but because you cannot adequately estimate the depths from which they have been raised: there is literally nothing in the homeland which can portray to you the degradation of savagedom. A great feeling of joy came over me, and when the Indian had committed us all into the safe keeping of God, I found myself staring into the fire with a deep feeling of gratitude to God in my heart for this miracle—a savage transformed into a saint of God. Yet even as I gazed into the glowing embers, a great sensation of restlessness overpowered me and drove away my satisfaction. The The peace of God seemed to leave me, and whereas my heart was warm with the consciousness of God's presence, it was now cold and empty. Where once there had been a deep feeling of contentment there was an immense dark void, the origin and purport of which I could not immediately discern.

But as I pondered this matter, my reasoning faculties as it were returned, and I discovered myself listening to the ghostly chant of a Towothli witch-doctor. Once again I must say, you, my dear friends, cannot imagine it, try as you will. But as I listened to-night the sounds sank deep into my being. I saw in my mind, as oft I have seen in reality, the wizard crouching over his patient, his painted face, his gourds in his hands, swaying to and fro in unison with his incantation. If I could only describe it. First low-pitched and slow in time, then high and gathering in volume and then sinking to a low cat-like purr. To-night I saw a little beyond, and in the witch-doctor I saw the devil weaving his enchantments in the hearts of men and seducing them to a false hope.

And even as I listened to this, the night air was suddenly rent by the piercing tones of a couple of men scaring away the spirits that walk by night. If the dull monotonous mumble of the witch-doctor could remind one of a fiend gloating over its prey, then this full-throated cry could well be the cries of the victim. Cutting the night air as with a knife, the incantation fell upon my ears, bringing me back to a sense of my surroundings. Not only to-night have I listened to this strange chorus, but night after night. Very often blended with them has been the death wail of some woman bewailing her husband killed in some Toba raid, or the chant of victory for murdered ones avenged. Drunken excesses and brawls complete the picture. Of a truth the power of Satan is wellnigh supreme. But should this be?

With these cries in my ears, my Bible before me, and incident upon incident in my mind, I take up my pen to plead for these Chaco Indians; especially would I emphasize the Towothli. What a comparison; a small band of believers holding Christian prayers in the Lengua village. A few hundred yards away a hell upon earth, savage excesses, witch-doctoring, spirit-chanting, aye and things unmentionable.

Now just a few words with regard to the Towothli Indians. There are but very few of them, some 500—600 all told and rapidly dying out. Constant fighting with the Toba Indians, together with encounters with soldiers in the South, is continually thinning their ranks. Advancing civilization is also sending its advance guard of disease and epidemic. Many a child have I seen bearing in their bodies the marks of Toba hate, and who remember the night when they were awakened before the grey dawn by the war-cries of the Toba raiders and hurried off into the dark depths of the forest, while their men-folk engaged the enemy in wild desperation. Their eyes, too, have looked with horror upon the mutilated and scalped bodies of their loved ones—for even a savage can love.

Small wonder, therefore, that they grow up with a natural hatred for the foeman. I vividly remember endeavoring to speak with one woman. Her husband had been killed by the Tobas and at intervals she would bewail his death and call down curses upon the slayer's head. One day the news came in that the Towothli had carried out a successful raid. Her husband was avenged. For three weeks she gloated over the event. Day and night she maintained her chant of revenge. To and fro she danced, beating time to her chant with her feet and with two balls of white feathers, one held in each hand. I endeavored to speak with her, but it was impossible. She was capable of but one thing. Revenge had been secured. She must curse the foemen's spirits. Never before did I realize the hatred, the venom which the human heart can contain. But the story is not yet finished. To-day she is dead, slain by a Toba brave. Another revenge has been secured and to-day some Toba woman sings her song of triumph and curses her spirit. And so it goes on. May God's Holy Spirit keep us from thinking these things inevitable.

The Towothli, together with the Suhin and Toba, are the most warlike tribes of the Chaco. The Towothli are exceptionally so, and are of an arrogant and overbearing nature. However, when once they realize that their bluster is treated with absolute calmness and contempt, they are willing to be of service to one, perhaps more so than the less warlike tribes. They regard the Lengua with great contempt, and I have seen two Towothli taunt and revile two dozen Lenguas, and in the heart of the latter's own village: whereas it is difficult to persuade a Lengua to even visit a Towothli encampment. Being a warlike race they have many fine qualities to a certain degree lacking in the more docile peoples. To see and hear a Towothli chief haranguing his men is one of the most heart-stirring sights I have ever seen. Their language is composed of polysyllabic words and the voice travels up and down the scale in a remarkably attractive and arresting manner. According to the speaker's mood and theme so the volume and tone is varied from a subdued chant or muttering to full-throated shouting, the syllables being jerked out at times with what might be called explosive violence.

One young Towothli comes into my mind, a fine upright lad of some twenty summers.

By birth he is a Toba, but being captured when quite young, he was brought up as a Towothli according to Indian custom. One night, whilst I was writing, he and a companion came and knelt by my side. Through an Indian conversant with the three languages I carried on a conversation with him. "Tell me," he said, "why do you despise us?" I looked at him in astonishment. "I do not understand your words," I replied. "You despise us Towothli. You despise our words. You speak the words of the Lengua. You persevere in your seeking of the Suhin words. We hear your words, but we do

(Continued on page 25)

EDUCATIONAL

SOME PRESENT-DAY SCHOOL PROBLEMS

VIII. The Church's Opportunity

By Clayton F. Yake

An Opportunity

Those of you who read Bro. Mininger's report last month given in connection with this series of articles will be interested further to know that the (Mennonite) Week Day Religious School at Kansas City has an enrolment this year so far of 77, with more coming in every day. Two well-qualified teachers are employed for the work, and the Bible is the basis for all instruction. What an opportunity the Mission has at this place, and how well they have grasped it here! Eternity alone can tell the good accomplished thru these efforts.

We cannot help but see in this type of religious instruction an opportunity for the Church to enlarge her sphere of influence, increase her membership, and promulgate the whole Gospel of Jesus Christ. While we have been told that this type of work does not seem to be for our Church and reasons have been cited to prove such a statement, we have never yet, from the time of the inception of this type of Bible instruction, felt thus about it. One of the objections cited was that we are unable to meet the requirements for teachers. Kansas City Mission has just met them, and met them splendidly at that. We feel certain that other places could do as well where opportunity for such work is given.

To-day in the Mennonite Church there are more qualified teachers than there ever were in her history, if we have a proper conception of the Church's growth educationally. We feel, too, that there are other young folks like the sisters in charge of the school work at our Kansas City Mission who would be willing to serve in such a capacity from a missionary basis, at least partly. While we realize that we are enthusiastic about this work, we feel that it comes home so closely to the line of work in which we are constantly occupied that we have a right to be enthusiastic in such a worth while enterprise for bringing the Bible to our boys and girls.

Not all places will have similar advantages and opportunities like Kansas City has had; but not all other places will have the same problems, etc., either. Circumstances and conditions in various communities are widely different, and this brings different problems, and oftentimes bring the same problems in a different manner. All these need solution to make the work a success. Then there are localities, without a doubt, where it would be perhaps impractical to conduct such a religious school. But while there are such, there are many others where it would be decidedly practical to be engaged in such work. Here is where the Church has her opportunity, and we believe she should embrace it whenever she has the chance. It is up to such who are interested in their respective communities to encourage the work and to take such reasonable steps as are necessary to get the work under proper way.

Vacation Bible School

In this phase of religious instruction the Church has become more active. This type of work is generally encouraged and in numerous places, especially at quite a number of our mission stations, has this work been conducted and has proved to be a successful method of bringing the Bible to the children. We have not room here to go into detail on this phase of the subject, but we feel that it has a rightful place in the religious instruction program of the Church for the boys and girls, and should be strongly encouraged when conducted properly.

With a three or four week session of Vacation Bible School the period of Bible instruction for boys and girls can be doubled. At best the Sunday school gives a child about twenty-six hours of instruction a year. With a Vacation Bible School of three weeks the hours of instruction can be increased by at least thirty-six, making a total of sixty-two hours of Bible teaching in a year. With one hour a week Week Day Bible School schedule for eight months, this total can be increased by another thirty-two hours, making a grand total of ninety-four hours of Bible instruction for one child each year. In other words, with Daily Vacation Bible School and Week Day Bible School a child's Sunday school instruction can be more than trebled at the least. Or again, we can give our children three times as much instruction in the Bible as they now receive in Sunday school by the use of these two additional agencies. Is not this an opportunity? Is not here a chance to give to our children more of the things we say they need so much? If we know these things, happy indeed will we be if we do them.

Bible Story Readers

In connection with the development of the Week Day Bible School and the movement of getting the Bible back into the schoolroom there have come into existence Bible Story Readers. These of course are just in the making, generally. One progressive publishing house has published thus far a Bible Story primer and first reader on the same pedagogical principles as the fairy tale and Mother Goose readers are published. They have woven together truth, Bible truth at that; art, colored and attractive illustrations; and simplicity. And each reader is adapted to the grade intended. And what is the result? They have produced a Bible reader that boys and girls will relish every bit at much as any Mother Goose reader you ever saw. Why? Because they have adapted Bible truth to the mind and capacity of the learner, and have done it attractively with the aid of art. And the child is interested. Hitherto one of our great weaknesses along these lines has been the neglect of the element of interest. Bible stories have been adapted for home use in a way, but never adapted on modern pedagogic principles with the element of interest woven into them through artistic illustrations.

These readers are a decided forward step in religious education. Effort will be put forth by Christian people to get readers of this kind into the schoolroom as supplemental readers. Each grade in the elementary rooms reads as high as three or four other readers besides the one used as a specified study text. These are known as supplementary readers and give the children something to do when regular work is laid aside for a bit of rest. One can readily see how largely the element of interest must be woven into the reading matter or else the child will not read it, neither will its mind gain the needed rest in the change for the time being.

Other grade readers of this sort are in preparation by the same publishing company and it will be but a matter of time until there will be a full course of them available. These books will be fine for the Sunday School library, for the Daily Vacation Bible School, for the Week Day Bible School, for the public school and for the home. Nothing along this line has ever been developed that is its equal, and we trust great things will come from it for the cause of Bible instruction for all boys and girls.

Conclusion, The Parents' Part

While we realize that the problems herein enumerated are not to be solved to-day nor to-morrow, we realize also that they can only be solved by giving them the consideration constantly that we need to give them for the sake of our children. It behooves us to keep in touch with the development of our public school system, which indeed is not standing still. Every effort is being made to go forward, and while parents may be teaching one thing at home, the schools may be teaching the very opposite. And we dare not close our eyes to the fact that our children are under the influence of the public schools six of the most important hours of the day, and five days a week for as long as ten months out of the year.

And if the instruction in the public schools is going to become more and more secularized, it is self-evident that we need to become more and more concerned about the spiritual and Biblical instruction of our children, or they will be secularized so completely that they will be lost to the Church. It is indeed a serious matter. It is up to us as parents to study these problems constantly and put forth every effort to remedy undesirable situations if possible. But in face of all these things it is our God-given responsibility and duty to teach and instruct from God's Word, and to sacrifice that our children may be taught and instructed in the Word of the Lord for the sake of His cause and the Church.

(The End)

OLD SETTLER STORIES

The Burkholder Family

By C. Z. Mast

(Continued)

"Beloved and worthy friend, I have just heard with astonishment, that some of our friends from Ober-Pfals (in the Palatinate) wish in these dangerous times to set out on the journey to Pennsylvania. If your Honor would only give us advice as to what is to be done under the circumstances about this journey, we would thank you. I await an early answer, Adieu.

Hans Burkholder

A letter from the Palatinate home of a pastor known as Christian Burkholder, dated April 4, 1752 was written to Johannes Deknatel. The introductory paragraphs are of a religious character. Then he says "I want news of Nova Scotia, of England, etc., for this year many of our families want to make the journey to America for they are promised much freedom there. I want your advice whether our members shall go or not." Concerning the journey to Pennsylvania, this year, he says, there are many of those who would like to go there but have no opportunity.

"They want to go and I feel that we must allow and assist them to go. I hope your Honors will not object nor make difficult the journey. Unless they are supported by a certificate from me, under my hand I do not advise you to encourage them. That is as much assistance as I can expect from you. Do not be displeased with my frequent entreaty. I send my cordial thanks for your condescension toward our people and hope the Lord will remember you.

"If your lordship will allow a little aid, there are six children in our congregation of whom three are under age——very young. Three can earn their bread. They all need money for support. There is nothing left of their parent's property by the time the debts and expenses which their oppressors have put upon them are paid. We leave it to you; but any money your Honors give for these purposes will be well spent.

Christian Burkholder.

Early in the year 1752, Hans Burkholder died at a great age after 47 years of activity as a preacher in his congregation, at Geraldsheim, having gone through many severe trials and having served his people with loyalty and fidelity.

Christian Burkholder writes to Johannes Deknatal again from Geraldsheim under date of November 30, 1753. After sending Christian greetings and expressing surprise that former letters were not answered, he says that he thanks all friends for helping the projected colony in Novia Scotia. He also thanks them for the kindness shown his father during his life. The great need drives him to ask further favors for aid. He says that their people do not even have bread. He then says, "I am greatly troubled to feel that you think the money is for myself. We need what we ask for the help of others. It is Christian like to help others." He hopes that those in power will take "our part" when we are assailed or when they speak evil of "us." He then concludes and says, "Our congregation has been proceeded against again .....another decree has been made against us.....the Lord turn it to great good."

Christian Burkholder

After reading these letters, which show the condition in Switzerland and the Palatinate, we may well conclude with the remarks of J. C. Burkholder of Harrisburg, Pa.: "We can appreciate the influences which made our ancestors willing to brave the terrors of the sea and wilds of the forest to make a home in America. But I doubt whether we, their posterity, appreciate the suffering these ancestors met and overcame in order that we may enjoy the blessings of this grand country. We know the history the the Israelites and the pressure that was brought to make them willing to leave Egypt and make the Egyptians willing to let them go. Possibly the same power used these influences to get our ancestors to America, and we live in a finer Canaan than any Egyptian Israelite ever saw. Can we be sufficiently thankful?"

Mueller says that Ulrich Burkholder was a member of the Mennonite congregation at Boshart, above Manheim, in November, 1731.

On August 24, 1731, sixteen families, including fifty persons, left the Canton Berne for America. Among them were Ulrich Burkholder of Ruderswyl, and Christian Burkholder of Langnau. (M. p. 247.)

In 1768 Peter Burkholder, father and son, left Ruderswyl. (M. P. 248.) In 1755 a widow of Christian Burkholder left Switzerland with six children and landed in Philadelphia in July, 1755. She located in Lancaster county, Pa. The Burkholders in eastern Lancaster county about the vicinity of New Holland and those of Virginia and the descendants of Christian Burkholder who migrated to Waterloo, Ont., Canada, are descendants of this widow's family.

The Original Site of the John Burkholder Homestead

The present buildings were erected by his son, Jonathan, and later owned and occupied by his grandson, Amos J. Burkholder, now deceased.

In 1832, one hundred and twenty-six families left the district of Münster in Switzerland. In 1852 most of this migration came to America in one vessel and located temporarily at Sonnenberg, Wayne County, Ohio, and are now located quite numerously at Smithville, Mt. Eaton, and Wauseon, Ohio, and at Geneva, and Berne, Indiana.

They were all Mennonites except the family of Christian Burkhalter, who were Reformed. Daniel Burghalter, D. D., Secretary of the Board of Missions of the Reformed Church in the United States is a son of that Christian aforementioned. He lives at Tiffin, Ohio.

David O. and Moses Burkholder are Amish bishops located at Nappanee, Ind. Noah J. Burkholder is an Amish preacher at the same place.

H. C. Burkholder is in the Educational field of the Methodist Episcopal Church.

Edward Read Burkholder, D. D., is a graduate of Princeton and went to European universities and is now a Presbyterian Minister at Cedar Rapids, Ia.

Albert N., Burkholder, managing editor of the Reading Eagle, was born Feb. 1, 1861, in Millcreek, Lebanon Co., Pa., and came to Reading at an early age. He is a descendant of John or Hans Burkholder, who located in Lebanon county.

Capt. Peter Burkholder was an officer in the Revolutionary war and was a member of the first Constitutional Convention of Pennsylvania.

A Biographical Sketch of a Few Pioneer Burkholders in Virginia

Peter Burkholder was a bishop of the early Mennonite Church in Virginia, whose son, Martin, and a grandson, Samuel, all rendered faithful service as bishops, with equal prominence, among Mennonites of Rockingham county, Va. We are much indebted for some of the Virginia history to the kindness of P. S. Hartman of Harrisonburg, Va., whose mother was a daughter of the Bishop Peter Burkholder. Bishop L. J. Heatwole of Dale Enterprise, Va., also gave much valued help.

Bishop Peter Burkholder was born in Pennsylvania Aug. 27, 1783, and departed this life Dec. 27, 1846, at the age of 63 years and 4 months. When yet too young to remember, his parents, along with two older sons located in Rockingham county, Virginia, where he grew to manhood.

His marriage to Elizabeth Coffman occurred late in the year 1803, and ordination to the ministry took place Oct. 27, 1805, at the age of 22 years, which was rather a youthful calling for that period of Mennonite history.

After serving in the ministry for more than thirty years, during which time he also contributed to the literature of the Church as author of "A Treatise on Baptism and the Lord's Supper," issued in 1815, and "The Confession of Faith of Mennonites", in 1836. At the death of Henry Shank, the first bishop known among Mennonites in Virginia, he was ordained to that office to fill the vacancy. This occurred in the year 1836.

During the first four years of his life as bishop his work was given to the entire church in Virginia which was then scattered over portions of the four counties of Page, Shenandoah, Rockingham, and Augusta.

In 1840 this great field was divided into three districts and a bishop was assigned to each. By virtue of his residence, which was then on a large farm two and one-half miles west of Harrisonburg, he became the bishop of the middle district. Here he gave to his charge loyal and active service during the remainder of his life. In personal appearance he is said to have been of medium height, wore a long beard that turned white with the advance of years; and while in the pulpit was an able expounder of the Word of God. He was a man of strong personality and sturdy character which made him widely and favorably known both within and without the Church.

Samuel M. Burkholder was born near Harrisonburg, Rockingham County, Virginia, May 16, 1848. In point of years of active service to his fellowmen, and more especially for the Church of his choice, he has been spared much beyond the time allotted to his forebears. His father, Martin Burkholder, was called away in mid-life as an active bishop in the church at the age of forty-three, while his grandfather, Peter Burkholder, also a bishop, answered the summons of death at the riper age of sixty-three.

When the father died the family had already been sorely visited by the hand of death, two older sisters and two younger brothers having died. At this time Samuel was in this thirteenth year, and with a widowed mother and three younger children, a brother and two sisters, surviving, we get a picture of the grave responsibilities that came to him very early in life. When we remember that the next four years of his life covered the period of the Civil War, these responsibilities must have been very great.

During the winter months he was a regular attendant at the schools of that period, and he also took advantage with some of his associates in attending a night school held once a week, in which the principles of English Grammar were taught. In 1864 he reached the military age when the Confederate government required all the seventeen-year-olds to be mustered into the army. In October of the same year, he was one of a number of young men of the community to refugee to Maryland and Pennsylvania, where they remained until the close of the war.

On October 20, 1867, at the age of nineteen years, he became a member of the Mennonite Church. In the fall of 1868, in company with John S. Coffman, he made a visit to relatives in Greenbrier County, West Virginia. The journey of one hundred and twenty miles, was made in part afoot, during which time also some new experiences came to test Christian character. Reaching his majority in 1869, he went back into the midst of the Allegheny Mountains of West Virginia, where he taught school in the community not far from that in which the Mennonite Church of Roaring now stands. Here he taught the terms of 1869-70 and 1870-71. In the winter of 1871-72 he was principal of the double school in his home community in the state of Virginia. Following the close of this term of school, he was married on April 11, 1872 to Mary E. Rhodes by Bishop Samuel Coffman. To this union were born five children, three sons and two daughters. For some years after his marriage he was overseer, and later became sole owner of the large farm and home near Dale Enterprise, Va., where he now resides.

On Sept. 20, 1881, he was chosen as one of the three trustees for Weaver's Mennonite Church, and in the year 1885 was appointed as trustee for one of the first churches built for Mennonites in West Virginia, then known as the Millers Church, but which is now located at Roaring in the Roaring Creek Valley near the western border of Pendleton County. On April 16, 1899, he was ordained deacon at the Bank Church in Rockingham County, Virginia, and in 1913 he was made Secretary-Treasurer of the Virginia Mennonite Aid Plan. With its organization four years ago, he became president of the Virginia Board of Missions and Charities. Notwithstanding the flight of years, he has been giving creditable service in all these important stations and institutions of the Church.

The old adage is still in good favor with many, that should we have flowers to bestow, kind words to speak, or messages of good cheer to offer, they should be given while our friends are yet living and can appreciate them. It has been with this approving spirit in mind, that we have been prompted to write the above statement.

(To be Continued)

THE NEW YEAR

The dear Old Year is drifting
Into the silent past,
The New Year we have longed for
Is coming now at last;
And we look fondly backward,
And sigh with vain regret,
We do not know what blessing
May wait to crown us yet;
We know not yet what sorrows
The infant year may bring,
Nor do we know what gladness
It bears upon its wing.

Oh! why then should the shadows
Of evil that may come
Darken the cloudless present,
Or cast upon it gloom?
Oh! list the bells are ringing—
To welcome the New Year in;
But, (the Old Year is dying),
As the New Year doth begin,
The sound of that gay clanging
Makes us both hope and fear;
With mingled joy and sorrow
We hail the glad New Year.

—Selected.

RESOLUTION

Alice Whitson Norton

To do my task whatever it may be,
Far better than I've ever done;
To face my tiresome problems honestly,
And lighten them with optimistic fun;
To bear my burdens uncomplainingly,
To love the word of truth and hate the lie,
To follow where God leads me willingly
And never for a moment question why;
To ask for strength sufficient for my need;
To gather wealth that I may comfort give,
To help mankind regardless of his creed,
And every passing hour gladly live.

—Sel.

OUR PEACE MESSAGE

By Orie O. Miller

(Concluded from last month)

Many more references bearing out this same point could be quoted.

A few years ago C. J. Cadoux, an English Friend, wrote a book on The Early Christian Attitude Towards War. He seems to prove clearly that until the year 300 the Christian Church maintained this first attitude against war consistently and uncompromisingly. Mr. Cadoux quotes at length from a few of the Christian writers of this period and also takes careful recognition of those writings of the same period which are cited to prove that the Church sanctioned war much earlier than 300 A. D. He quotes Justin as saying, "We who hated and slew one another and because of differences in customs would not share a common hearth with those who were not of our tribe, now after the appearance of Christ have become sociable and pray for our enemies and try to persuade those who hate us unjustly in order that they may share our hope of obtaining the same reward from the God who is Master of All."

Clement of Alexandria says, "Above all, Christians are not allowed to correct by violence sinful wrongdoings. For it is not those who abstain from evil by compulsion but those who abstain by choice that God crowns."

Cyprian lays it down "that when an injury has been received, one has to remit and forgive it," "requital for wrongs is not to be given," "enemies are to be loved," "When an injury has been received patience is to be kept and vengeance left to God." Lactantius refers to the Christians as "those who are ignorant of wars, who preserve concord with all, who are friends to their enemies, who love all men as brothers, who know how to curb anger and soften with quiet moderation every madness of the mind."

Tertullian even takes it for granted that if a man will not avenge his own wrongs then he will also not avenge those of others—a sentiment pointedly at variance with the spirit of modern Christianity which is at times disposed to accept absolute non-resistance in regard to one's own wrongs, and which indignantly repudiates such a line of action, when the wrongs of others, especially weaker ones are involved. It would be interesting if we had time to follow through this reasoning. So also would it be to continue with quotations from writer after writer of this period. The conclusion one reaches after reading pages and pages of these, is that the early Church in general upheld and practiced this Non-resistant doctrine. The earliest record extant of baptized Christians enlisting in the army was in about the year 200. It was not however until a century later under Constantine the Great that war itself was used as an agency to aid in propagating the Christian faith.

In general the early Church accepted Paul's viewpoint as outlined in Romans 13 as defining the Christian's relation to the state. The fact that Christians took no part in fighting the Emperor's battles did not signify cowardice nor did it mean that the Christian was a cipher as a citizen. Many argued that by their prayers for their rulers they produced more positive good for their nation than did the soldier in battle. Who would doubt that argument?

But what a change during the next thousand years in the attitude of the Church on the war question. The official Church used war, the Crusades, capital punishment, and the Inquisition as methods in carrying forward her program. During the twelve hundred year period between Constantine and the days of Menno Simons there were many groups of so called "heretics" and "dissenters" which troubled the Catholic Church not a little. These dissenting groups were curiously alike in their earnestness, in their manner of upholding the New Testament as the standard of Christian conduct, their opposition to military service, to War and judicial oaths, Among these groups the one most prominent prior to the rise of the Anabaptists was probably the Waldenses.

In these days, which here can be but briefly mentioned and sketched, has this light been held high and now passed on as a heritage to us. For several hundred years the several Anabaptist groups, among whom the Mennonites were the most prominent, alone held to this non-resistant faith and practice. In upholding the principle many of our forefathers suffered and died or were exiled and imprisoned. It had more to do than anything else with the various major Mennonite Migrations. During these four centuries other religious groups have risen standing for this same principle. Among these one might mention the Friends and the Brethren. But it is undoubtedly a fact that even today our group stands out as most consistently and uncompromisingly holding this principle. It is encouraging however to note that many others seem to be coming to a similar viewpoint.

And this brings us to the present day phase of the subject. What is our Peace Message today? To whom should it be given? What duty have we as a result of this rich heritage that is ours?

While it is true that our group of Christians have more consistently and over a longer period of time maintained by their example Jesus' teaching on this doctrine than any other body of Christians have ever done, it is also true that during these four centuries we have been largely content to hold this light for ourselves and our children. No doubt the examples of quiet suffering of wrong rather than retaliation, no doubt the fact that our people have time and again left home and country and endured the hardships of establishing themselves in a new environment to maintain the principle of non-resistance, no doubt the quiet testimonies of our young men called to camp during the last war and their refusal to take any part in such war, or similar experiences of other young men during our Civil or Revolutionary wars or still others in Prussia, Switzerland, Germany, France and other countries where our people have lived, no doubt the willingness of our people to minister to the needs of the suffering and the needy whether friend or enemy, no doubt all these factors have had a marked influence on countless thoughtful individuals who have come into personal contact with us. It was due to examples of this kind that Menno Simons himself was led to inquire more diligently into this faith and to become one of us. It is however also true that in all our history very little has been done other than by example to acquaint the rest of the world both Christian and non-Christian with the reason for this hope that lies within us. We have done little to show that the basis of this belief is the practicability of love and good will as conquerors of wrong or overcoming evil. Is it not a bit strange that during all this time not a single book has been written as an apology to others for our adherence to this principle? Is it not a bit strange also that even today we have very few individuals who have thought through the implications of this principle as a method for the use of society at large with a view to its presentation and defense to groups and gatherings of others who today seem to be longing for a better way for a war-torn and war-suffering world than the methods that the world has followed in the past, a presentation which will at least compel the respect of such groups and even of the others who pessimistically insist that these ideals of Jesus are still too ideal and impracticable for society as constituted today?

There are reasons and some good ones for this attitude in the past. During the first few centuries of the Mennonite Church's existence, there was so much and so severe persecution of our fathers by both governments and unsympathetic neighbors, that it was only by hiding, by having meeting places in out of the way places, by a negative practice of this doctrine, rather than a positive promulgation of it, that the Church continued to exist at all. After a time it seemed to our fathers that the only way they could hold out at all was by fleeing to other countries. This they did to Russia and to America. But for generations they were haunted by these persecutions. Beside this it took all their energy for many years to get a footing in the new and strange environment. Even in this country where beginnings were made under the kindly Wm. Penn it was not many years until these principles again clashed with the ideals of neighbors about

them. While the Constitution of our country and its basic laws do grant us freedom to worship as our consciences dictate, yet at such times when the nation is at war and excitement runs high, our belief seems to society to be out of place, a perversion. But in spite of these periods of stress and strain, our hearts fill with appreciation at the attitude our own government has taken toward our ideals. I believe we can safely say that through the years and centuries there has gradually come a better understanding of us and our attitudes and a greater sympathy.

So while there have probably been good and sufficient reasons for hiding this light under a bushel in times past, can we feel that these same reasons apply today? In the light of conditions as we have them now, are we still warranted in feeling we have done enough if in time of war we tell our nation we can have no part in it? We believe that there are many of our number today that have the conviction that we could hardly be justified in taking such an attitude should another war come unless we had first done all we consistently could by protest, influence, and active propagation of the doctrine of good will as the only effective method of settling disputes, to make such a war unlikely or impossible. We believe that it was a feeling akin to this that prompted our last General Conference to enlarge its Peace Committee and to charge it with greater activity along these lines.

It is as a representative of this Committee that I conclude this address to you.

As announced through the Gospel Herald some months ago, the Peace Problems Committee of our General Cnference has adopted a three-part program. We shall quote from this article the three points referred to.

1. The education of our own people to a clearer understanding of the true basis of our belief in the doctrine of nonresistance. To this end the Committee plans to encourage our own writers in the preparation of sound peace literature, and aid in its distribution in the form of tracts or through our church periodicals or in the form of pamphlets or books. The Committee shall also encourage clear and regular presentation of the peace message to our young people by suggesting to our church schools that lectures and courses to this end be placed in their curricula and to the Young People's Topics Committee that they place several topics each year on their outline. In these and various other ways that will present themselves, the Committee wants to keep in mind the more firmly grounding of our own people in this vital positive doctrine.

2. To keep in touch with such pending legislation in both the United States and Canada as well as in the various states and provinces which might affect us as citizens.

There seems to be a persistent effort made by a certain militaristic class in these countries to have legislation passed looking toward universal compulsory military training and toward introducing courses with militaristic tendencies into our public school curricula. Many of our people would be greatly surprised to learn the growth in this sort of thing during the past three years. This movement manifests itself in various other ways.

Some Committee in the church designated to keep in touch with such efforts, and to keep the proper bodies in the church advised when official protests or statements of our position could must appropriately be made, might often do much good, and save us from later embarrassing situations. The Peace Problems Committee shall endeavor to perform this service.

3. To let others know our position on the peace question and our basis for such position. In this the work of the Committee is missionary.

First let us state that the Committee has no sympathy with or interest in any peace movements whose efforts or whose work seeks to or tends to separate the principle of peace from Christianity. There are many such movements. While the ends sought by such movements are admirable to the extent that wars and fightings are lessened, as Christians we know that real peace can enter the hearts of men and of nations only when the Prince of Peace abides and rules there.

But there are today many individuals outside of our nonresistant denominations who are sincerely longing and searching for a way by which the world may be saved from another sickening experience such as the last war brought us. The past teaching these individuals received has always been different from ours. Many of them now begin to see the inconsistency of this teaching with the practice and teaching of Jesus or with the profession of being His followers.

Many of the Christian Churches have in the past condoned or encouraged war, and often under the stress and excitement of war propaganda, have been most active agencies of their governments in carrying it on. Some of these denominations now admit their error and seem to be seeking a better way.

Along these lines ours has been a rich and a true heritage. To many such individuals and churches we now have an opportunity such as never came to us before, to present the Christ way.

Our Committee is now studying the various Peace movements in other churches and groups. In various ways which shall be consistent with the other vital tenets of our belief, the Committee wants to let others know how and why we have always stood as we have on the war question.

The Committee in its work so far has made the following findings:

1. That while there is in our denomination a general oneness of mind on the question of what should be the Christian's personal attitude to the state, to participation in war, (both combatant and noncombatant), to the use of force in righting personal wrong or injury, to the wisdom of getting redress by law, or of being active in politics, there is a decided and wide variety of opinion as to the methods which should be used and the extent to which we should try to give to others our views on nonresistance and peace.

Some say such efforts are useless, yea, more than useless, since to the extent that they apparently succeed, they do delay the ushering in of Christ's final second coming and reign.

Others say that as Christ enters the hearts of individuals, communities and nations, to that extent will hatred and strife and warrings cease and that since lasting peace is impossible aside from Christ we should spend all possible energy in presenting Christ to the world and let the other follow as a matter of course.

Still others see in the present spectacle of a world sick of war an unprecedented opportunity to set up machinery and create influences that may gradually outlaw war or at least make extremely unlikely another experience such as we have just had. This group cites such precedents as the outlawing of duels, strong drink, etc.

2. A fear is noted in some quarters that if an aggressive peace program is carried forward by the Committee that the result will be a merging and amalgamation of forces with other peace movements, which in the end would lead to a compromise or loss of other vital Christian principles and doctrines.

3. In our study of other peace movements we have found what the editor of the Gospel Herald in a recent editorial calls

GOD'S GOLD

Sylva Hostetter

O the wonder of God's gold!
Sunset gold!
What majestic panoramas then unfold!
Cloudbanks edged with brilliant light
Glorious, entrancing sight,
As if heaven's portals bright
Backward rolled!

O the marvel of God's gold!
Harvest gold!
Shimmering grain fields with a mellow wealth untold,
Glinting 'neath a drowsy sun,
As in Galilee, had done.
When disciples plucked therefrom—
In days of old.

O the beauty of God's gold!
Hearts of gold!
Filled as full of Christian love, as they can hold!
Adding brightness to the day,
Bringing back, those gone astray
In the straight and narrow way
To joy untold!

O the richness of God's gold!
Never old!
Never like the wealth of mortals, metal cold,
But the wealth of flower and tree
Good, that lies in you and me,
Souls, that God alone can see
And behold.

Elkhart, Ind.

"a strange lineup." There are those who oppose militarism because they are against the government. There are those who oppose war for economic reasons alone, and now Modernism says that we have evolved to the stage where war is outgrown, that while past wars may have been justifiable we have now reached the stage in evolution where we ought to know better methods for settling disputes.

4. In our own denominational literature we note a dearth of material covering our attitude on nonresistance and no work covering our historic position or experiences in the practice of the doctrine.

5. We also note a growing conviction especially among our young people that because of the rich heritage that has been ours along this line, because of the sympathetic study of the nonresistant position by Christians and non-Christians who have been driven to this by recent world events, so that we can more consistently maintain our attitude should war come again, that we have a special duty and opportunity to do more in spreading our viewpoint mong others than has ever been the case heretofore.

Guided by these and other findings and in line with the three part program already mentioned the Committee is now working as follows:

1. We do not, cannot and do not intend to have any integral connection with any other peace movement or organization. As Committee members we aim to keep in touch with as much of the current peace literature as possible, to get the personal touch by attending occasional peace conferences and to maintain sufficient contact with other movements to intelligently supplement their work as may be deemed advisable, to use these as channels for spreading our own viewpoints and as a means of keeping in touch with the world situation as regards peace lines.

2. Through our sub-Committee on Literature and those cooperating with it who are historically inclined there is now in process a gathering of source material covering the four centuries experience of our Church in practicing this principle. The Committee looks forward to the publication of this material in a comprehensive way at as early a date as possible consistent with thorough and careful gathering of source material and creditable editing.

3. The Committee plans during the coming year through distribution of peace literature among our leaders, through presentation of the topic in our Young People's Meetings, through articles in our church organs, and by means of a series of addresses in the various larger communities, to encourage the development of a common and united mind on the part of our people as to our present day duties and responsibilities in holding up this message which we so peculiarly have.

4. The Committee, through its Secretary aims to keep in touch constantly with pending legislation in state and nation which in any way might affect our status as a nonresistant people and to keep our church leaders and conferences advised as to the time and occasion most fitting for protest or explanation of our view-point.

To these ends we continue to invite your criticisms, your prayers, your contributions and your general support.—Goshen College Review Supplement.

ON "THE CHEMISTRY OF CHARACTER"

By Geo. R. Brunk

A reply to a poem published in "The Pathfinder" which made God the author of evil and excused criminals from blame, and held out the hope of a happy future for both good and bad.

Are good and evil but empty names,
No virtue to praise, no crime to be blamed?
Shall all people like insects under despotic fate,
Some soaring in love, others grovelling in hate,
Good or evil, as the case may be,
Rotting in sin, or in righteousness free,
Paul and Nero, martyr of knave,
Equally innocent lie down in the graves?

Tongue-wagging attorneys, defenders of crime,
Ink-slinging skeptics and makers of rhyme
May trample the Bible under the heel,
Slander the Church and preachers a deal,
Promise the wicked a future or light,
Encourage the evil, and hinder the right;
But writing "God" with a little "g"
Will not from judgment a sinner free,
And the spelling of "law" with a capital "L"
Can't save a skeptic from an orthodox hell.

Out of earth's elements God shaped our frame,
Kindled each spirit from heavenly flame,
Reason as king He perched on the throne,
Conscience as prophet no evil to condone,
Freedom of will—man feeleth quite well,
He may rise to the heavens, or drift into hell.

It is clear to be seen, without being told,
God did not cast all into the same mold;
While not every one can be famous or great,
No man is a slave to despotic "fate."
While man cannot always be just what he would,
The gateway is open for all to be good!

Yes, God in His wisdom created mankind,
There in the Book it is easy to find,
And although the body springs from the clod,
The soul was created in the image of God.
They lie who make God the author of evil,
He never created a sinner or devil!

Jesus, the Savior, and Judas, the betrayer,
St. Paul, the martyr, and Nero, the slayer,
Good or evil, as the case may be,
All alike from blame to be free?
Sowing broadcast such devilish seed
Is damning the world with consummate speed.
In spite of skeptical makers of rhyme
And tongue-wagging atheists spouting their slime,
The righteous at last in heaven will land,
The sinner forever to hell will be damned.

Denbigh, Va.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

THRESHOLD OF THE NEW YEAR

We are standing on the threshold, we are in the open door,
We are treading on a border land we have never trod before:
Another year is opening, and another year is gone,
We have passed the darkness of the night; we are in the early morn;
We have left the fields behind us o'er which we scattered seed;
We pass into the future which none of us can read.
The corn among the weeds, the stones, the surface mold,
May yield a partial harvest; we hope for sixty-fold.
Then hasten to fresh labor, to thresh, and reap and sow,
Then bid the new year welcome, and let the old year go;
Then gather all your vigor, press forward in the fight,
And let this be your motto, "For God, and for the Right."—Selected.

WORKERS TOGETHER WITH GOD

(Continued from page 7)

questionable whether one is fitted as a special messenger of this Christianity.

2. "Not selfwilled."

To be "workers together" in the most helpful way requires a spirit of humility and deference to others. "All of you be subject one to another." "A man's pride shall bring him low." A spirit of self-will is a strong factor to cause one to lose a favored place in the program.

3. "Not covetous."

To engage in the Lord's service wholeheartedly requires an expenditure of time, energy, and money. One who is covetous would likely neglect the Lord's service for the sake of personal advantage or gain.

4. "A lover of good men."

One who is not a lover of good men would evidently not belong to that class himself, would not be easily moved by noble ideals, would not seek their advice, guidance, and support, nor be very instrumental in having others become good men.

5. "Holding fast the faithful word."

The Word is essential to man's salvation, to his Christian growth, and as a guide in Christian service. "If they speak not according to this word, it is because there is no light in them."

6. "Faithfulness."

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." It is a means of knowing whether one can be safely entrusted with responsible positions..

It may be a compliment to us when God calls us to unnoticed service,—an indication that He sees in us the faithfulness and consecration that will endure the monotony of unnoticed or unappreciated service, content with the knowledge that we are "workers together with him."

Springs, Pa.

THE SUNDAY SCHOOL

THE BOOK GOD GAVE US

By Margery Chambers

Lest we forget, the Sunday school is the Bible school of the local church. This article again brings the Bible to the front for our Sunday school work. The church that will weather the present world-wide crisis in Christendom, with its subtle liberalism and unbelief is the church that has a Bible school instead of merely a Sunday school. All Sunday schools may be Bible schools, but all Sunday schools are not Bible schools. Every teacher should stand before the class with an open Bible.—Editor.

Ruskin says that all books may be divided into two classes—the books of the hour and the books of all time. There is one more class, in which there is but one book—the Book that was and is and shall be to all eternity! This Book is the Word of God which in the person of our Lord and Savior became flesh and lived among humankind to teach more fully the truths of the Father. "God so loved the world that he gave his only begotten Son," and even before that He showed His loving-kindness by giving mankind a Book wherein is written His Law. "Seek ye out the book of the Lord and read," says the prophet, and Jesus Christ tells us to "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

To give us this divine Book God used human vessels, but they wrote by the inspiration of the Holy Spirit. All through the ages critics, men of great learning, have tried to prove that the Bible is only a book written as ordinary books are written, that it is not all true, but merely a collection of traditions, myths, and the fruit of men's imaginations. Although men have tried to prove that the Book has remained with us all these years to be a comfort and guide in our trials and distresses. Tradition passes away and myths fade into oblivion, even as these same critics soon pass away and are heard of no more. But the Word of the Lord endures and shall abide forever until the earth becomes filled with the knowledge of God its Author.

Roman and Greek Myths

The ancient Romans and Greeks believed in myths, but as time went on and they became more enlightened their myths were mocked at, disproved, and found to be a pack of impossible lies. The Bible has been mocked, but never disproved. It is still true as David said, "Thy word is true from the beginning: and everyone of thy righteous judgments endureth forever."

Rare Stories for Children

Little children are forever calling for stories and they love true stories better than anything else. One tells them a story and they ask breathlessly, "Is it true?" and how delighted they are when they find it is true. In this marvelous book that God has given us are nothing but true stories—stories so simply and beautifully told that all children love them. How many of us have wept over the story of Joseph and gloried in his success! How often have we thrilled at the bravery of David and in the strength of Samson and have you never seen childish eyes glow at the story of the Christ Child? Childhood, we are told, is the stage when impressions are formed most easily and character most readily moulded and shaped. It would indeed be an incalculable blessing if we could build up the life of every child on the Rock of the Word so that it might be said of them as of Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Timothy's young imagination was fired not by tales of giants and giant killers but by tales of Godlike men, and deeds of love and faith. Children love deeds of bravery and they find a plenteous store in the Book of God, softened and made beautiful by His divine hand. So let us read to the little ones from God's Word and lay aside the absurdities of modern fairy tales.

The Book for the Threshold of Life

Throughout the years of early childhood up to the time we begin to feel a little grown-up, and after that, the Bible is a mine of never ending inspiration, help, and guidance. But too often we find young men and women ashamed to be seen reading the Bible or "too busy" to read it. They feel that when they leave their mother's side they have enough knowledge of God's Word to last throughout their lives. But, indeed, it is not so, for one never can get enough of that kind of knowledge. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Oh, but let us not wander from these commandments. When one is on the threshold of life, starting out into a world full of sin and evil, then is the time of all times when the Word of God and the guiding light of His love are needed as never before. And a resolution that should be written large in the hearts of all young people should be in the words of the Psalmist, "I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word."

The Book for Life's Sunset

For the older people, especially those who are in the sunset of life, the Book of God has proved itself over and over. To them it is a well that never runs dry, a lamp that is always alight. Here they may come when they are tired and weary and drink freely of its waters and be refreshed. Here they may come when the light grows dim and darkness seems overwhelming, and here they find a light to their tired eyes that will guide them over the last stage of the journey. Oh, what joy must be theirs when they see the Word they have loved so dearly in the person of that Savior, who is the Word in the fullest and most beautiful sense!

The Book with a Universal Appeal

The lover of literature, finds in God's Book a gem of transcendent brilliancy, radiant with countless bright beams; the historian cannot help but love the historical books; little children love its stories of bravery, loyalty, and love; young men and women find in it a hand to guide and point to the right path. It contains a message for every person on earth no matter what is their occupation, their race, or their temperament. How could such a book be other than of divine origin? If one reads this Book earnestly, faithfully, and willingly sooner or later its words sink into the heart and God becomes more of a real Person and less of a strange far-off being. If we are to have any dealings with any one we usually find out all we can about that person. Now every one comes in contact with God sooner or later, that is one thing none can escape. It is well, therefore, to know something about Him, and the only place we can learn of Him is in His own Word. There we find an infallible record of His greatness and goodness, and of His love and His mercy. Therefore, in order that we may know Him and love Him let us search His Word diligently, meditate upon His statutes, and hide His Word in our hearts, so that we may not sin against Him. And when we have God's Word in our hearts we have that which no power can take away. "The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever" (I Pet. 1:24, 25).

Vineland, Ont.

THIRTY-EIGHT COMMANDMENTS AS TO HOW TO STUDY

Selected by Daniel W. Lehman

1. Keep yourself in good physical condition.

2. Attend to, remove or treat physical defects that often handicap mental activity, such as defective eyesight, defective hearing, defective teeth, adenoids, obstructed nasal breathing.

3. See that external conditions of work (light, temperature, humidity, clothing, chair, desk, etc.) are favorable to study.

4. Form a place-study habit.

5. Form a time-study habit.

6. When possible, prepare the advance assignment in a given subject directly after the day's recitation in it.

7. Begin work promptly.

8. Take on the attitude of attention.

9. Work intensely while you work—concentrate.

10. But don't let intense application become fluster or worry.

11. Do your work with the intent to learn and to remember.

12. Seek a motive, better, several motives.

13. Get rid of the idea that you are working for the teacher.

14. Don't apply for help until you have to.

15. Have a clear notion of the aim.

16. Before beginning the advance work, review rapidly the previous lesson.

17. Make a rapid preliminary survey of the assigned material.

18. Find out by trial whether you succeed better by beginning with the hardest or with the easiest task when you are confronted with several tasks of unequal difficulty.

19. In general, use in your study the form of activity that will later be demanded when the material is used.

20. Give most time and attention to the weak points in your knowledge.

21. Carry the learning of all important items beyond the point necessary for immediate recall.

22. You must daily pass judgment as to the degree of importance of items that are brought before you, and lay special stress on the permanent fixing of those items that are vital and fundamental.

23. When a given bit of information is clearly of subordinate importance and useful only for the time being, you are warranted in giving it only sufficient attention to hold it over the time in question.

24. Make your periods of study long enough to utilize "warming-up" but not so long as to suffer weariness or fatigue.

25. When drill or repetition is necessary, distribute over more than one period the time given to a specific learning.

26. When you interrupt work, not only stop at a natural break, but also leave a cue for its quick resumption.

27. After intensive application, especially to new material, pause for a time and let your mind be fallow before taking up anything else.

28. Use various devices to compel yourself to think over your work.

29. Form the habit of working out your own concrete examples of all general rules and principles.

30. Form the habit of mentally reviewing every paragraph as soon as you have read it.

31. Don't hesitate to mark up your own books to make the essential ideas stand out visibly.

32. Whenever your desire is to master material that is at all intensive and complex, make an outline of it. If you also wish to retain this material, commit your outline to memory.

33. In all your work apply your knowledge as much as possible and as soon as possible.

34. Do not hesitate to commit to memory verbatim such materials as definitions of technical terms, formulas, dates and outlines, always provided, of course, that you also understand them.

35. When the material learned by heart presents no obvious rational associations, it is perfectly legitimate to invent some artificial scheme for learning and recalling it.

36. In committing to memory a poem, declamation or oration, do not break it up into parts but learn it as a whole.

37. In committing to memory, it is better to read aloud than to read silently and better to read rapidly than slowly.

38. If your work includes attendances at lectures, take a moderate amount of notes during the lectures, using a system of abbreviations, and rewrite these notes daily, amplified into a reasonably comperdious outline, organized as suggested in Rule 32.

THOUGHTS CULLED

(Continued from page 17)

not understand. We do not understand, because we do not hear our own words. Your news is good, but you do not tell us. You despise us."

I could not look him in the face—much less reply. I was ashamed. Reader, will you share this shame with us? It was as if he said: You are failing us. The Lengua, they have the Geed News. The Suhin, you are endeavoring to teach. But we—we are despised. We are so few and you do not care. You speak of a land above; is it not for us also?

What can we do? What shall we do? Three tribes, three languages concentrated at a point. Each one distrusts the other. Each is jealous of the other, and each hates the other in spite of intercourse on the Mission Station. It is constantly necessary to adjust the balance of power, first on one side and then the other. Only a few weeks ago the Suhin and Towothli were on the point of flying at one another's throats: it was by the Grace of God that such a disaster was averted. I write you because I know that you should share this burden with us. Pray for us. Pray without ceasing. Let your prayers cost you spiritual agony. If nought but blood and sweat sufficed for the Master himself, to what heights must we ascend to ask and prevail with God.

Often I sit at night gazing into the dark depths of the forest near by—how symbolical—trying to pierce the unknown future. The need, how great, how urgent. The visible means, how scanty. But there is the vision. A station in the heart of Towothli country; one, no two, amidst the Suhin. Yes, and the Toba too shall hear the message of Salvation. And yet more still, the Gospel must be preached to every creature, and there are still more tribes beyond.

And as one thinks one argues thus. It is a vain dream. But is it? God has said that every tribe and every people shall deliver its quota of redeemed souls. God has commanded—Go—all the World—every Creature. Is not this sufficient? Are these Chaco Indians not included? Then why do we not go?

The matter is in our hands. With what sacrifice were we purchased? Nothing less than the precious blood of Christ. With what sacrifice will this vision be realized? Nothing less than our own individual lives. "We come, we hear, but we do not understand." I pray that these words may burn themselves into our minds and give us no peace until all our selfishness is utterly consumed, and we place at the feet of the Risen Christ our all. Let us be frank, let us be honest our all, our life, our time, our loved ones, our pleasures, our treasured schemes and ambitions must be poured in absolute self-abandonment at the feet of Him who gave His all for us and all mankind. What might not be done if one and all would spend but a meagre fifteen minutes on their knees, spreading out this matter before Him who is the fountain of all good and from Whom no secrets are hid.—Selected from "At Work," representing the work of the South American Missionary Society among the Chaco Indians of Argentine and Paraguay.

NEW YEAR REFLECTIONS

"The year is closed, the record made,
The last deed done, the last word said:
The memory alone remains
Of all its joys, its griefs and gains:
And now with purpose full and clear
I turn to meet another year!

"Though days to come may often be
With burdens crowded full for me:
Though hope deferred may cast a shade
Across my spirit, undismayed
I'll meet them one by one, for through
Such days—He brought me hitherto."

—M. E. Sangster.

THE YOUNG PEOPLE'S MEETING

MY FAVORITE PSALM (Jr.).—Psa. 105:1-4

Topic for January 9

MOTTO

"Glory ye in his holy name."

MEDITATIONS ON THE TOPIC

I. **Favorite Psalms.**—Nearly every one has a song they love to hear better than any other. It may be for the pleasing tune and it may be for the pleasing words. The Psalms are known mostly because of the words. "The Psalms" is the song book of the Bible for they were once sung to some tune by God's people in ages past. Each Psalm has a message that is suited to the people who used it at the time and place in which it was written, and all of them are given by inspiration of God and are profitable to meditate upon. Some of them fit our own needs and feelings better than others, and that makes us enjoy certain ones better than others. When we have become acquainted with Psalms that touch our life and fill a place in it, we are apt to think of such a Psalm as a favorite.

It would be well to get acquainted with many Psalms and to have a number that touch different phases of our life. No doubt one will be found that at this time will specially meet your need and may be called your favorite. Such a Psalm will be a valuable treasure to you if you will memorize it so that you can repeat it wherever you are and meditate upon its message and use it to the glory of God.

II. **The Text.—Psa. 105:1-4.**—This passage suggests that it is well to sing psalms unto God and in them talk of His wondrous works and glory in His name.

OUTLINE STUDY

I. Psalms of Thanksgiving.
1. For many blessings.—Psa. 103; Psa. 34.
2. For salvation.—Psa. 116.
3. For deliverance.—Psa. 124.
4. For His loving care.—Psa. 23; Psa. 91; Psa. 121.

II. Psalms of Prayer.
1. For mercy and pardon.—Psa. 51; Psa. 130.
2. For help.—Psa. 43; Psa. 25.
3. Confession and confidence.—Psa. 32.

III. Psalms of Instruction.
1. Concerning God's Word.—Psa. 119.
2. Concerning God.—Psa. 90.
3. Concerning the end of the godly and the ungodly.—Psa. 73.
4. Concerning the wickedness of all men.—Psa. 53.
5. Concerning the use of the tongue.—Psa. 39.
6. Concerning the godly and the ungodly.—Psa. 37.
7. Concerning the need of holiness.—Psa. 15.
8. Concerning two ways of life.—Psa. 1.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Commit and Repeat Your Favorite Psalm.
2. Commit a New Psalm Which You Have Chosen.

For Older Ones.
1. Classify Your Favorite Psalms and Commit a New one to Memory.

PERSONAL THOUGHT

It is a wholesome thing to the soul to sing psalms unto God.

A Favorite Psalm Of Many
(Psalm 121)

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Another Favorite Of Thousands
(Psalm 23)

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousnses for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

THE BIBLICAL BASIS FOR MISSIONS—The Inclusiveness of the Message.—Isa. 45:20-25; Matt. 28:18-20.

Topic for January 16

MOTTO

"The grace of God that bringeth salvation hath appeared to all men."

MEDITATIONS ON THE TOPIC

I. **The Gospel is for all Men.**—While we find that God has always had a chosen people who were separated from all other people because of their obedience to God, yet it has always been God's plan that His people should be used to teach other peoples of His nature and character. And wherever any one came to God and sought to serve Him, he was always welcomed. The call of Abraham had the thought of blessing all nations in it. "In thee and in thy seed shall all nations of the earth be blessed." The message of the prophets looked forth with the thought of the Gentiles (nations) being brought to God and included in the blessings of salvation. When the Lord Jesus came according to the prophetic word, He showed that He had a sympathetic heart toward those of other nations. And when He had completed His work among the Jews and had made atonement for sin, He left the charge to His disciples that in the delivering of the message of forgiveness of sin, they should go among all nations beginning at Jerusalem.

When the Apostles began their work, they started at Jerusalem. But as the events of providence began to scatter them, the Spirit led them to speak to their Gentile neighbors of their Savior. The conversion of the Gentiles in which the manifestation of the Spirit was granted to them as well as to Jewish converts, was sufficient proof to convince the most backward of the Jews that God intended to include all men in His plan of salvation by Jesus Christ. Our duty toward the Jew and the Gentile is very plain as we carefully weigh all these evidences.

II. **The Text.—Isa. 45:20-25.** — This prophecy although spoken directly to Israel, contains in it a message of appeal to "all the ends of the earth."

Matt. 28:18-20.—Here the command is expressly given by Jesus Christ that the message should be borne to all nations and that they should be included in the church fellowship.

OUTLINE STUDY

I. God's Plan of Salvation Includes All Nations.
1. Stated in the call of Abraham.—Gen. 12:1.
2. Mentioned in the messages of the prophets.—Psa. 22:27, 28; Isa. 45:22; Isa. 55:1; Isa. 49:6.
3. Expressed by Jesus Christ.—Jno. 10:16; Jno. 6:40; Matt. 28:19; Lk. 24:46-48.
4. Recognized by the apostles.—Acts 2:39; 10:34, 35; Rom. 1:16.

II. God Has a Commission for His People.
1. Israel was to glorify the name of the Lord among the heathen.—Isa. 60:1-7.
2. Christians are to go to all people to tell the Message.—Mark 16:15: Acts 1:8; Col. 1:23.

III. The Fellowship of Jews and Gentiles in the Gospel.
1. Fellowheirs.—Eph. 3:6.
2. United in one building of God.—Eph. 2:11-22.
3. No class distinction.—Gal. 3:26-29.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Grace."**
2. God's Favor to All Men.

For Young People.
1. God is no Respecter of Persons.
2. Blessed to be a Blessing.
3. The Debt which the Christian Owes to All Men.

For Older People.
1. How to Fulfill God's Plan in the Work of Missions.
2. The Same Conditions for All.

PERSONAL THOUGHT

If God includes all men, He includes me. If He includes me, I ought to include

all men in my prayers and in the service which I render, according to my ability.

SEED THOUGHTS

It has always been in God's redemption plan to save all men who will accept Him, for He is "not willing that any should perish," but "commandeth all men every where to repent."—O. Burkholder.

"Shout aloud, O ye redeemed ones,
Tell it o'er and o'er again,
'Till the distant heathen nations
Shall adore and praise His name.
Tell it o'er and o'er again and keep on telling
'Tis so wondrous and so sweet,
Tell it till unnumbered millions,
Lay their trophies at His feet."

—G. W. Lyon.

"Shall we whose souls are lighted
By wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! oh salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

—R. Heber.

THE CHARACTER OF GOD.—Psa. 97.

Topic for January 23

MOTTO

"God is light, and in him is no darkness at all."

MEDITATIONS ON THE TOPIC

I. **What is Our God Like?**—The vain imagination of man has tried to invent a god for himself according to his own fancy and has only succeeded in making himself ridiculous. To learn of the character of God we must lift our eyes higher than His creation (Isa. 40:25-31). Thus we shall learn of His omnipotence, omniscience and omnipresence. He is wise. He is present everywhere. But He is still more. He is loving and good. He is faithful and true. There is no unrighteousness in Him.

Take whatever attribute you will and trace it to its completest perfection and you have discovered the nature of God. His love is a perfect love, deeper and stronger and greater than the love of man. His truth is perfect. His wisdom is unsearchable. When we contemplate His righteousness we are lost in its marvelous revelation and how it searches our reins and hearts and sounds the depths of our being showing our unworthiness! His mercy unfolded before sinful men will greatly confound them and bow them in shame because of their own sin. If they rightly receive it they will become ready to yield their all into His hands.

We must move away from thoughts of material things as we contemplate our God and Creator. He is an all-wise intelligence, purposing and executing the things of the universe. "God is a spirit and they that worship Him must worship Him in spirit and in truth."

II. **The Text.—Ps. 97.**—This Psalm especially holds forth the exalted character of God above all created beings and things. It sets forth His qualities of righteousness and especially His holiness. In the contemplation of this phase of His character we should give thanks.

OUTLINE STUDY

I. God Is Holy.
1. In all His works and ways.—Psa. 145:17.
2. He is pure and clean from all uncleanness.—Lev. 11:44, 45.
3. Perfection characterizes His way.—II Sam. 22:31.
4. Wickedness cannot dwell with Him.—Psa. 5:4, 5.
5. There is no unrighteousness in Him.—Psa. 92:15.
6. Only holy people shall behold Him.—Heb. 10:14.

II. He is Holy in Justice.
1. To punish sin.—Psa. 11:4-7; Deut. 7:10; Gal. 6:7-9.
2. To reward righteousness.—Deut. 7:9; Heb. 6:10; Gal. 6:7-9.
3. To forgive the humble who believe in Jesus.—I Jno. 1:9; Rom. 3:26.
4. In defending the people of God.—Isa. 35:4; 54:17.

III. He is Holy and Just in His Mercy and Love.
1. Sin is remitted only through the sacrifice that satisfies justice and holiness.—Eph. 1:7; II Cor. 5:19-21.
2. Conditions must be met if man would be partaker of eternal life.—Jno. 3:36; Rom. 11:20-23.

IV. Love is Preeminent in His Character.
1. God is love.—I Jno. 4:8-12.
2. His love is manifest in His longsuffering.—II Pet. 3:9.
3. His love is manifest in seeking the lost.—Isa. 55:7.
4. His love is manifest in His sacrifice for sinners.—Jno. 3:16.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"God."**
2. Our Holy God and How to Serve Him.

For Young People.
1. The Importance of Knowing the Character of God.
2. The Effect of Knowing the Holiness of God.

For Older People.
1. A True View of God's Justice.
2. The Loving Kindness of God.
3. The Perfection of God.

PERSONAL THOUGHT

We ought to be glad for the perfection of God. We need not worship and serve one inferior, either in power or in holiness of character.

SEED THOUGHTS

"Great God indulge my humble claim,
Thou art my hope, my joy, my rest;
The glories that compose Thy name
Stand all engaged to make me blest.

"Thou great and good, thou just and wise,
Thou art my Father and my God!
And I am thine by sacred ties,
Thy son, thy servant, bought with blood."

—I. Watts.

"Holy, holy, holy, tho the darkness hide Thee,
Tho the eye of sinful man Thy glory may not see;
Only Thou art holy; there is none beside Thee,
Perfect in power, in love, in purity!"

—R. Heber.

"Holy, holy, holy, is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His word,
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.
Holy, holy, holy is the Lord!
Let the hills be joyful before Him."

—F. J. Crosby.

THE BLESSING OF OBEDIENCE TO AUTHORITY.—I Pet. 5:1-7; Eph. 5:22-6:9.

Topic for January 30

MOTTO

"Obey them that have the rule over you."

MEDITATIONS ON THE TOPIC

I. **Authority is given to bless Mankind.**—All creatures are formed in some kind of groups in which certain ones are made overseers and leaders in some phase of life, and through which the designs of the Creator are fulfilled by the coöperation of the entire group. The entire creation is under the authority of God the Creator. By Jesus Christ the human race has been redeemed and He becomes the head of the Church, which is that part of humanity who have responded to His salvation. He is over the Church in all things. He has appointed under-shepherds who are delegated with responsibilities for the feeding and instruction of His flock. These form an authority in their sphere under the great Shepherd.

The home has been established by the Creator and has placed the husband and father as the head. Obedience to the head by the wife and by the children when all are in the proper relation to God is sure of blessings unspeakable.

By the direction of the Creator there are various spheres of life in which there are constituted authorities to which obedience is enjoined, and by which blessings are distributed for the welfare of the obedient. In obedience to God-directed authority there is harmony, and peace and progress and blessing. Submission is one of the virtues that characterize a true child of God and which make him a useful member in God's household, whether he or she occupy some position as an under-leader or not. We have not learned the first law of life according to our creation unless we have learned to be submissive as well as to have dominion in certain things. To this submission comes all the blessings God has in store.

II. **The Text.—I Pet. 5:1-7.**—This passage gives instruction concerning the responsibilities and spirit of the leaders in the flock of God as well as instructions concerning submission on the part of both leaders and those under him.

Eph. 5:22-6:9.—This passage gives the relationship of husbands and wives and the responsibility of each in their sphere. It also gives the duties of children and servants and the responsibility of those over them. Christ is placed over all these, and every service, whether rendered under parent or husband or master, is rendered in the submission of the soul to Christ.

OUTLINE STUDY

I. God-ordained Authority.
1. All things are under God's authority.—Rom. 10:12.
2. He has placed all creation under man.—Psa. 8:4-8; Gen. 1:28.
3. In the event of the fall, Jesus Christ has undertaken for man and has been placed in authority.—Heb. 2:8-10; Matt. 28:18.
4. The man is the head of the woman.—I Cor. 11:3.
5. Christ is the head of the Church.—Eph. 5:23, 24.
6. Christ has given authority to officials in the Church.—Eph. 4:11-16.
7. The rulers in the earth are ordained of God.—Rom. 13:1-7.

II. True Authority is a Blessing.
1. It directs all things for the best.—Heb. 1:3, 8, 9; Rom. 11:33-36.

(Continued on page 30)

CURRENT EVENTS

The Passing of a Picturesque Character.—In the passing of "Uncle Joe Cannon" the United States lost one of its typical western characters. He held the stage of American political life to a remarkable length for a changing world. His characteristic simplicity and rugged character, which harks back to his Quaker parentage made his place for him. However in his latter days he united with the Methodist Church. Mr. Cannon was ever and anon after the taxing of those things which were in the column of luxuries, but it is rather paradoxical that he himself was an inveterate smoker of cigars. One of the unfortunate facts connected with his life such as Mr. Cannon is the mixing of that which is good, and that which is not true to the standard of New Testament Christianity. It is not ours to judge, but to one's own master, the Apostle Paul states, a man rises or falls. Withal we need to raise a warning note in these days when our boys and girls well nigh idolize some of these characters in the American politician arena. It behooves us to wisely teach our youngsters to esteem them highly, in respect for the office that they hold, yet to warn them of the danger connected with taking their lives as examples of unadulterated Christianity. Besides these considerations it is worthy of noting the long time Mr. Cannon gave to the country by the following figures given by Representatives Rodenberg. "Uncle Joe" Cannon stood for a landmark in the country's development. Since Representative Cannon went to Congress for the first time in 1872 until he left, the following happened:

Population from 40,596,000 to 109,000,000.

From thirty-seven States to forty-eight.

Public wealth from $30,000,000,000 to $300,000,000,000.

From 66,000 miles of railroad track to 268,000.

From initiation of post-card service to airship mail.

From $23,000,000 in postal receipts to $437,000,000.

One-half of all the members of Congress born while he has been in Congress.

All of his colleagues in the early Congressess are dead.

Served under ten Speakers, besides being Speaker himself for eight years.

Served under ten Presidents.

Took leading part in readjustment following three wars. Helped to establish the civil service.

Saw four of nineteen amendments to the Constitution adopted.

Saw Panama Canal built through legislation he helped to pass.

The Vatican and American Marriages.—Much indignation has been occasioned by the recent action of a Papal court in declaring null and void the marriage of the Duke of Marlborough and the former Consuelo Vanderbilt. Married in 1895 by Protestant Episcopal rites and under American law, they lived together for many years and two children were born to them. Now, thirty-one years later, the Papal court has decided that the bride was coerced into the marriage, and that it is therefore void and by inference that the children are illegitimate! In 1920 the Duke and Duchess were divorced and both since have remarried. Most Americans will agree with Bishop William T. Manning of the Protestant Episcopal diocese of New York that the Papal Court's action is an "unwarranted intrusion and impertinence."

Bishop Manning's statement is so much to the point that we quote a few paragraphs from it:

"What right has a Vatican Court, sitting in Rome, to pass upon the validity of a marriage between members of another communion, solemnized in a Protestant Episcopal Church in New York, under the laws of the United States of America?

"Marriage is a civil contract, as well as a religious one, and the claim of any foreign court, ecclesiastical or civil, to pass upon the validity of marriages solemnized in this land between persons not of its own communion is an unwarrantable intrusion and an impertinence. No church in our own country could annul a marriage without due process of law in the civil courts.

"The Diocesan Court of the Roman Catholic Bishop of Southwark, England, a tribunal unrecognized by English or American civil law, and the Tribunal of the Rota at the Vatican, described as the supreme court in such matters, presume to declare that an American marriage, valid, duly solemnized and recorded under our law, is void and that it never existed.

"This assumption of jurisdiction by a Vatican Court has most serious implications and will be rightly resented by great numbers of our people. Our religious liberty in this country must be uncompromisingly defended against any such interference. This incident is a sharp reminder to those who love freedom of the importance of maintaining complete separation of Church and State.....

"This whole proceeding is a discredit to the Christian Church and an injury to religion. It has done more than any event in years to weaken the sanctity of marriage. If marriages are to be declared null and void on pleas so unreal as this, no marriage, and no home, can be regarded as safe."

The Vatican is treading on dangerous ground when it treats with contempt Protestant marriages and American laws. —Christian Herald.

"The Commonwealth of Free Nations."—We are living in an era of momentous changes throughout the world. The great war altered the map of Europe. Now comes the news of the transformation of of the British Empire into a Commonwealth of Nations, in which the Dominions beyond the seas will have their own independent roles and responsibilities. As a result of the work of the Imperial Conference in London, the old order of things is done away with, and the great body of British colonial possessions, being fully qualified by long years of experience, take up the duties of self-government. They will stand before the world as a federation of indepentent nations, making their own treaties, appointing their own rulers, choosing their own ambassadorial representatives to other lands, and fulfilling all the duties of independent nations. "The British Commonwealth" is now the designation of the entire empire.

That the new status is hailed with gratification, we may gather from the expressions of leaders in the Dominions involved. General Hertzog, Prime Minister of South Africa, wrote: "Nothing has ever been accomplished so calculated to lay a deep and enduring foundation for national cooperation between the membership of the British Commonwealth of Nations, and insure real good feelings among all of us." Canada, too, hailed the change which "made each self-governing Dominion the master of its own destiny, and all united by a common allegiance to the Crown." One of the leading Canadian newspapers regarded the new order as "a product of democratic processes of the orderly development of nationhood;" another views it as "involving practically no change," and still another as "shaping the Commonwealth of British nations so that it will stand and endure." Australia heartily approved the great step "which put the Dominions on equal status with Great Britain."—Selected.

Cheering News from Russia.—Bishop Cannon, Chairman of the Federal Council of Churches, lately returned from a nationwide survey of religious conditions in Soviet Russia has brought cheering news to America. Undoubtedly, as quite often is the case, the statistics may not be absolutely correct, nevertheless they will give some idea at least as to what is going on in that land of ill fortune.

He claims that the Communists have failed to destroy religious faith in Russia. This is usually the case when there is real faith in a land. There have been instances in the history of the world the last nineteen or twenty centuries when the Lord left ungodly nations wipe out that which professed to be Christianity. This probably, because the perpetuation of this professed type of Christianity is in the long run a curse rather than a blessing. This is what we are seeing in South America at the present. The greatest hindrance to true Christianity in that benighted land is the Romish Church.

He likewise says that out of a population of approximately 140,000,000 only 1,000,000 have been won to Communism and atheism. Looking over the entire field he says, "I believe that the acute antagonism to the Church is passing away." Here is breathing a prayer that the Church of the morrow in Russia may be a purer Church, a better representative of the Christ, a spiritual Church, a glory to Good, a benefactor to the nation and the entire world. God grant it, for Jesus' sake.

Atheists After Boys and Girls.—For the first time in American history, atheists announce a program to capture the young people. They point to the fact that in the United States 20,000,000 children are denied religious education for lack of teachers. In New York City alone are 400,000, and in other cities in proportion. Atheists say Christians are too indolent to give time to serve as teachers and consequently leave the work to the ministers. They also say they have men and women who are willing to give time.

A Junior Atheists' League has been formed, and a vigorous secretary has been

financed for national work. The league announces that it expects stout opposition from Sunday school people, but atheists are ready for it. Their aims are to counteract the influences of Sunday schools and to stop religious instruction in public schools. They expect to make gains by teaching atheism to children who are neglected by Christians and Jews.

The announcement of this program should stir the Christian forces of America to a more aggressive zeal on behalf of the young people of the country who are without the sphere of Christian influence. These 20,000 000 children are more amenable and responsive to the influence of Christian teaching than they are in the destructive propaganda of atheism. The forces and the powers that are with the Christian church are infinitely greater and more potent than those that are arrayed against it."—Selected.

Blundering Through.—The British coal strike is over; but it is not settled. It has been one of the most costly experiments at economic adjustment ever attempted and it has accomplished exactly nothing. The underlying causes which brought it about still exist. There is as much bitterness between the miners and mine-owners as ever. They have arrived at no common ground of understanding, no plane from which even a discussion of the grievances both undoubtedly have can start.

The sole concrete result which stands out sharply against the drab background of failure is the staggering cost—$1,250,000,000, according to the conservative estimate of the Board of Trade: a sum nearly equal to one-third of the English war debt to the United States wasted in a few months of useless bickering! And this sum must be paid not by the miners (although they have lost heavily in wages) nor by the mine-owners, but by the British public, that innocent bystander which had little to do with the brewing of the trouble and little enough with its ending.

The mine-owners have won, but theirs is a Pyrrhic victory. Men starved into defeat will not make good workmen. They will harbor resentment, and this resentment will inevitably seep into their work. And it does not take much of a prophet to predict that they will be ready for another strike when the next good opportunity offers."

Canada's New Role.—With the appointment of her own minister to the United States, Canada takes another step toward definite nationhood within the British Commonwealth of Nations without weakening in the slightest degree its position as an integral part of the great Commonwealth. Not only is the appointment important to Canada, but it is of prime importance to the rest of the British Empire, for Canada more and more is assuming the role of interpreter of American actions and American thought to England. Canada 'speaks our language,' she understands our problems and our ideals and our little idiosyncrasies, and she has a neighborly interest in our affairs which is impossible to a country some three thousand miles away, however friendly that country may be. The record of one hundred years and more of peace between Canada and the United States is a record to be proud of. The international boundary is one of the few in the world which does not bristle with forts and armed barricades. The two great North American countries are alike in many ways, and they have wrought their bond of friendship without harming in any way the tie that binds Canada to England. The establishment of a Canadian legation in Washington will do much to strengthen this understanding.—Dearborn Independent.

Congress Overwhelmingly Dry.—While accurate statistics have not yet been compiled as to the wet and dry complexion of the next Congress, it is definitely known that the drys retained an overwhelming majority. At least 296 House members with dry records were re-elected, while more than a score of the House members made dry statements prior to election or were adjudged dry on their past records. National prohibition leaders expressed satisfaction with the Congressional results, but declared that the vote given wet candidates in many sections, while not large enough to elect, should be construed as warning to prohibition advocates to continue on the alert. Only nine of the thirty-five Senators elected had voiced wet sympathies, and several of those not classed definitely as drys are on record as opposed to any laxity in law enforcement, or the writing of any unconstitutional provisions in the enforcement act, such as have been suggested by extreme wets.—Christian Herald.

Justice for China.—Addressing the National Council of Jewish Women, Senator Borah of Idaho, Chairman of the Senate Foreign Relations Committee, warned the United States and other Powers against the adoption of any imperialistic or ruthless attitude toward China. Predicting that the report of the special conference of this country and European nations on the Chinese customs tariff and other questions would declare China to be in such a chaotic condition that she could not be considered as having a government with which it would be possible to deal, Senator Borah demanded the fairest treatment for China, indicating he feared the conference report might be used as an argument for intervention. "China," he said, "may furnish the acid test of whether the world has been converted to justice as a basis of international dealing or whether it proposes to retain the barbarous creed of force."—Selected.

Dry League Plans Campaign.—Recognizing the importance of a continuous watch and the advantage of an early start, the Executive Committee of the Anti-Saloon League of America, meeting in Washington discussed plans to checkmate any movement toward the nomination of a wet candidate for President in 1928 by either of the major political parties. No names were mentioned in the public announcement of the League, which merely stated that a wet minority was undertaking to select a wet Presidential canadate and to inject wet planks into the national party platforms and that the League intended to start an immediate and vigorous campaign of education to prevent the sending of wet delegations to the national conventions. —Selected

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LOUELLA TURNS A NEW LEAF

(Continued from page 2)

let her eyes wander about the familiar yard. Somehow, she suddenly realized the old yard didn't look familiar. There were sticks and tin cans lying about and bits of paper littered the corners. These things never happened with mother at the helm. The gate was open and the walkway unswept. A nauseating sensation enveloped her very soul and she hid her face in her hands.

With impartiality she went over the situation, mentally comparing the present with that of the past, when her mother had been in charge of the house—then raising her eyes to a calendar on the wall, she studied it long and thoughtfully.

"To-morrow," she said slowly, "is the first day of the New Year—my birthday—the day of days when mistakes should be forgotten and new resolutions made. I wonder how the folks would take a surprise?"

Springing to her feet, she raced across the room, and tearing the last leaf from the cardboard, threw it in the fire.

"Since my holiday doesn't end until the second day of January," reasoned Louella, "I'll do what no one expected of me—I'll set the house in order."

To think with Louella was to act, and a few minutes later with broom and dustpan, she entered the living room.

Louella never did anything by halves; consequently, when she put aside the house cleaning implements, the living room shone like a new pin, and just as she finished, David arrived on the scene.

"I say, sis," he exclaimed joyously, "this is a real New Year's treat, and a—" His eyes caught a glimpse of the dining room beyond, and the sentence was not finished.

"One good turn calls for another, buddy," answered the girl. "What you say about setting the dining room in order?"

For reply, David came out of his coat, rolled up his sleeves and reached for the broom.

The dining room led to the hall and the stairs, and the stairs to the rooms above where, to their delight, they encountered Jennie who insisted on joining the cleaning expedition which lasted throughout the afternoon. When night came down the house was clean from top to bottom with the exception of the invalid's room.

"We'll do that while mother enjoys the living room to-night, David," Louella said softly.

"I'd call it a day, sis," declared the boy when the last bedroom was finished, "if we might only have one of mother's spice cakes for dinner."

"We'll make it a day," laughed Louella as she proceeded toward the kitchen.

"My!" exclaimed father when he entered the room that night. "Where's the fairy?"

"That's what I say," called the voice of Tim, the other wage-earner in the house.

"She's in the kitchen making a spice cake," whispered David softly, "but don't tell mother."

Father didn't have to tell mother, for when he opened the door, the pungent odor of spice cake rushed in before him.

The woman sniffed the air and smiled.

"Smells like old times, mother," declared the man as he stooped to caress the pale cheek.

"Yes," answered Mother Payne softly. "I don't know what's happened, but I can feel a difference in the atmosphere of the house."

Just then the dinner bell rang and mother, leaning heavily on father's arm, hobbled from her room into the big living room. A little exclamation of delight burst from

her lips when she realized what had taken place, but not until she reached the dining room and beheld the radiant face of her daughter did she understand.

"You precious child!" she murmured sweetly as Louella's arms closed about her, "you did this for me I know."

"Mostly," admitted Louella, "but, mumsy dear, I believe I'm going to do it from now on for my own personal benefit."

"You can't well make a home and a business woman, too, Louella, reminded Mother Payne.

"I know that," replied Louella, "but I've been figuring things out in a new way this afternoon, and I've decided that business women should be girls whose parents are not able to support them, and the homemakers should be the girls who are fortunate enough to be able to spend their time in the home."

"You mean," interrupted father, "that you are really going to give up business in order to stay at home and look after us?"

"Yes," answered Louella, "I'm going to try for twelve months, and then if I fail I'll turn to business."

"We'll be so grateful for having a home again, Louella," interrupted the voice of Tim, "that you can't fail."

And just twelve months from that night, Louella facing another new year, and a mother who was now well and strong, had reason to believe her brother had meant what he said, for every day there had been some little token of appreciation from those about her for the comfortable home she made.

"Twelve long months have passed, daughter," said father when he came home the last day of the old year, "since you took over the reins of the house—a most pleasant year for the family—for through your efforts your mother has been restored to perfect health, and now you are free again to do what you want to do most. Where would you like to go, or what would you like to do?"

"That's funny," murmured Louella. "Now that I have the chance, father, I feel more inclined than I did a year ago, to be a homemaker; you see, father, when I turned that New Year's leaf last year I turned out all thought of self—and making the home folks comfortable has proved so satisfactory—well—" finished the girl slowly —"if nobody minds, I'll not turn a new leaf this year—only keep last year's resolutions."

"To live for others?" said father gently.

"No," laughed the girl, "my resolve was not that—but this: To live to make others happy."

"A splendid resolution," answered mother, "and one that I wish the whole family would adopt."

"There's only you and father left to adopt it," laughed David. "We signed the resolution last year when sis agreed to become a homemaker."

"You see, father," interrupted Louella, "the secret of my success lies in the fact that those about me made and kept their resolutions as well as myself."

"Be that as it may," answered the man with a glance at the calendar, "the past year has been such a pleasant one, I hate to tear off the last leaf."

To which the whole family uttered a fervent "Amen!"—Selected.

"LEST WE FORGET"

(Continued from page 11)

as such by all believers; that only such who are of like faith and are at peace with God and man should participate. Luke 22:19, 20; I Cor. 10:16, 17; 11:23-26.

15. That feet-washing is an ordinance instituted by our Savior to be observed literally by all believers. Jno. 13:4-17; I Tim. 5:10.

16. That every Christian woman, especially during times of worship and prayer, should have her head veiled with a special devotional covering. I Cor. 11: 8-16.

17. That the salutation of the holy kiss should be observed among believers. Rom. 16:16; I Pet. 5:14.

18. That the anointing with oil should be administered to the sick who call for it in faith. James 5:14, 15; Mark 6:13.

19. That marriage was divinely instituted for the propagation, purity, and happiness of the human race, that it receives divine sanction between one man and one woman only; that the bond is dissoluble only by death; that there should be no marriage between a believer and an unbeliever, nor between members of different denominations. Gen. 2:18; Mark 10:2-12; Rom. 7:2.

20. That the Church and the world are two separate and distinct bodies with aims, tastes, attachments essentially different; that for church members to be conformed to the world is sinful. Jno. 18:36; Rom. 12:1, 2; II Cor. 6:14-18; I Jno. 5:15, 16.

21. That covetousness is idolatry and a gross sin of the present age, and that Christian people should earnestly resist and condemn it. Eph. 5:3; Col. 3:5; I Tim. 6:9, 10.

22. That Christian people should be "temperate in all things" lawful; that they should abstain from the use of intoxicants, tobacco, and kindred carnal habits: that they should not seek popularity, worldly power, nor desire any of the follies of this world. I Cor. 9:25; Gal. 5:24; I Thes 5:22.

23. That pride is an abomination in the sight of God; that humility and contrition characterize God's people in whom a haughty and overbearing spirit is not found. Prov. 16:18; Jas. 5:6.

24. That God's people should be pure, holy, devout, reverent, not yielding to the lusts of the flesh; that therefore, vulgar conversation, secret vice, and other improper and sinful conduct which gives rise to social evils are entirely outside the realms of Christian living. II Cor. 7:1; Gal. 5:19-21; I Jno. 3:3.

25. That Christian people should be clothed in modest apparel; that the wearing of jewelry, costly array, fashionable attire, gaudy dress, and bodily ornamentation generally should be scrupulously avoided by all believers. Isa. 3:16-24; I Tim. 2:9, 10; I Pet. 3:3-5.

26. That the letter and the spirit of the Gospel are emphatically against strife, contention, and carnal warfare; and that, therefore, no believer should have any part in carnal strife, whether among individuals, in suits at law, or in conflicts among nations. Matt. 5:38-45; Rom. 12:17-21; II Cor. 10:4.

27. That under the Gospel dispensation the swearing of oaths, for any purpose and under all circumstances, is forbidden. Matt. 5:34-37; James 5:12.

28. That there should be a complete separation of Church and State; that, though "strangers and pilgrims on the earth," we should be "subject unto the higher powers," submitting ourselves "to every ordinance of man for the Lord's sake," remembering that we owe our first allegiance to God. Jno. 18:36; Acts 5:29; Rom. 13:1-5; Heb. 11:13.

29. That believers should have no part in secret or oath-bound organizations and that membership in them disqualifies any one for church fellowship; since labor unions and federal organizations partake of the same features they should be considered in the same light. Jno. 18:20; I Cor. 6:14-18.

30. That life insurance for the welfare and protection of God's people is contrary to the will and word of God. Psa. 118:8; Jer. 49;11; Matt. 6:31-34; I Tim. 5:8.

31. That Jesus will come the second time, not in humiliation but in great glory, to claim His own and judge the world. Matt. 24:42, 44; 25:31, 32; Acts 1:11; II Cor. 5:10.

32. That there will be a bodily resurrection of both the just and the unjust. Jno. 5:28, 29; I Cor. 15.

33. That all who fail to accept the atoning work of Christ will have their part in the lake that burneth with fire and brimstone and where the smoke of their torment ascendeth forever. Psa. 9:17; Matt. 25:41-46; Rev. 14:11.

34. That the righteous—saved and blessed and glorified—will spend eternity in the realms of endless bliss and glory. Matt. 25:45, 46; II Cor. 5:1; Rev. 22:5.

Y. P. M. TOPICS

(Continued from page 27)

2. It is able to put down evil and enemies.—I Cor. 15:25-28.
3. It guides its subjects to a happy end.—Rev. 22:14.

III. **Blessings in Obedience.**

1. To rightful authority in the home.—Col. 3:17-4:1.
2. To rulers in the nation.—Rom. 13: 3, 4.
3. To spiritual leaders.—Heb. 13:7, 17; I Cor. 12:28-31; Eph. 4:11-16.
4. To all as from God.—Col. 3:23-25.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Obey."**
2. Obeying God by Submitting to My Elders.

For Young People.
1. The Safety of Obedience to Authority.
2. The Joys Gained through Submission to the Church.

For Older People.
1. True Authority as a Service to Others.

PERSONAL THOUGHT

No blessing can be given to a disobedient and insubmissive soul because they have cut off the very means by which God has ordained that the blessing should be brought to them.

SEED THOUGHTS

Study the singular benefits and advantages of a will resigned and melted into the will of God. Such a spirit hath a continual Sabbath within itself, and its thoughts are established and at rest.—Flavel.

Thirty years of our Lord's life are hidden in these words of the Gospel: "He was subject unto them."—Bossuet.

No man doth safely rule but he that hath learned gladly to obey.—Kempis.

Obedience is the mother of success, and is wedded to safety.—Aescylus.

Doing the will of God leaves me no time for disputing about His plans.—G. Macdonald.

DAVID THE SHEPHERD BOY (Jr.)

I Sam. 16; Psa. 23.

Topic for February 6

MOTTO

"The Lord looketh on the heart."

MEDITATIONS ON THE TOPIC

I. **The Story of David, the Shepherd Boy.**—Jesse had eight sons. The youngest was called David. Jesse had David to take care of the sheep. David also could play on the harp and he also wrote in later years beautiful psalms. David loved God and trusted Him to take care of him and his sheep. When a lion and a bear came to destroy the sheep, God gave David strength to save the lamb out of their mouths.

When Saul was rejected as king, God chose David to be a king in his stead. He sent Samuel to anoint him. Samuel did not know which one of Jesse's boys it would be. The seven oldest came to the meeting but David was tending the sheep and did not come till God showed Samuel that none of the older ones were chosen. David came and God said, "Arise and anoint him, for this is he."

David had many experiences before he became king. He was called to play for Saul after God had rejected him so that he could cheer him up when he was sad and unhappy. Saul loved David at first. But later he became jealous because the people talked about how much greater David was than he. David had faith in God that gave him the victory over the enemies of Israel. He slew the giant Goliath when all Israel was afraid of him. He had a very tender friend in Jonathan, the son of Saul, who loved him better than his own soul. Saul's jealousy got worse and worse and then he began to try to kill David so that David became an exile wandering from place to place to escape from Saul. But David would not harm Saul even when he had a good chance. In the course of time Saul killed himself. Then David became king and the people loved him.

II. **The Text.—II Sam. 16** has already been told in the Story of David. **Ps. 23** is a psalm of David that shows how he understood the needs of the sheep and the work of a shepherd. He compares the Lord to a Shepherd and himself to a sheep. The Lord feeds His sheep and protects them from the enemies so that they can feed without fear.

OUTLINE STUDY

I. The Shepherd Boy Chosen of God.
1. Samuel is directed to the home of David.—I Sam. 16:1-5.
2. Looking upon seven sons and not finding.—I Sam. 16:6-10.
3. Calling the youngest from the sheep. —I Sam. 16:11.
4. God reveals that David is the one.— I Sam. 16:12.
5. Samuel anoints David with oil. I Sam. 16:13.

II. The Shepherd Boy before the King of Israel.
1. Making music to refresh the king.— I Sam. 16:14-23.
2. Valiant in meeting Goliath the giant. —I Sam. 17:15-54.
3. Loved by Jonathan.—I Sam. 18:1-4.
4. An obedient servant to the king.— I Sam. 18:5.
5. Envied by the king.—I Sam. 18:6-9.

III. The Shepherd Boy Becomes a Fugitive.
1. He flees for his life.—I Sam. 19:10-18.
2. Jonathan telling by signs that Saul would kill David.—I Sam. 20:35-42.
3. He becomes a wanderer on account of Saul's jealousy.—I Sam. 26.

IV. The Shepherd Boy Becomes King and Shepherd of Israel.
1. Saul, discouraged, kills himself.—I Sam. 31.
2. The tribe of Judah makes David King.—II Sam. 2:1-3.
3. All Israel come and accept him as their king.—II Sam. 5:1-5.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Shepherd."**
2. Assign Different Stories of David's Experiences.

For Older Ones.
1. The Way of God's Blessing.
2. The Man After God's own Heart.

PERSONAL THOUGHT

If we serve God with a pure heart He will order our life aright and care for us at all times.

SEED THOUGHTS

Psalm 23 in Verse

The Lord's my shepherd, I'll not want:
He makes me down to lie
In pastures green: He leadeth me
The quiet waters by.

My soul He doth restore again;
And me to walk doth make
Within the paths of righteousness,
E'en for His name's sake.

Yea, tho' I walk in death's dark vale,
Yet I will fear no ill;
For Thou art with me; and Thy rod
And staff me comfort still.

My table Thou hast furnished
In presence of my foes;
My head Thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me;
And in God's house for evermore
My dwelling place shall be.

—W. M. Gardiner.

BUILDING WITH INDIA

(Continued from page 15)

longing for India that they may find "the way, the truth, and the life."

Only by mutual co-operation and individual effort can their lives be brought into the image of God through the Gospel.

"The love of Christ constraineth us," to yearn, to pray, to give, to go.

West Liberty, Ohio.

FAMILY PRAYERS

Selected by Christ Goscho

Long years ago in the old home
We all were called together,
For prayers just after breakfast time,
Forgotten they were never.
A chapter from the sacred Book
Was read aloud by Father,
Then all joined in a familiar hymn
The tune was pitched by mother.
At last upon our bended knees
Before those kitchen chairs,
It seemed that heaven came down to earth
When we had family prayers.

Our father found the throne of grace.
He asked in Faith believing
And daily blessings from above,
We seemed to be receiving.
He prayed for each of us by name,
Those present—those gone hence.
They seemed to him still of the fold.
They heeded God's defense.
So day by day through all the year.
We told to God our cares
And daily blessings did descend
When we had family prayers.

The years have passed, we now are old,
Great blessings have been given
Though twoscore years have passed away
Since parents dear were taken.
They dwell in yon bright heavenly home
Their home not made with hands,
They sing the songs that never die,
In time with angel bands.
So after every morning meal
We bow before our chairs,
'Tis sweet to think of those old days
When we had family prayers.

SOME PERSONAL QUESTIONS

Pick Out Yours.

1. Are you spending as much money for religion as for amusements?
2. Have you read your Bible this morning as much as the newspaper?
3. Do you have family worship or something to correspond to it?
4. Would your wife be surprised if you should kiss her when you leave the house tomorrow, or are you getting too old or too sanitary to kiss your wife? (Two questions).
5. Did the last book you read have anything in it worth telling anybody?
6. Would you be willing to tell ev-

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The Scripture Text Calendar for the coming year is now ready for delivery. The above illustration indicates the style and design of the front cover as well as of the inside pages. The usual workmanship appreciated on former issues is again applied on this edition.

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A-70

MENNONITE PUBLISHING HOUSE
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erybody here this morning where you were last night?

7. If you belong to the church, are you doing all you can for it as you promised you would when you joined it?

8. How long is it since you tried to get any one to be a Christian?

9. Would you be willing to tell your congregation how much money you made last week, and what you are going to do with it?

10. When was the last time you prayed in public or in private? Or don't you believe in prayer?

11. Are people always glad to meet you because you are so cheerful and helpful?

12. Who is the first person to whom you would go if you had committed a great sin?

13. Do you have any friends to whom you could go and be assured of a loan of money?

14. Are you perfectly certain where you are going when you die?—Charles Sheldon.

Sixty Chicago pastors have promised to preach on the streets of that city this season, in an effort to take the Gospel to those who will not seek it in the church.

WHAT MAKES CHURCHES WEAK

First: A non-missionary spirit church.

Second: A minister with no program.

Third: A gossiping, fault-finding congregation.

Fourth: Deacons and elders too old to be progressive.

Fifth: A church run by some one person.

Sixth: Where everything in the church is done by the same two or three people.

Seventh: A church that prays little, talks a lot and does nothing worth while.

Eighth: A church that gets in a rut and stays there, and is afraid to try anything new suggested.

Ninth: None of the members tithe.

Tenth: Poor singing and no leader.

Eleventh: Always start the Sunday school late (from ten to fifteen minutes).

Twelfth: Have no social spirit in the church.

Thirteenth: Never see the strangers, but visit with their own people.

Fourteenth: Are content, and have no craving for souls, and are spiritually dead.

Fifteenth: Dirt and dust everywhere; no paint, poor light, and not much fire.

Sixteenth: Dead, but don't know enough to lie down.—Mrs. Katherine M. Peck.

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A monthly Magazine for the Home

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FEBRUARY, 1927

TO A FRIEND

By Walt Filkin

'Tis a satisfying feeling
Just to know that you're my friend,
That no matter what's the trouble
That on you I can depend.
For the world is full of sorrow
And life's path is full of stones
And a fellow's only comfort
Is the few real friends he owns.

You're so comfortin' and soothin'
When my heart is full of aches,
And your way of sympathizin',
What a change in me it makes;
When I hear your little whisper
Then my troubles start to mend,
And it's then I'm mighty thankful
I can claim you as a friend.

It takes more than words to tell it,
I can never make you know
All the good that you have done me
When I've hoed life's roughest row.
But I'll always keep a-trying
Keep a-trying to the end,
For my life has been much sweeter
Since I've had you as a friend.

—Selected.

SELECT READING

JACK MINER AND SUNDAY VISITORS

By H. W. Crews

Certainly no other private residence in all Canada attracts so much public interest, and has so many visitors, as Jack Miner's Kingsville home. The bird lover is paying the penalty of being a wonder worker. The spirit of hero worship is abroad, and Jack is getting considerable of it. Many thousands of people from all parts of Canada and the United States are inquiring the way that leads to Jack Miner's farm, and it is evident that they are finding it, too. A striking feature of the place. and the people who live there, is the welcome which is accorded every one. The owner is a thorough commoner, who has no use for frills or red tape. Conventionality is a term not found in his vocabulary. All kinds of people drive their cars up, and park them in front of his residence, and stroll over his grounds, and they all get a welcome, from Henry Ford down to Tommy Jones.

How the Miner family stand the strain of this constant coming and going is hard to explain. One thing has been decided, however, and that is, that Jack and his family must have their Sunday. In order to enjoy its restfulness and quiet it has been found necessary to place notices around the home to this effect: "Please consider my home private, Sundays." One of these signs is placed across the front door of the residence, and another on the roadway leading into his house. The man who is so genial and entertaining to all comers during the week, is as seclusive as a monk when Sunday comes. He is no fanatic, but a common-sensed man and a Christian, who does not propose to allow himself, or his family, to be robbed of their rest day.

The automobile has made Sunday a day for jaunts and excursions. Many a housewife who is called upon to get up a dinner for a half-dozen so-called friends or relatives, knows this to her sorrow. Jack has certain rights which he proposes to defend, and the right to his Sunday is one of them. Surely there is no one who will not admire him for taking a stand of this kind.

Jack Miner's Home. See Notice At Entrance of Driveway

It has been said that no man has a right to all his rights. While this may be correct, we surely have a claim to some of them, and this is one of the rights that Jack Miner claims for himself and his household.—Onward.

THE KING'S HIGHWAY

By J. S. Shoemaker

If you would happy be,
Come take a walk with me,
On a Highway strewn with flowers.
The valleys and the hills,
And all the sparkling rills,
Are enriched with shady bowers.

The birds do sweetly sing,
Good cheer to all they bring,
While traveling on the King's Highway
One's burdens are made light,
On this Highway so bright,
While pressing onward day by day.

The friendships are most dear,
With Jesus ever near,
To lead us gently by His hand.
Each cheering word and smile,
Brings sunshine to each mile,
As we march toward the golden strand.

Since Jesus is so near,
All clouds do disappear,
As we travel the King's Highway.
His grace both full and free,
He gives to you and me,
To fill our hearts with joy each day.

We'll press toward the goal,
With sunshine in the soul,
Until we shall behold our King.
And then with joy complete,
Our Savior we shall greet,
And His praises forever sing.

Dakota, Ill.

CHRISTIAN MONITOR

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BECOMING A CHRISTIAN IN WHITE RUSSIA

By Miss A. Kovalenska

The following article is published to show the power of God in saving souls engrossed in religious darkness. The worst foe of true Christianity is false religion. Sin and false religion are twin enemies to the progress of the Kingdom of God. May the Lord open many such blinded eyes.—Editor.

Miss Kovalenska is a Russian young woman who has had blessed results in her work among women and girls. Her conversion was the first step in reaching many others with the Gospel through her ministry. Who can foretell what wonderful fruit in saved souls may follow from a single conversion? Let us pray that native Christians may become strong witnesses for Christ. Miss Kovalenska's brother is a Russian Orthodox priest of rank.

My home was a poor one in Vilna Province. My family was Russian Orthodox. My father believed that God created all things and that if he obeyed the regulations of the Church he would have eternal salvation. My father's brother gave him a New Testament which he used to read in the same manner as the priest read, but he did not understand what he read. When the Bible is chanted the way the priest does, people do not think of the meaning.

One day when I was about eleven years old my mother took me to the city of Vilna and we had to walk 120 versts from our home. We came here to worship the three saints, Stephen, John, and Anthony, whose relics were kept in a monastery called Holy Trinity. People came hundreds of miles to worship or to obtain salvation through these saints. Often people travel long distances for such purposes several times during their life. But some, when they see they get no help, whether spiritual or physical, do not make such long pilgrimages more than once.

When we came to the monastery in Vilna, a priest was standing in the street accusing the people for placing an icon on a fence where all could worship it. I thought this was right, for why should the icon be kept only where the priest could worship it and get help from it?

We went to the market place where were sold horses, pigs, furniture, icons, flowers, food of all kinds, in fact, everything that people can use. They were selling some flowers which, they said, represented the tears of the Virgin Mary. The tears had been shed for the sins of the people. If people bought these flowers, their sins were forgiven. If a woman is ill, the flowers are worn in the hair or on the bosom to drive away the sickness. There were ten tables of these flowers and I asked, "If all these flowers which are the tears of the Mother of God are bought, then how many more will she have to weep so that all the people may buy them and have their sins forgiven?" My mother told me I had committed a sin in asking such a question.

Through Vilna runs a shallow river called the Central in which a cross was placed. It was believed the cross made the water holy. My mother took home with her several stones from this river and they were kept in the house until I was converted. If a person is sick, he wears one of these stones to cure him, or perhaps boils some herbs with the stones, or lies with them under his head for the same purpose.

On the holiday of St. Peter and St. Paul which falls on the twenty-ninth of June each year, our family went to the monastery of St. Peter and St. Paul to celebrate with others. If a man's sickness was in his head, he would buy from the monks here for three kopecks a wax head which they had made. This he would carry in his hands and go around the monastery three times on his knees to rid himself of his sickness. When he came to the place where he had bought the head, he paid another three kopecks and then two kopecks for a candle which he burned before some icon. Or, if some other part of the body were ailing, he would buy an arm or leg or whatever might be the affected member. I continued to go to celebrate this holiday until I was converted.

My father became ill with typhus and we spent much money for the prayers of the priest for my father. We had a calf about six weeks old and we gave it also to pay for the prayers. But my father died and I thought, "Either there is no God or He did not hear the prayers."

While I was in distress caused by my uncertainty as to God's existence, there came to our village a woman of about thirty-five years who had attended gospel meetings in Vilna and had turned to God. When she came, every one began to talk about her, saying that she had brought a new religion. I was much interested and went to her to find out all possible. I asked her questions about the icons, the crosses, etc, and she told me to read the gospel for myself. We prayed together and she prayed most earnestly, like piling hot coals on my head. After we arose, I asked her how much I should pay her for the prayer and her reply was, "I only want you to read the New Testament."

I went home and after a time read it. I read about the ten virgins and the coming of the bridegroom, but I did not know when or how. So I went to this woman for an explanation and she helped me to understand much more than I expected. The thought that the Lord is coming disturbed me so much I could not sleep at night. I thought I must go again to my friend for help and I did. The Lord revealed Himself to me as my personal Savior and I accepted Him with joy.

Before I was converted I thought I lived a better life than others in my family and in the church, but now I realized that my sins were so many they could not be numbered. I began to read the Testament in a different way and told my mother that we ought to live by what it says. This effort to live according to the Word of God was soon noticed and it was told to the priest. My brother told my mother she did not know how to bring up her children and she ought to be more strict.

A priest of higher position came to our church on his regular visit and my mother took me to him to confess and kiss the icons, but I could not do so. I was brought home and not allowed to see any one for fear I would disgrace my parents and relatives. The Testament was taken away. Soon after I was taken again before some priests that they might set me in the right way according to the Russian Orthodox Church. God helped me by His grace, but when I returned home, my mother told me I was no longer her daughter and she would not speak to me for half a year. Even when she was sick for six weeks and I took care of her, if she wanted anything, she would ask my brother and he would tell me.

I was given the hardest kind of work to do as a punishment. Often I was sent to the field to work without a piece of bread; I prayed to the Lord for strength to work without food and He sent some one with

bread and milk also. Then for three weeks I worked in the night for a Jewess in order to get money for a Bible. The book had to remain in the home of a friend because my mother would have burned it if she had found it in the house.

Because I led such a hard life my body was weakened and lung trouble developed. It was expected I would die. My brother who was a Russian Orthodox priest came and sung a mass for me which was used for the dead. My mother told our neighbors that my funeral would soon be held. Some Jews in the village who knew about my weak condition collected enough money for me to go to the hospital in Vilna. A friend accompanied me there.

After examination the doctor said it was too late and nothing could be done to help me. On the way to another hospital I noticed a house having a sign, "Gospel Hall." We stopped and here we found some Christians who very kindly received us. They brought a doctor who was a Christian and he also said my sickness was incurable, but he added that the Lord is able even to raise the dead. I told my story to them and said I did not want to live any longer but would rather go to be with my Lord. They put the question, "If it is the Lord's will for you to live, are you willing to live?" and I said I was. They prayed much for me. In a few days they sent me out of the city for better air. Several weeks passed and I was much stronger. I returned to Vilna, but because I had no passport I could not remain in the city but had to go back to my village.

Now, I thought, my family will love me because I am well again and can work. But I was disappointed. Instead of allowing me to rest, they soon put me to work drying flax which means one has to go from great heat into a cooler temperature. At this work a person may soon become ill, if not strong, but the Lord helped me.

One day a woman came from town and asked my mother if I might work for her. My mother thought it was good I would no longer trouble her and could make my own living. Now I had more freedom and could go wherever I wished. Every Sunday and on every opportunity I went out to surrounding villages eight to twelve versts away to speak to the people about Christ. Later God opened the way so that we could hold the first public meeting in my own village in a government building. A Christian man with the help of two women who had been led to Christ through me arranged the meeting. God blessed us. The message was well received and three women afterward accepted Christ. My mother was present.

In the two years following twenty people in my village turned to God and most of them were related to me. There is no more persecution from my home village. I praise the Lord for what He has done. Much more could be told of His mighty power.—European Christian Monthly.

ON HOLY SOIL

Following David to the "Hold of Adullam"

By Anis Ch. Haddad

Our faithful contributor from the land in which our Lord lived and died seems to have eyes to see when he takes a journey. It would be a treat for all of us to have him for our guide some day in the land of Palestine. We just wanted to pen a few lines of appreciation for the minute way in which Anis Ch. Haddad writes the details of his journeys, the photos, and the way in which he links them with the Sacred Book, the Bible. Many thanks. Keep up the good work.—Editor.

The life of a Bethlehemite shepherd was one of no common toil and danger and it remains so down to the present day. Hordes of wandering Bedouins are waiting to sweep down upon the flocks and herds of the peaceful inhabitants so the flocks need to be watched against intruders with ceaseless vigilance and repelled with fearless courage. Yet modest and pious, as David was strong and bold, he ascribes his success to the Lord who taught his hands to war and his fingers to fight.

Fugitives of Adullam

(Psalm 144:1). No wonder that he who "seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart," (I Samuel 16:7) should have rejected the elder sons of Jesse and directed His prophet to anoint the youngest as the future king. This chequered fortune now leads him away from Bethlehem and we hear of him no more in his actual birthplace.

The Great Cavern

Adullam was not far from Bethlehem. Often in his earliest years David had led his father's flocks to pasture amid the valleys where he was now sheltering, and the familiar scenes recalled, as a scent or strain are wont to do, memories which came trooping back from the past, and spoke to him of Jesse, his mother and his boyhood's home. His familiarity with the wild glens and stronghold of the district, gained whilst keeping watch over his charges, would prove an immense advantage in flying from his pursuers. He was doubtless acquainted from his boyhood with all the intricacies of his fearful cavern just as these Arab shepherds, his successors now are, and what more natural, therefore, than that he should flee hither in the day of his extremity? It was out in the wild desert, far from the haunts of Saul, and not likely to be visited by him.

But more interesting than any other association is that which assigns to his neighborhood the "Cave of Adullam," which means "Justice for the people." The tidings of David's return to Judah and of his retreat in the shelter of the cave, spread swiftly and mysteriously throughout the whole land and those who were sorely pressed by misery, poverty and bitterness of soul, began to flock around him. The young leader soon found himself at the head of four hundred men, a very motley crew out of which to create a reliable force. (I Samuel 22:2). The sacred historian says that their faces were like the faces of lions, and that they were swift as roes upon the mountains. Perhaps there are few incidents in the life of David more romantic than those which occurred in this place; and there is surely no incident in the history of his life at this time more beautiful than that which is told of how he went from his hiding-place to plead with the king of Moab for protection of his parents. Danger threatened him—there were crowding circumstances around him to engage his attention, but neither danger nor claims of any kind could interfere with his first duty of caring for the safety and welfare of his parents. He took them from the cave, brought them through this winding glen at our feet so well-known to him, crossed the Jordan with them and took them into Moab. Suffice it to say that his petition was granted by the king of Moab, perhaps on account of some pride in the Moabite blood that flowed in the veins of the young Hebrew warrior.

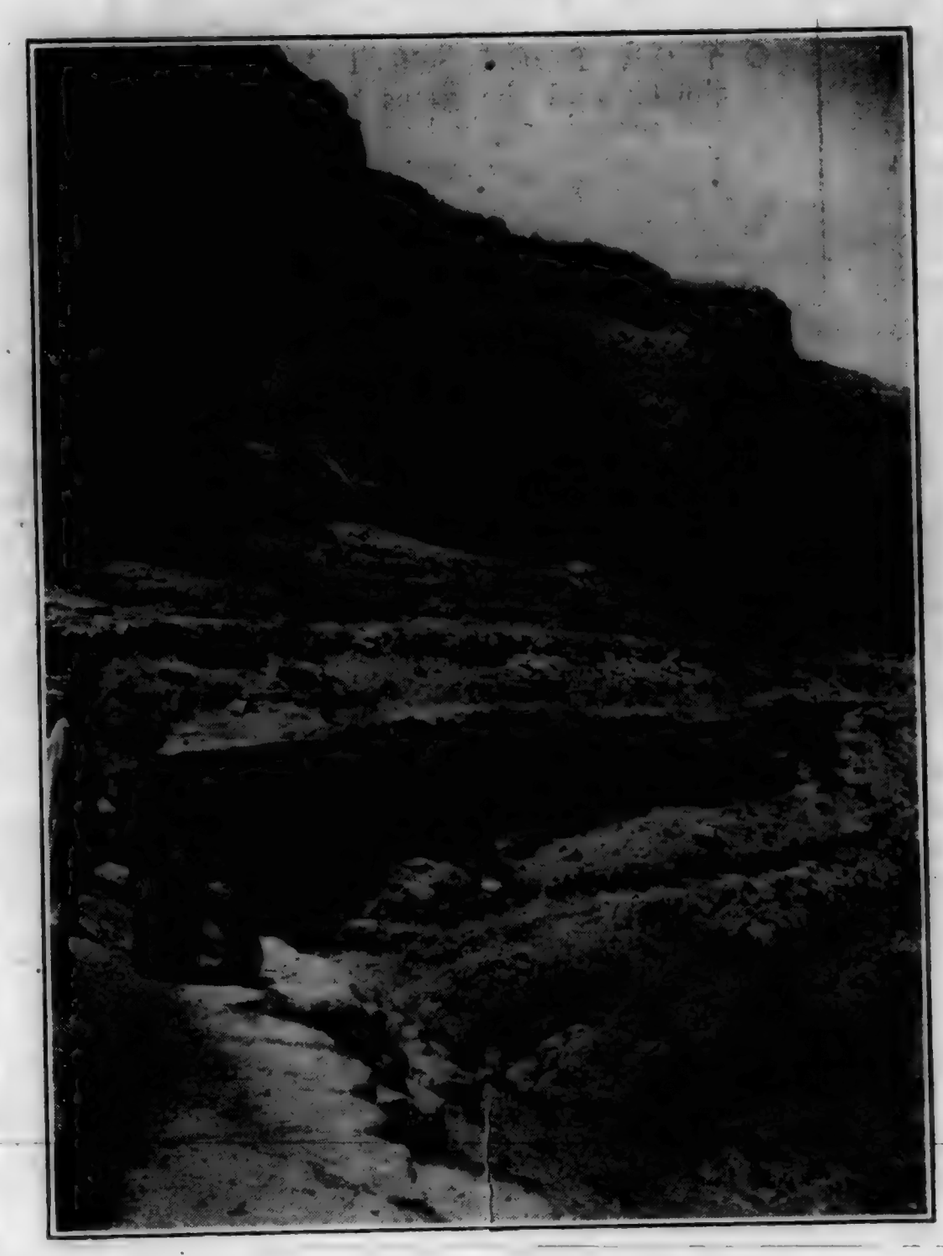
The Thirst for the Old Spring

One sultry afternoon David was a semi-prisoner in this fort, and as it would seem his recollections were unusually fresh and vivid. Not far from here was Bethlehem, where he had lived in the days of his happy boyhood and peaceful youth. He was thinking of his old home, the fields where he had fed his father's flocks and of the clear, cool waters of the well where his weariness and thirst had often

been refreshed. Suddenly an irresistible longing swept across him to taste the water of that well. "Oh," said he, "if I could but drink of the water of the well of Bethlehem, which is by the gate." Some of David's companions heard and resolved that they would try and get some of this water for their dear master. But a host of their enemies were right in the way. It seemed impossible to break through them, but these three bold men determined to try. So sword in hand, they rushed to the well, at the risk of their lives, and came back safely to David with the longed-for water. But David would not drink it. "No," said he, "it would be selfish of me to take what these men have gained with so much danger." He therefore "poured the water out before the Lord." (II Sam. 23).

A Modern Trip to Adullam

On Saturday, June fifth, 1926, I was called at 6 a. m. to join a party over to the Cave of Adullam. We passed through the Gate of Bethlehem and then ascended the Mount of Franks, five miles to the south. From here we went on, mostly leading our donkeys over the rough, and in places slippery, rocks across a deep valley to the cliff face in which is situated the entrance to the cave. We started for the cave, the path winding along a shelf of rock narrow enough to make the nervous man shudder having a fearful gorge below the gigantic cliffs above. At the entrance we ate our sandwiches and after half an hour's rest in the shade of the rock began to pick up candles, fill the water bottles, take off coats and collars in preparation for our journey into the mountain. We also procured some camel hair ropes. From the preparations made we might have been going on a journey of exploration, however, everything was needed. We then scrambled up the cliff to a narrow ledge, along which we had to proceed with great caution, at times on hands and knees, then, from the end of one buttress we had to step across a yard of space with a small smooth hole in the cliff. At such an entrance, approached by a savage ravine, one brave man could keep a whole army at bay; for through it only a single person can pass at a time. At length from a great rock hanging on the edge of this shelf we sprang by a long leap into a low window which opened into the perpendicular face of the cliff. We were now within "the hold of David" (I Sam. 22:4-5). After going down a narrow passage for some way we came into a magnificent cathedral-like cave, which we lit up by magnesium wire. This leads to a series of chambers some large enough to hold several hundreds of men. A perfect labyrinth of galleries and passages never fully explored stretch in every direction, and are said by the Arabs to go as far as Hebron. Here David living in the midst of his own clan would be promptly warned of the approach of danger and could easily receive supplies of food. The summit of the hill above commands a view of the whole surrounding district, so that the movements of his enemy could be watched in every direction. We left coats, collars and all extra clothing. First, we crawled on our bodies through three low and narrow openings in succession. After these dark holes through which one could hardly creep, much less stand we mounted a steep and slippery ascent handing each other up and then making long jumps down again, until at length a long crawl, ending in a descent, steep and slippery, of fourteen feet brought us into a large chamber. We were by now very warm. The closeness of the inner recesses was increased by the odors incident to the age-long occupation of the cave by bats. The air of the cave is dry and pure, the earth washed down from above shows that water penetrates it in winter. The whole cave seems to be formed by water action, the sides and roof are smooth, with frequent rounded hollows and in more than one place passages run side by side. Soon this passage became low and we had to crawl on hands and knees. This went on for some way and we were glad when it became large enough to rest and take some refreshments. We started down and soon found it too low for hands and knees, we simply had to crawl. From time to time would drop down several feet into large caverns. We laughed a good deal about the difficulty we experienced in crawling, and were told it was nothing compared to what was to come, which was indeed true.



The Stronghold of Adullam With Its Mysterious Cave

At the next halt we were told to put all candles out, but one. Each blew at his light, but luckily one did not go out, for the next moment we found that the matches had been left in our coats near the entrance. We relit and my friend and myself went back but it was a very narrow escape! When we returned we started on again. Rabbit holes are not in it with that cave! For some way we would have to get our feet in different cracks, then lie on our left shoulder and squirm, then come to a drop which we would have to take head first; then there was a clean drop of about twenty-five feet which we had to do on the rope. It was indeed a great relief to get out into the outer chamber, a great room sixty feet long with its lofty dome-like ceiling, forty feet from the floor and to see through a round passage the light of the day! Finally we came out at the same opening we had gone in by three hours before. Though we had been exploring all this time we had done two of the nine passages in the cave. When we saw the size of these places we had no difficulty in understanding how Saul and David could have lodged his four hundred men, and how Obadiah hid men by "fifty in a cave." You could have put a thousand men into one, and have lost them all.

We returned to the light of the day, fully convinced that with David and his lion-hearted followers inside. all the strength of Israel under Saul could not have forced an entrance, and would not have even dared attempting it. As there is no good reason to doubt that this was the cave and that it fulfills all the requirements of the story, let us therefore acquiesce in the tradition that this is the cave into which David fled from Gath, and in which he first collected and organized his band of trusty followers. In the reference to this cave as everywhere in Scripture, the narrative is in such exact and minute agreement with the topography of the district that it could only have been written by an eye witness.

Jerusalem, Palestine.

STRENGTH ENOUGH

God always gives us strength enough for the day, as He gives it, with all that He puts into it; but if we insist on dragging back to-morrow's cares and piling them on top of to-day's, the strength will not be enough for the load. God will not add strength just to humor our whims of anxiety and distrust.—Author Unknown.

"Suspicion is the death-blow to all loving intimacy."

CHRISTIAN MONITOR PULPIT

UNCLAIMED BANK DEPOSITS
Or
Are You Afraid You Can't Hold Out?

By J. D. Mininger

"More than a quarter of a century ago I was riding with a gentleman through the leading business street of Cleveland, Ohio. Suddenly he pointed to a noble granite bank building eleven stories high and said: 'That building was built by the interest on unclaimed deposits in that bank.'

"About that time I read that the Scottish bank had advertised that they had forty million pounds in unclaimed deposits.

"Why did not the rightful owners of such vast sums of money claim them? Evidently they did not know it belonged to them. Why was it? A few illustrations will make it plain.

"First, we suppose, a young unmarried man is away from home in a distant city, doing well in business and making large deposits in a bank, when suddenly he dies. His relatives never hear of the wealth and the bank does not divulge the secret.

"Another business man, secretive about his business affairs, uses two banks. One he uses daily in his business, as his wife knows. In the other he makes his permanent deposits and has his private papers in a safety deposit drawer, of which his wife knows absolutely nothing. He dies suddenly out of his mind. The wife settles with the well-known bank as best she can; but of the deposits in the other she is perfectly ignorant, and the bank keeps still.

"Now, in the case of an old and powerful bank there may come to be hundreds or a thousand instances of unclaimed deposits, and the rightful owners may have lived in penury, and died in want.

"Now, our Elder Brother, Jesus Christ, has made vast deposits of grace in the Bank of Heaven for us all, enough to make us spiritual millionaires. The difference is this: the Bank of Heaven is perpetually advertising these deposits in the Bible, and scattering them over the world, and sending out agents (evangelists) everywhere to herald the glad news, that poverty-stricken sinners may inherit millions of grace from God."

"Then the king of Syria warred against Israel" (II Kings 6:8).

"An host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master: How shall we do? And he answered, Fear not for they that be with us are more than they that be with them. And Elisha prayed, Lord I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw. and behold the mountain was full of horses and chariots of fire round about Elisha" (II Kings 6:15-17).

Are you a victim, or a victor, to-day?

V ictory is of the Lord. Prov. 21:31.
I n Him, dwelleth all the fullness of the Godhead bodily. Col. 2:9
C hrist in you the hope of glory. Col. 1:27.
T hanks be unto God which giveth us the VICTORY through our Lord Jesus Christ. I Cor. 15:57.
O n this ROCK will I build my church and the gates of hell shall not prevail against it. Matt. 16:19.
R eign in life by one, Jesus Christ. Rom. 5:17.
Y esterday and to-day and forever the same. Heb. 13:8.

What a difference it makes whether one has good or poor eye-sight. What a wonderful change was wrought in Elisha's servant, after God in answer to his prayer had opened the servant's eyes, so that "he saw."

Before, he could only see the Syrian host compassing the city both with horses and chariots. In awe, he said, "My master, how shall we do?" Afterwards, "he saw" and, "behold the mountain was full of horses and chariots of fire round about Elisha." Strange that he could see the enemy's chariots, but not God's hosts and "chariots of fire." Fire is usually not so easily concealed.

How true a picture this is of many Christian professors, who are blind to their resources "in Christ," but are constantly in fear of the enemy of their souls, and have not learned to "possess their possessions."

A. M. Hills says,

Are you afraid you can't hold out?

Do you, like Elisha's servant, see only the hosts of the enemy? Think of your unclaimed resources "in Christ," and of your rights as a Christian. Remember that, though He was rich, yet for our sakes, He became poor so that we through His poverty might become rich." Why famish when the Father wants your cup to "run over." Better sing:

"When all around my soul gives way,
He then is all my strength and stay."

Are you still afraid you can't hold out?

"Think on these things"

1. **The Ministry of angels.** See where one angel alone slew 185,000 persons in a single night. Isa. 37:36. They are your servants. Heb. 1:14.

2. **The power of faith in God.** Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16. Read again Heb. 11.

3. **The power of the Word of God.** "Thy Word have I hid in my heart, that I might not sin against Thee" (Psa. 119:11).

4. **The power of prayer.** "Prayer Changes Things." "The only thing prayer cannot accomplish, is what lies outside of the will of God."

5. **The name of the Lord.** "The name of the Lord is a strong tower, the righteous runneth into it and is safe" (Prov. 18:10).

6. **The power of the blood.** Because of its power, Jesus could say, "All manner of sin shall be forgiven except the blasphemy against the Holy Ghost" (Mark 3:28, 29).

7. **The "exceeding great and precious promises of God."** "A man may breathe without lungs, a bird fly without wings fire may cease to burn, water may cease to quench, but God that hath promised cannot lie." "There hath not failed one word of all His good promise."

8. **Yield to the Holy Spirit.** Recognize your body as His temple. Move into Rom. 8. "When the enemy would come in like a flood, the Spirit of God will lift up a standard against him" (Isa. 59:9).

9. **Practice the fellowship of saints.** Then like Paul you will "thank God and take courage."

10. **Take a dive into the fathomless ocean of God's grace.**

"Grace is flowing from Calvary,
Grace as fathomless as the sea,
Grace for time and eternity,
Grace enough for me."

"That where sin abounded, GRACE DID MUCH MORE ABOUND" (Rom. 5:20).

11. **Remember Christ as your Almighty Advocate with God.**

"We have an advocate with the Father, Jesus Christ the Righteous" (I John 2:1).

12. **Remember Jesus Christ as the Great Shepherd.**

"They shall never perish, neither shall any man pluck them out of My hand, My Father which gave them me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 10:28, 29).

13. **Remember Jesus Christ as the Great Indweller.** "Greater is He that is in you than He that is in the world" (I John 4:4).

14. **Remember Jesus Christ as the Victor over death and hell.** "That like as CHRIST WAS RAISED FROM THE

DEAD, BY THE GLORY OF THE FATHER, even so we also should walk in newness of life" (Rom. 6:4). Hear Him say to you, "Because I live, ye shall live also."

15. **Remember the indwelling Trinity.** "If any man love Me, he will keep My Words, and My Father will love him, and We (meaning the Father, Son and the Holy Ghost) WILL COME UNTO HIM AND MAKE OUR ABODE WITH HIM" (John 14:23).

16. **Remember the faithfulness of God.** "Know therefore, that Jehovah thy God, He is the faithful God" (Deut. 7:9). "God's faithfulness combines in itself at least six other attributes, His truth, His righteousness, His power, His love, His Omniscience, His unchangeableness."

"God is faithful, not He has been,
Not He will be, both are true,
But to-day in this sore trial,
God is faithful—now to YOU."

Recall His faithfulness as a:
Pardoner, I John 1:9; Prov. 28:13.
Protector, 1 Cor. 10:13.
Provider, Psa. 112:2; Lam. 3:23.
Promiser, Heb. 10:23; 11:11.
Purifier, I Thes. 5:24; I Pet. 4:19.
Preserver, I Cor. 1:8, 9; 2 Thes. 3:3.
Performer, II Tim. 2:13; Mi. 7:20.

When a certain well known foreign missionary could not find his faith, he thrust himself upon the faithfulness of God. Result: VICTORY.

Dear reader, are you still afraid you can't hold out? This is but a faint hint at your resources as a Christian. "In the ages to come He will show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7). Allow me to entreat you to

Draw largely on these heavenly deposits.

You will not impoverish God. Just as the devout Hannah, in all likelihood made provision for the unborn son Samuel, so the heavenly Parent "according to His Own purpose and grace" provided for us before the world began. (II Tim. 1:9). Shall these deposits of divine grace lie unused? Check heavily then, upon the Bank of heaven. "Ask largely that your joy may be full," says He who "paid your ransom long ago."

Then like Elisha's servant, you will see not only the host of the enemy, but also, "God's chariots of fire," and you, like him, will be "more than conqueror through Him that loved us."

Kansas City, Kansas.

INSISTING ON "MY WAY"

Dr. John Timothy Stone was given a farewell dinner by his people when he recently left on his world tour, and in the course of his remarks he compressed into a few words no little philosophy and common sense when he said: "I don't believe in a pastor forcing his will on the people. The church was not built just the way I wanted it to be. I didn't insist on my way, because I wanted to preach in it after it was built." The spirit of autocracy is not very popular anywhere these days, and least of all should it be found in the Christian Church, either on the part of pastor or people. There is no place where "good team-work" is more essential than in a pastoral relationship. Inflexible rules, unchangeable as the laws of the Medes and Persians, are not well designed for congregational usage. A spirit of mutual consideration, adaptation and forbearance is never out of place; but a spirit of arbitrariness and stubbornness, which insists on "my way" and is angered or piqued by criticism, is always unfortunate, and often disastrous. It is all very well for a man in a position of leadership to have convictions and principles, and to stand squarely for what he believes to be right; but it is always important for him to remember that a congregation is not an absolute monarchy, but is supposed to be a genuine democracy. Sometimes it is a wealthy and influential officer or member of the congregation who undertakes to "boss" the pastor like a hireling; sometimes it is the pastor who is tempted to take the role of a czar. In both cases it is offensive to our Lord and detrimental to His cause. The sort of leader who gets the best results is the one who shows his authority as little as possible. Like his Master, he lives "not to be ministered unto, but to minister."

Commenting on Dr. Stone's successful pastorate, the Continent says: "Generally he has had his way, yet he also has the grace and good sense not to insist on his way always, not even when he is sure he is right. Many a pastor gets his way at too dear a price. A victory may be a disastrous defeat. In all our relations—commencial, political, social, domestic and religious— we can yield much to others, without the weakening of principle, and perhaps receive more in compensating consideration than we would have gained otherwise. But if we are rigid as iron to the last degree of having our own way, we may break others only to get broken ourselves."—Exchange.

THE ORDINARY PREACHER

He never had a title, though D. D.'s were not a few;
He never saw his name within the columns of Who's Who.
They never asked him to prepare a sermon for the press,
Nor was he often called upon to make a big address.
He had very little money, but he had a lot of sense,
And he knew a lot of people and he had their confidence.

He was not a grandstand player and he didn't advertise;
He did not cultivate an air of seeming over-wise.
Sometimes his dress was tacky, and sometimes he labored hard
At shocking wheat or milking cows or cleaning up the yard.
He had many disadvantages, but then to make amends
It seems that he was able to secure a lot of friends.

It takes all kinds of people, so we hear, a world to make;
The rich, the poor, the high, the low, the genuine, the fake.
Each has his little corner in the universe to fill,
And the preacher of our story did his duty with a will.
In a patronizing manner you may say, "Poor, simple soul!"
But we know he'll answer "present" when his Master calls the roll.

—Rev. W. F. Graham, in United Presbyterian.

THE PREACHER'S SON

The preacher's son! Eyes off him, please!
Away with all your dignities!
A boy's a boy, despite the coat
And collar round his father's throat.
Drape not his childhood days in black,
Nor whisper things behind his back,
Nor write for him a sterner code
Than other children down the road;
Steal not from him one hour of fun
Because he is a preacher's son.

Why do you watch the preacher's boy,
And censor his brief time of joy?
Why shake your heads, and gravely say
His child should walk a narrower way
Than yours or mine? When mischief breaks,
We smile at other boys' mistakes;
Others from grim perfection fall,
And no one mentions it at all;
Yet, at some petty wrong he's done,
The world exclaims: "The preacher's son!"

So for the preacher's boy I plead—
Grant him a normal life to lead.
Young, full of life, is he, and vim—
Do not expect too much from him;
Let him be free to romp and play
And be a boy with boys to-day.
Do not with a censorious eye
His petty failings magnify;
The days of youth are swiftly done;
Don't spoil them for the preacher's son.

Edgar A. Guest.

GOD, LET ME GIVE

By Mary Carolyn Davis

God, let be be a giver, and not one
Who only takes, and takes unceasingly.
God, let me give, so that not just my own,
But other's lives as well, may richer be.

Let me give out whatever I may hold
Of what material things life may be heaping,
Let me give out raiment, shelter, food, or gold,
If these are, through Thy bounty, in my keeping,

But greater than such fleeting treasures, may
I give my faith, and hope and cheerfulness,
Beliefs, and dreams, and joy, and laughter gay
Some lonely soul to bless.

—The Christian Guardian.

"God does not judge us always by the amount of work we accomplish, but rather by the motive back of the work."

EDITORIALS

Factors in Public Speaking

In the first place Christianity is not dependent upon eloquence or oratory, but is and ought to be the demonstration of the Spirit and of spiritual power. Nevertheless there are factors that help in the successful presentation of the Gospel, and there are some things which hinder the preaching of the Gospel.

1. *The Gospel has Intrinsic Power.* That is, it is powerful by itself, regardless of the way in which it is presented. It is the power of God. Many a powerful minister of the Gospel would be no good as a public speaker in any other direction. Let us then preach the Gospel.

2. *The Bible and Subject to be preached upon should be studied thoroughly.* For this we note II Tim. 2:15. It is unfortunate to speak upon spiritual themes, which we have not studied thoroughly. This destroys the effectiveness of the truth. The full force of the subject is not called into action in the minds of the hearers.

3. *The Mind Should be Developed.* The mind to some extent is the generator of human speech. That is the reason the Bible tells us to "Meditate in the Law of God day and night." Thoughts are causative.

4. *The Personality Should be Developed.* After all is said and done, it is not so much what the speaker has spoken as to what the audience has felt in the speaker's presence. Every thoughtful audience feels the sincerity. the personality of the speaker before them. The life must ring true to the message spoken.

5. *Depend Upon the Spirit of God.* The Holy Ghost is in the world for service, to make Christ known, to convict of sin, to convince of a righteousness which none possessed but Jesus Christ alone. The Holy Spirit is All-Knowing.

6. *Be Persistent in Your Efforts.* Stammer at first if you must. Break the back of the English language. Say half what you intended to say. But don't quench the spirit. Practice makes perfect. Every Minister of the Gospel or Public Speaker realizes more than others his own faulty attempts and blunders.

7. *Take Care of the Physical Body.* This has its place. In the first place in standing the strain of much speaking. In the second place in the effect it has upon the hearers. Health radiates a good spirit and feeling.

8. *Use the Speech of the People.* Ordinary speech which the common people hear gladly. Don't make people carry a Webster's Dictionary.

9. *Select Great Themes.* Too often one seeks to speak on too small a subject. Themes upon which the speaker does not know enough. A subject that may be alright but it may not be highly important. There are subjects that people are always ready to hear discussed. Always timely.

10. *Maintain Clarity of Thought.* Let the subject be very clear to yourself, then it will undoubtedly be clear to the audience.

11. *Prepare an Orderly Outline.* God is a "God of order" we are told. We personally believe that He appreciates to see His truth unfolded in an orderly way, so that the mind of the feeblest saint will not be confused. So that the smallest child can appreciate the speaker's message.

12. *Have Good Terminal Facilities.* That is, know when to stop. Know how to come to a climax instead of wandering all over creation for a point at which to stop. Many an otherwise good message has been spoiled by an uncalled continuance, much to the disgust of the hearers.

13. *Be Clear in Enunciation.* Let the audience understand the words you are uttering. Don't hang the syllables together like a trans-continental freight train This may seem a small matter, but it has its place. In the first sermon that Christ preached, as recorded, it is written, "He opened his mouth."

14. *Avoid Being Profound.* Seeking to be learned or deep reminds us of the statement made by a well known and powerful preacher of the Gospel. "In my early ministry I wanted to preach deep and profound sermons. then I found out two things, first, that my audience did not understand what I wanted to say, second, and neither did I." It was said of a certain professor in a College "that he could go down the deepest, and come up the dryest, that you ever saw."

15. *Be Concise.* Not wordy. Just say it. Be concise.

16. *Let Yourself be Heard.* Nothing aggravates an audience, nothing is more tiresome to the listener than to strain to hear the speaker. Ask someone in the rear part of the building the question whether you were audible to them. Spurgeon used to say, "Brother So and So, you will pray loud, then we will pray with you, otherwise you will pray alone."

17. *Be Sincere.* Stage playing and acting has no place in true Christianity. The world still admires the man that believes what he says, and only says what he means. And says it kindly in a Christ-like way. It is remarkable how much people will stand, if it is told in a sincere way.

18. *Be in Earnest.* The lawyer puts many Christian ministers and other workers to shame by his earnestness. Let us be in earnest in the matter of the Gospel, which means life or death to souls.

19. *Be Enthusiastic.* The Prophet David prayed, "Lord, revive us again, that thy people may rejoice in thee." This is the need of the hour. Enthusiastic souls who rejoice in the Lord. Whose souls are filled with peace and joy. This is contagious we are certain.

20. *Avoid Monotony of Tone.* The sing-song tone puts many in an audience to sleep. It is tiresome and produces weariness.

21. *Appeal to the Whole Being.* The intellect, the emotions or feelings, the will, the imagination.

22. *Learn the Art of Relaxation.* Too often when a speaker gets up he is under nerve tension. We have personally heard men say ugly things, because they were under nerve strain, thus causing bad feelings unnecessarily.

23. *Avoid Dead Air in the Room.* This has killed many good messages.

24. *Use Well Selected Illustrations.* Don't just tell stories. Make them hit the point of your message.

25. *The Proper Use of the Voice* has its place, as well as careful emphasis in reading or speaking, but let this suffice for consideration at this time. Personally, we found out by hard experiences that if we had known some things in our early ministry about the human voice, we would have been saved considerable pain and inconvenience.

Over and above everything in public speaking, let the glory of God be the supreme desire, the salvation and blessing of mankind the supreme aim, and the Lord will bless the effort, regardless of how many of these considerations are not followed. But let us not brush aside lightly these things which the Lord wants to change and improve upon.

In Memoriam—"Lest We Forget"

It is impossible to remember all the useful men in an editorial write-up, whether in the pulpit or pew. Many of the best men in the Church are known and dearly loved in the community where they lived, labored and died. These men who so faithfully stay by the stuff are worthy of as much appreciation as those who are actively engaged in front line trench work. David clearly gave voice to the same principle when he said that the men who stayed by the stuff on the Banks of the Besor were to share equal parts of the spoil with those who pressed the campaign at the front. It came within the province of the man of whom we write to be known throughout the Church in person or through his work in connection with the Hymology of the Church. We purposely left this editorial till some time after the death of the departed, for we have by personal experience learned that letters of sympathy come thickly at first, and finally stop coming altogether. Thus we write, "lest we forget." For the data given we credit the Goshen College Record.

"John David Brunk, son of the late Samuel and Susanna Brunk, was born near Harrisonburg, Virginia, March 13, 1872, passed away at his home near Elkhart, Indiana. February 5, 1926, aged 53 years, 10 months, and 23 days. He united with the Weaver Mennonite Church near Harrisonburg when he was sixteen years of age, and remained an active member throughout his entire life.

On September 2, 1897 he was united in marriage to Mary Kate Martin of near Hagerstown, Maryland. To this union were born eight children, the two oldest, Salome and Harry Samuel, are deceased. He is survived by his wife, six children, Carreno Brunk Brown, Hermione, John Milton, Neimann Arthur, Fannie Susan, and Mary Elizabeth. One sister, Annie E. Brunk, who survived him, has since gone to her reward.

Brother Brunk spent his life as a teacher of music. After having been trained in some of the well established Music Conservatories of the New England States and of Chicago, he spent three years teaching Music in West Central Academy, Mt. Clinton, Va., five years in Bridgewater College, a college of the Church of the Brethren, Bridgewater, Va., and in 1906 he came to Goshen College as director of the School of Music, a place which he filled until 1914. The following few years were spent in field work for the Church during which time he visited many congregations, giving instruction in hymn singing, and helping congregations to better appreciate the best hymns of the Church.

The later years were spent in conducting a Studio for music instruction in both Goshen and Elkhart, Indiana. In the early months of 1925 he was again elected Head of the Music Department of Goshen College, but on account of ill health he was unable to continue his work beyond the summer term.

Brother Brunk was one who early recognized the need of a Hymnal that would be an expression of the fundamental beliefs of the Mennonite Church. As a young man he encouraged the different conferences to appoint music committees to publish a hymn book for the Church. The Virginia and Ohio Conferences appointed such committees, and the work was begun. Brother Brunk as editor was assisted further by an Advisory Committee consisting of A. B. Kolb, C. Z. Yoder, Noah Stauffer, and a Compiling Committee consisting of Eli S. Hallman, D. D. Miller and J. S. Shoemaker, appointed by the General Conference in 1900. The first edition of the Church and Sunday School Hymnal was published in 1902.

A few years later a supplement was added to the Church and Sunday School Hymnal, under his editorship.

His next published work was Educational Vocal Studies in 1912. This is a method book in elementary sight singing and graded exercises and songs, a series of studies for those who are interested in further study of music in preparation to be song leaders in local Churches.

After the supplement to the Hymnal had been used for a number of years, a Gospel Song Book was published by the Church under his editorship. This book is entitled Life Songs, and maintains the ideals and principles which the Church attempts to instill in the life of the youth under her care.

At the General Conference of the Church, held at Harrisonburg, Virginia, in 1919, he again called to the attention of the leaders of the Church the need of a new hymnal, which would more adequately meet the needs for worship, to be used in the regular worship services of the Church. The committees there appointed to prepare the hymnal had as leaders, C. Z. Yoder, chairman of combined committees, S. F. Coffman, chairman of Hymns Committee and J. D. Brunk, chairman of Tunes Committee. This Hymnal will be off the press about June First of this year.

He left one other completed manuscript ready for the press which has not been published, which is called "Salvation Story." This manuscript is composed of a number of Gospel songs in which the music was largely composed by Bro. Brunk. The words are mostly the composition of John W. Wayland. In this he presents through song, the Life of Christ from its beginning until the resurrection, pointing out the way of salvation according to the Bible story.

The passing of Brother Brunk is a great loss to Goshen College, and a still greater loss to the work of the Church in the field of music."

Thank You—Come Again

Brother Yake closed his series of articles in the January issue. We are certain you have been enlightened and helped. We thank him heartily for his service, and say with emphasis don't wait long until you are back again with another series. The latch of the front door is open.

CHRISTIAN LIFE

A SMALL WORD FILLING A LARGE PLACE

By J. B. Moyer

This article by Brother Moyer is the beginning of a series which he promised to write for us. We thank you in advance for this service.—Editor.

The word **truth** contains only five letters and occupies but very little space when set up in type, yet when we notice its wide use in both secular and sacred writings, and in treatises on science, etc., we begin to realize that, although small, it fills a very large place after all. In some of the writings outside of the Bible, there are also many shades of near truth which having been treated with tainted ingredients by Satan's apothecaries, are, after all, generally accepted as genuine. In a comparative study of this word we must therefore make the Bible standards the criteria, otherwise we too may lose our bearings.

We hope by this article to create new interest and further the study of the word by the younger members of the Monitor family, and also to provoke further discussion by some of the older ones. In it we aim to notice the opinions of some of the ancient and modern writers and philosophers; compare them with some of the positive statements given in the Bible; and then, finally, attempt to locate some of its boundary lines; subject, however, to differences of opinion.

When we first observe the word with its manifold uses we may feel a vagueness and a longing for a clearer concept. We may also become somewhat confused by the multiplicity of meaning implied but not clearly defined. We may next be made conscious of its unfathomable depth of meaning when we notice what the inspired writers of the Bible have said about it, and then feeling our inability to strike bottom, we may begin to realize that we must lengthen our plumb lines.

Let us notice a few quotations from the Bible and ponder them in our hearts:

"My mouth shall speak truth" (Proverbs 8:7).

"His truth shall be thy buckler and shield" (Psalm 91:4).

"Thy law is the truth" (Psalm 119:142).

"He shall bring forth judgment unto truth" (Isaiah 42:3).

"O Lord, are not thine eyes upon the truth" (Jeremiah 5:3).

"The law of truth was in his mouth" (Malachi 2:6).

"The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

"Sanctify them through thy truth: thy word is truth" (John 17:17).

"Ye shall know the truth and the truth shall make you free" (John 8:32).

"How be it when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that will he speak; and he will shew you things to come" (John 16:13).

In John 14:6, Jesus said, "I am the truth and the life."

Now compare the following statement by a noted English writer of the latter part of the eighteenth century and note the fact that he sets forth a different brand of truth that has nothing whatever in common with that of the Bible:

"Truth depends on, or is arrived at, by a legitimate deduction from all the facts that are material."—Coleridge.

We have also another quotation from the same author as follows:

"Alas! they had been friends in youth,
But whispering tongues can poison truth."

In these lines he is apparently setting forth a different type of truth, but we notice that it isn't immune to the poison of "whispering tongues," while Bible truths have enough anti-toxin in them to keep them pure. Of course, it would be impossible to label all the different types of truth now on record, but we can, at least, put the Bible truths in one class all by themselves and use them as our criteria for comparisons.

Elkhart, Ind.

THE DRESS QUESTION CONSIDERED

By N. B. Herrell

This article by someone from outside the boundary of a church who has taken a definite stand on the dress question is timely. This article from the *Purity Crusader* needs the careful perusal of all our readers, both men and women. Sorry though we be to say so, some women have husbands who seem to demand and crave for some of the immodest things of a passing world. Let us hope that all our readers will give this article by N. B. Herrell, much prayerful consideration.—Editor.

Paul and Peter were addressing the Christian women of their day on the subject of dress. Paul had just closed an address to men, and then turning to the women, proceeded to introduce his theme thus: "In like manner also." Peter, like Paul, first instructed the men as to their mode of living; then turning to the women, said, "Likewise ye wives." The unity of thought presented in these verses of Scripture stands out as a proof of the inspiration prompting the speakers. The true greatness of women is brought out as well as the weakness. These apostles seemed to think that women had a common bent toward camouflaging. However, they set forth the thought that when women professed godliness they would quit this lower order and raise to the higher and nobler life of meekness and quietness of spirit, with good works.

Modest Apparel

The word modesty in the above Scripture is well expressed by the word "becoming." Paul, with Peter, seemed to think that women could go to two extremes in dress, either of which would be out of harmony with the standards of Christian piety. The one extreme was childishness in dress, which is to put on, tack on, pile on all the highly colored regalia possible.

The other extreme was to put on just enough, and in such an artistic way, so as to make the figure of the woman a source of temptation for fornication to the men who looked upon her as she passed by. These two apostles desired to avoid these two extremes in the wearing apparel of Christian women, and to strike a happy medium which would be consistent with their profession. The underlying cause of these two extremes is nothing short of carnality. This inward pollution in woman pampers to the like natures in man. The fashion gods are controlled by this corrupt nature. For women to be delivered out of the meshes of this spirit of the world, and then to avoid its appearance, is by no means a small work of grace.

Women Commercialized

The makers of women's apparel have dared to commercialize the bodies of our women for profit. The short skirts were brought about by the shoe and hosiery interests paying the fashion gods a large sum of money. Each inch left off the skirts means thousands of dollars to the shoe interests. The flashy hosiery would be of little value unless the skirt is short

enough to show them. Our women have been led into slavery little by little until they are well nigh the property of the fashion gods. Our women have not been asked as to how their clothes should be made but the fashion gods make them according to the amount of money offered by the different makers of women's apparel. The women can buy them or let them alone. The modesty of womanhood has been sacrificed on the altar of fashion for the price of a dollar. A priest in France refused to officiate at a wedding where the bride had on a skirt which came to her knees. He said that his church was not a dance hall. The bride went home, put on a longer skirt, returned, and was married.

Woman's natural weakness toward the dress question makes her an easy prey for the money interests that make her wearing apparel. These money sharks have not the welfare of humanity at heart. Money at any cost is their inward motto. Greed for filthy lucre is the root of all kinds of evil. The liquor business commercialized our manhood for profit, while the fashion gods have sold the modesty of womanhood for gain. The willingness of women to be commercialized in such a disgraceful way only proves the depth to which carnality can drag the human family. Christian women are to be delivered from the slavery of fashion as much as men are saved from the bondage of drink.

Shamefacedness and Sobriety

We understand shamefacedness and sobriety of women to mean modesty of nature and self-control of the conduct of their lives. This element can not be substituted without hypocrisy. A woman without the refinement of modesty or self-control of conduct is a disgrace to her sex and a reproach to society. She is loud, loose, and manish. This most desired ornament of woman can be retained or lost by observing or breaking the law of upright living. Modesty cultivated soon becomes a woman's safeguard against the approach of those who would steal from her the wealth of her virtue.

There is nothing that will break down the modesty in woman quicker than the dance and commercialized dress. These two outlaws live at the sacrifice of modesty. Young ladies who make good dancers must part with modesty in order to gain the goal. Dancing masters know this is true.

Self-control

Self-control is built upon the foundation of modesty. With modesty murdered, self-control gives way to a brassy, loud, heady, coarse, brazen spirit that neither the Church nor God can manage. With the blessing of modesty and self-control gone woman drifts with the tide of the world. Self-control to a woman is what governors are to an engine. It gives her poise, dignity, and grace in her conduct. When the governor belt breaks on an engine she becomes reckless, uncontrollable, and gives vent to her energies in a disgraceful way.

Paul and Peter contend that Christian women are to maintain this God-given blessing. When the Devil rages and flings all manner of temptation around Christian women they are to have all their powers under control in such a way as to adorn the doctrine of holiness regardless of the fashions and customs of society. At present it is a fashion of society to dress unbecoming to Christian piety. Also it is a custom for society to dance; but Christian women can not adorn the doctrine of holiness by doing either. The Church must see that the world does not murder the modesty and self-control of our young women.

Fornication and Dress

No doubt the apostles had in mind when giving these two verses, that it was as wicked to be a source of temptation to drag others down as it was to yield to temptation. In the sin of fornication, there is always the two parties—the woman and the man; the tempter and the tempted; the seducer and the yielder. The idea of Paul and Peter is this: It being true that lustful men are all about like vultures, Christian women should have nothing in their conduct or manner of dress that would lead these beasts to deeper depths, but all their deportment should be to help the poor wretches to see that there was a standard of refinement and purity.

It is possible for good women to dress in a way that will fan the flame of lust in men's hearts, and yet they themselves go on without one thought of the evil being done. Christian women must not let their good be evil spoken of. Some people will carry germs while they themselves do not take the disease, as in the case of walking typhoid fever. While some good women go to church and worship, yet they dress so that they advertise the red-light district's business as they go to and from church. No amount of tears, prayers, songs, or church-going will atone for the evil done by unbecoming dress. We sow good or bad seeds by our dress, actions, deeds, and words.

Plaited Hair and Gold

Women of old who lost their modesty, self-control, and virtue tried to hide their disgrace by coloring their hair, and by wearing gold, pearls, and all kinds of fashions and ornaments. It is a shame how society has adopted the fashions and customs of the underworld. It is no sign of wealth or strength of character for women to change their identity by coloring their hair, and bedecking themselves with jewelry. You can not help the beauty of an Oregon rose by trying to make a Chinese poppy out of it. In fact, what the fashion and jewelry gods have done to beautify our women is coming to a reign of weakness, cheapness, slavery, profiteering, and a toboggan slide toward Hell.

The so-called high art of our womanhood would be an insult to virtue. The billboards of moving picture shows are usually surrounded by crowds of boys and young men looking at the pictures of young women half dressed. A nation will reap just what she sows. A mother will pray for God to save her son, and then dress her daughter as a living advertisement for the Devil. Consistency in Christianity is a great jewel. The hosts of Heaven are represented as wearing full robes of spotless white. The Church is not out on dress parade, but rather on a salvation raid. It takes more than bleached hair and jewelry to make a stalwart Christian womanly woman.—Purity Crusader.

THE MORAL GOAL OF EVOLUTION

Surely advocates of the evolution theory should take a serious pause and think.

Now that the full story of Burbank, the botanist, is out it is clear that he started life as an earnest Christian, and that his adoption of evolution robbed him of his faith in God; in fact he died stripped of everything in his belief other than that he died as a dog dies.

In the same month a young man went to the gallows in British Columbia, a bootlegging murderer, and on the eve of paying the penalty of his criminal career he confessed that the evolutionary theory at college was responsible for the loss of faith in God and every other influence that would have turned his feet upward to righteousness and purity instead of to the ignominy of a criminal's death and the beyond.

These are not solitary instances. All over this country young people, under the teaching of evolution and brute ancestry are becoming bestial. The restraints of undefiled religion are thrown to the winds and evolution in theory turns to "devilution" in fact. We are not speaking of things we do not know. One fourth year student confessed to us the shipwreck of faith of a whole group in one college through this theory: And in another we listened to the unsophisticated narration of moral or immoral conditions that was enough to appall the hearts of parents committing their boys to the instruction of an educational institution supposedly Christian.

Bryan was fighting no myth but a grave menace when he gave his last strength to combating this theory, born of atheism and producing infidels. "Theistic evolution" is the modified form in some measure to a recognition of the Creator, but not one in ten ever stops at that half-way station in the denial of the Biblical account of creation and the revelation of God given therein.

We challenge the professors who continue to put forth this utterly discredited theory to face the facts not only antecedent to the theory, but the fruit produced by the acceptance of the theory.

Evolution has no single fact of science to sustain it, and every moral tendency emanating from it demands its rejection as destructive of all that is highest and truest and best.—The Evangelical Christian and Missionary Witness.

• MISSIONS •

FACTS TO LEARN AS WE PASS ALONG

By Lloy A. Kniss

Missionaries do not go into foreign countries to study the geography or see the sights of the different lands, but we nevertheless do well to glance by the way and pick up what facts we can. God expects us to know some things about the world He has created. Through the kindness of Captain Anderson of the S. S. City of Benares we were enabled on our trip to India to see a number of interesting points that ordinarily are not seen as ships do not pass out of their way in order to pass them. Our ship is named above, and you notice it is of the City Line. Most of the boats of this company (called City of ——) are cargo boats, and carry only comparatively few passengers. The City of Benares carries first and second class which corresponds to second and third class on ordinary passenger boats. We however had good accommodations and fared well all of the way. Our ship is 450 feet in length and about 75 feet wide. When fully loaded it is under water about 25 feet. It is a 7000 ton boat. We cannot go into detail as to the description of the ship, but we can say that we travelled in at least moderate comfort. Our captain was very considerate of the comfort of the passengers. Life at best while travelling, for a month on a ship has a tendency to become monotonous, but we had good fortune our way in that we had good fellow-travellers who did not indulge in drinking and dancing as is the case on many of the ships; but we could be peaceably engaged in reading or physical exercise such as walking and games.

As to the voyage, we can certainly say that the Lord has again answered the prayers of His people in giving us a pleasant one. Our ship and crew made many trips but they said this was their record trip. As there had been continued rains in the eastern part of the United States we had only slight heaviness of the sea for a couple of hundred miles out of New York, which rocked the boat but slightly, and a few passengers experienced only slight seasickness. From that on we had sunshine and calm seas. At times the sea appeared like a sheet of glass. One night the stars seemed to be brighter than at any other time. The sea was like a mirror and reflected all the stars, and bits of phosphorous could be seen floating on the water. We cannot express the gorgeous sight as we beheld this rare phenomena. For a moment we thought we were in the very temple of nature, itself.

Nearly all of the passengers were missionaries,—at least so called. I am sure that by seeing the life of some of them we could not identify them as Christians. We had convincing evidence that some "missionaries" go out for the good time they think they can get out of it. Some were shamefully dressed or undressed, some had cigarettes hanging from their lips all the time, some displayed their finery or wealth, and some tried to show a large mental caliber that was absent. All of these characteristics of course are repulsive to seekers after truth, and peace, and freedom from sin. How we wish some of these things might be bettered. There were passengers who were a ringing live testimony in their very appearance and conduct. We enjoyed their fellowship very much. A few of the passengers were parents who were going to visit their children who are missionaries in India. A few were missionaries going to Egypt. A few also were business men. There were two retired ministers who were travelling simply for the sake of travelling. These men gave the very least of all in the line of inspiration and encouragement. What is more pitiful than a strong, able bodied person who puts his life on the shelf because he now thinks he has done enough for the Lord. We hope such a condition will never exist among us. One missionary on board was going independently of any denomination, and she said that she was sick of denominationalism. She showed it in practice. In all we had seventy-five passengers on leaving New York.

The entire distance from New York to Bombay, not going to England is 10436 statute miles. From Bombay to Dhamtari it is 750 miles. If to this we add 3000 miles the distance some of our party travelled before they got to New York we have a distance of 14,186 miles. Can you see why they were glad to get to the end? The difference in time between Bombay and New York is about eleven hours, and so when you retire on Saturday night in the eastern United States, we are going to Sunday school on Sunday morning in India.

Our boat made four stops before we arrived at Bombay. The first was Port Said after nineteen days of water travel. The others were Suez, Aden, and Karachi. The first land we saw was the Azor Islands in the At-

Railway Station, Dhamtari

lantic. This is a group of rocky isolated islands that appear rather barren, but through the field glasses we could see some signs of gardening and of fruit trees. Port Said is the place where they say that the East and the West meet. Indeed, on its streets we could see customs and people of nearly all the world. By looking at your maps you can see that this town is really at the gateway between the East and the West. It is not by any means a quiet town. It a true world mixture of immorality as well as of other things. In the line of conveyance in this town we saw everything from camels to automobiles. Suez is at the other end of the canal. It lies on a low, sandy plain and looks very dry in appearance as we approach the town. Aden in Arabia gave us instructions as to the wandering tribes. This is their main trade center, and lies among some abruptly rocky portions of Arabia. We see nothing but dry sand about the town. Here is where the Indian rupee first comes to our notice.

The Suez Canal is a beautiful piece of work. Probably so because it is a stream of refreshing water through a sandy desert. The length is 88 miles. It is so narrow that when boats pass one of them must be tied to the bank while the other passes. We spent several hours tied up. To go through the canal it cost our ship in fees and tolls exactly 9,963 dollars. This is for one passage through the 88 miles.

Because of space we cannot include all in this article that might be of interest, but by combining this with our article in the Gospel Herald you can get most of what we wanted to say. At the end we must say, "What hath God wrought?"

Dhamtari, C. P., India.

THE WORD — THE WORLD — THE WORK

A Challenge To The Church

As It Enters upon the Closing "Three and One Half Years" of Nineteen Centuries of History

THE WORD. Careful examination of God's Word reveals an amazing fact—THE ABSOLUTE UNIVERSALITY OF REDEMPTION. "God so loved THE WORLD" (John 3:16). "Christ died FOR ALL" (2 Cor. 5:15). "Gave Himself a ransom FOR ALL" (I Tim. 2:6). "Not willing that ANY should perish" (II Pet. 3:9). God "commandeth ALL MEN EVERYWHERE to repent" (Acts 17:30). Says Alexander Marshall (than whom perhaps there is no better human authority): "If there were a single sinner on earth for whose sins Christ did not make atonement, even God Himself could not save such a one." But He DID make atonement for all; and therefore, so far as God is concerned, "ALL men CAN be saved" (D M. Panton). And if they CAN be saved, the Church is not guiltless before God if it unnecessarily spares ONE OUNCE of energy to get to the very last man and woman and child on earth the Gospel of Christ! Nor is any regenerate member of the Church guiltless if he likewise fails! God's own Word is the authority: "If thou warn not....., **his blood will I require at thine hand**" (Ezek. 3:18-21).

THE WORLD. Careful examination of world conditions reveals **another amazing** fact—THE ALMOST UNIVERSAL IGNORANCE OF THE ABSOLUTE UNIVERSALITY OF REDEMPTION; an ignorance greater numerically than ever before in human history: more millions abroad IN TOTAL DARKNESS; more millions at home growing up without any, even a theoretical, knowledge of God as revealed in Christ! And the result is increasing lawlessness, until it has become "THE AGE OF LAWLESSNESS." And since "lawlessness is sin," this is pre-eminently "THE AGE OF SIN"! If it was true in John's day that "the whole world lieth in wickedness," how much more true to-day! A sinning world is a seething world—groaning, travailing together in pain "until now," waiting for the knowledge which its Redeemer commanded the Church to give it, but which it has never received, the knowledge of its redemption: for God sees in it still, in EVERY soul, **HIS AS YET UNEFFACED IMAGE!**

THE WORK. And here again, careful contemplation reveals **an amazing responsibility**—THE IMMEDIATE GETTING OF THE WORD TO THE WORLD,—for only by the universal proclamation of the Gospel can the all but universal ignorance of universal redemption be completely banished. The Church's widely heralded watch-cry nineteen hundred years after the birth of Christ was! "The evangelization of the world in THIS generation!" But is the world any more nearly evangelized than thirty years ago? In three and one-half years the Church will complete nineteen centuries of history. Will the world be evangelized then? IT **COULD** BE—if the Church WOULD PRAY, **AND ACT!**

Says Miss Christabel Pankhurst, England's once renowned equal suffrage champion: "As Nineveh was saved because the people turned to God, SO THE WORLD COULD BE SAVED NOW." The world's unrest, which is apparently leading on to some catastrophic crisis, has become the marvel of the ages. Is that crisis the "great tribulation," predicted to precede His coming? It "could be averted even now," says Miss Pankhurst, "by universal acceptance of Him....Why should not all be on His side?" At least why should not "every creature" be given a chance to choose on whose side he will be? WHAT A CHALLENGE TO THE CHURCH OF JESUS CHRIST! Let it be accepted now, and acted upon, as

GOD'S CHALLENGE TO THE CHURCH,

HIS challenge to leave the "old, beaten paths," which may have served their day, but are now wholly inadequate, and to enter with larger vision upon HIS WORLD-EMBRACING PROGRAM. The challenge becomes the more peremptory when it is remembered—

1. That the Son of man, who "came to seek and to save that which was lost," said to His disciples on the eve of His departure: "Even so send I you." "Go ye" and evangelize "EVERY CREATURE."

2. That the prayer-sown Word of God (Psa. 126:6) is the divinely ordained instrument of all true revival and evangelization, which God has promised shall accomplish that whereto it is sent.

3. That so great has been the Church's failure to evangelize that if ALL the Scriptures that the printing press has ever produced could be evenly distributed to-day throughout the world (one copy to each person), there would still remain MORE THAN EIGHT HUNDRED MILLION HUMAN BEINGS without the story of redeeming love.

4. That sadder still is the overwhelming evidence that the sins and crimes of Christian lands are doing more to nullify Christian testimony abroad than all the opposition of non-Christian lands combined.

Is it not plain that there must begin such a work of Gospel evangelization AT HOME as has never before been known? For example, in our own country let the Church of Christ place a copy of the Gospel of Christ WITHOUT DELAY in the hands of EVERY man and woman, and EVERY boy and girl,—ONE HUNDRED MILLION COPIES OR MORE OF JOHN'S GOSPEL,—and the agency which sends out this appeal will endeavor, God helping it, to enlist ONE HUNDRED THOUSAND OR MORE INTERCESSORS who will faithfully water by their prayers the seed thus sown—AND MILLIONS OF OTHERS WILL ALSO PRAY! And the great work of world evangelization will have begun in larger earnest, and under God's blessings will have been completed ere the Church celebrates the 1900th anniversary of its founding.

Let the distribution be by every means possible—radio, newspaper, printed page—for, as another has well said: "We are living in days of MASS production, MASS distribution, MASS consumption. Why not, for God's glory, the MASS production, MASS distribution, and MASS consumption of His Word?" We even have "mass production" of crime. Why not mass production of its most effectual Antidote? The former is costing America annually MORE THAN THREE THOUSAND CENTS PER CAPITA. The latter would cost LESS THAN THREE CENTS PER

CAPITA,—for the American Bible Society (5 Astor Place, New York City) will gladly provide the gospels at cost, when the churches concertedly "provide" the All-Community Gospel Crusades.

America is successfully solving the problem of its intellectual illiteracy. Now let it show that it is able under God to solve the problem of its spiritual illiteracy, AND SUCH WILL BE THE RESULTS THAT **THE WORLD** WILL BE CONSTRAINED TO FOLLOW ITS EXAMPLE. Nothing but the "Light of the world" can dispel the world's darkness, and the world is groping for that light. Shall it be given? IT SHALL BE! "Now to Him that worketh not, BUT BELIEVETH," and letteth GOD work,—through such a believer, or such an association of believers, GOD will work the hitherto impossible, for His hour is even now "at hand."

At the time of the former-rain Pentecost every man heard "in his own tongue the mighty works of God." Oh, for a latter-rain Pentecost, in America and throughout the world, when "EVERY CREATURE" will hear or read "in his own tongue the mighty works of God"—THE STORY OF HIS REDEMPTION—in the cross, the tomb, the risen and ascended Lord and the coming King of Glory. PRAY, AND PRAISE GOD IN ADVANCE, **FOR WORLD-WIDE REVIVAL AND EVANGELIZATION!**.—Great Commission Prayer League.

OPPOSING FORCES IN SOUTH AMERICAN MISSION WORK

By J. W. Shank

Every Christian worker must battle with some opposing forces. In South America we do not need to face bandits and insolent soldiers as do the missionaries in China at present. Here we know nothing of the so-called caste system which is a strong opposing force in India. We do not see any of the extreme religious fanaticism such as missionaries from Persia, Afghanistan or Arabia write about. We have not been stoned nor imprisoned, nor torn by mobs. We have not had to face plagues, deadly fevers, bites of serpents or scorpions or ravages of wild animals such as do the missionaries of interior Brazil, Africa or India.

So, perhaps, the reader will surmise that in South America the missionary has a beautiful level road to travel, that he can go about his work with a free hand, unobstructed and unopposed. But every missionary of Argentine will confess that our task is not so simple. Sometimes we groan under burdens of opposition. It is not all aggressive opposition. Perhaps we should say that many of them are silent forces that are working against us. They exasperate us most because we can not lay our finger on certain ones and say, "here is the trouble."

We will try by way of illustration to make clear the nature of the opposition we have seen in Argentine. First we will refer to the

Aggressive Opposition

First example: Soon after the opening of the work in one of our towns the priest printed large posters and pasted them on every suitable public place. These posters made slanderous references to our work and called on the people to rise against the dangerous lies and deceptions of the infidel Protestants. The same man also published hand bills and had them dstributed all over the town.

Second example: In one town a branch Sunday school has been started and one meeting a week was held at night. A band of rough boys declared they were going to break up the meetings in that part of town. They came and made all kinds of disturbances near by and inside the hall. They also tied wires across the sdewalk so as to trip the people as they came out of the meeting. In the beginning there were many boys who attended the Sunday school. Later on the bigger boys made so much fun of them for going that they became ashamed to go. Although the work in that section was started five years ago, it is still going on, but the opposition has always been considerable. In spite of it a number of people from that section have been converted and are faithful Christians.

Third example: In one town the priest visited all of the homes where people lived who had gone to the mission. He told them lies about the Protestants and threatened them with dreadful consequences if they should go or allow their children to go to the mission. The ignorant became frightened and did not go any more for a long while. The same men gave candy and toys to the children so as to get them to go to the Catholic church and then he told them that they must never go to the mission or all would go to hell where they would be eaten up by serpents.

Fourth example: We have been told by some people who came to our mission that stones have been thrown at them from behind walls as they came home from the services. They were sure that these things were done by people who wished to frighten them away from the mission.

Indirect Opposition

There are many people who would not do anything openly against the mission. They use indirect methods of attacking us. Often it is a husband whose wife has found the pearl of great price. He will forbid her to come to the meetings or to the mission. She must silently submit to his tyranny. There are very few women who will dare to assert their right to worship as they please. Fathers will forbid their children to go on in their new belief. After seeing the light shine bright in the life of a young person and then suddenly find that the person has been snatched away and can not come again to the meetings the missionary must feel very sad. In every station we have had to endure this again and again.

Another indirect form of opposition is that Catholic people will bring in false reports so as to make a certain Christian lose his employment. Sometimes it is the employer himself who turns off the person as soon as he discovers that he goes to the mission.

Sometimes an anonymous letter with threats will be sent to a family that is interested in the Gospel. The more superstitious will become frightened and, not having become fully grounded yet, will cease to come to the meetings.

Opposition Through Caste

Although there is no caste system here there is a form of opposition which is closely related to caste. It is the most disastrous opposition we have. We can best explain what it is by giving examples.

A mother and her daughters, one of whom is a school teacher, came to the mission. They were greatly charmed by the Gospel message. Later one of the daughters was converted, and we are sure sincerely converted. But the family had certain relations with society which is controlled by the Catholic element. They feared the loss of their social prestige. They stopped coming to the mission but the converted daughter clung for a long time to her faith. But the opposition was too strong and she did not continue.

A young man of a fairly wealthy family was converted and became a Christian. Everything his parents could do to get him to leave the mission was done. The young man held out for more than a year. Finally he was threatened the loss of his inheritance with the result that he gave in. The real thing back of the opposition was the social position.

When a new mission is opened the people of the higher social circles are the last to investigate. Those who have no social position to lose are the first to come to our meetings. Then after these become interested and become members, the people of the better class make the excuse that they do not want to mix with this lower class. It is impossible for the missionary to make a distinction between the people who come to the services. We must receive all alike and we speak of all as souls who need to be saved. No matter how many families are kept away because of their scorn of the lower class, we can not cater to the better class and thus cast off the common folks. Truly we might say to the people who thus refuse to mix with the common folks, "The publicans

and the harlots will go into the kingdom of God before you."

Opposition Through Worldly Enticements

Worldly enticements are not created with the intention of opposing the Lord's work. But in this way, Satan is able to work very effectively against us. The young people in the towns where we are working have grown up among every sort of worldly enticement. Many a young person, like the rich young ruler, is charmed by the message of the Master but upon finding that he must give up the vain pleasures he goes away sorrowful. Others are so overwhelmed by the power of Jesus' spirit that they are ready to renounce the world. They go on boldly for awhile until by some irresistible influence they are enticed again, and sometimes, we are sad to say, they fall.

There are many other opposing forces which directly or indirectly exert pressure against us. There are men whose hours of labor are such that they can never attend any of our meetings. This is a form of opposition. There are some members who live in the country, they can not leave the house alone to come to the services for if they should their neighbors would rob them. There are men who can not get employment in town and must be constantly away from their families and the church. Again there are nameless forces that keep people from becoming Christians or cause them to fall away. Many times we are unable to discover the cause for which certain persons are taken away from us.

We must just keep toiling on, snatching the brands from the burning. Some are saved and kept by His power and we rejoice that we have little flocks in every town where we are working. Although we are made sad at times when we see how the works of darkness make inroads upon our flocks, yet we are happy to know that the promises of our Lord are ours, His Word has not returned unto Him void. It has accomplished and is accomplishing that which God has intended. We need faith and courage. We need the prayers of the faithful that we may never falter in our task.

Trenque Lauquen, F. C. O., Argentina.

CLINTON FRAME CHURCH HISTORY

Prepared by Delton S. Schrock

If other churches and localities want to spend the time, and will procure good writers, we will be glad to publish their histories if they will place in the manuscripts material of interest to the whole Church. The Clinton Frame Church has paved the way for this. Who will be next? We understand that the Howard Co., Indiana young people have published a book of their own, and if they will select the portions of church-wide interest we will thank them for the articles. Let us have such, and good photos. We have some good "Old Settler Stories;" let us have some "Early Church History." Thank you.—Editor.

Early History

The Clinton Frame Mennonite Church, located five and one-half miles east of Goshen, Indiana, in section 20, Clinton Township, Elkhart County and falling under the jurisdiction of the Indiana-Michigan Conference, has an unusually interesting history.

Clinton, the first Amish Mennonite Church in Indiana was completed in 1842 and the first services were held on Easter Day of that year. The charter members of the church were: Daniel and Joseph Miller, Joseph and Christian Bontrager and their families and others. Among these others must have been a Schrock family because in the first written records we find several Schrocks taking an active part in the church work. The first written records date from 1877 so that the events from 1848 to 1877 recorded in this history will depend to a very large extent on the memories of the older church members of the present congregation.

The first minister was Joseph Miller. Services in the first church were somewhat irregular and sometimes during the winter months no services were held for weeks at a time.

During the years from 1855 to 1865 "Strife," that awful wrecker of human progress first came into the church. There were several questions involved that caused members to range themselves on opposite sides. The most important of these was the question of baptism. Some advocated only house baptism while others advocated both house and stream baptism. The more liberal of this group, also, was much stricter concerning morals in the church.

Finally the dispute became so bitter that reconciliation could no longer be hoped for and the church divided. Jonas Troyer and Christian Plank were the first bishop and minister of that part of the body that at the present time composes the Clinton Frame congregation. Before 1877 another ordained bishop (Benjamin Schrock) moved from Howard County, Indiana, to the Clinton Frame district. Sometime between 1877 and 1887 two other ordained ministers, Eli Miller and Isaac Smucker, moved into Indiana and made Clinton Frame their home church. The church had comparatively smooth sailing from 1865 to 1890. There seems to have been a normal growth and an increasing amount of activity along the line of missionary work.

During this time all of the church services were carried on in the German language with the result that English speaking visitors received little or nothing from the services. Because of this there gradually arose a need for a minister who could preach in either language, since there were also those who had difficulty in understanding English. To answer this need D. J. Johns was ordained to the ministry May 28, 1882. Quite often Brother Johns would preach the same sermon in both languages for the benefit of everyone present. Incidentally, on July 16, 1922 J. J. Troyer of the Town Line Church preached the last German sermon at Clinton.

In 1887 D. J. Johns was ordained bishop and has had oversight of the church ever since. Since 1887 the history of Clinton Frame, to a very large extent centers around the life of this one man. Brother Johns is 75 years old, has been in the services of the church for 50 years and is still a very active member, vitally interested in the welfare of the Mennonite Church.

About 1890 trouble began to come into the church a second time. The questions at stake this time were: the wearing of hats and bustles by the women, the wearing of the lone moustache by men, open communion and the release of Benjamin Schrock from his duties as bishop. Abraham and David Schrock were appointed a committee to find out the opinion of the church. It was voted to release Brother Schrock, and the majority voted against the hats, bustles, lone moustaches and open communion.

As the sisters who wore hats failed to put them away there was not only friction in the one church, but it also spread to surrounding territory. In the fall another vote was taken on the hat question with the result very much as it had been before and again the hat wearing sisters failed to meet the wishes of the majority. Finally, to bring discipline into the church it was decided that the sisters must conform to the decision of the majority or lose their membership. The result was the second division at Clinton, when approximately forty members left the main body of believers and organized the Silver Street Church one mile north of Clinton. Before the division the membership had been 162 and within three months after twenty-six new members had been added.

Since the former bishop Benjamin Schrock also left the church, it was deemed necessary to ordain another minister to help out in the ministerial work. For this reason D. D. Troyer was ordained on Sept. 23, 1892. In 1920 Brother Troyer was ordained bishop to assist in the rural mission work in the Indiana-Michigan Conference District. At the present time he is also a member of the Mennonite Publication Board.

At the same time Clyde Kauffman was ordained to the ministry (1920) to take charge of a congregation in Brutus, Michigan.

In 1905 the Evangelizing Board sent a call for help to the Clinton Frame Church with the result that Silas Yoder was ordained to the ministry. At the present time Brother Yoder is helping out with the work at Middlebury.

From 1892 to 1907 there was no deacon in the church, but

(Continued on page 61)

BIBLE STUDY

BIBLE STUDY COURSE

I Samuel—The Book of the Priest, Prophet and King

It will be noted at once that the two books called Samuel do not contain only the history of that great prophet of Israel. The first of these books begins with the account of the circumstances of his birth and closes with events which have been related to his life, but which occur after his death. There is no account of the life of the prophet in the second of the books of Samuel. For many years the Historical books of the Old Testament were somewhat united, forming one book, yet they were not always thus grouped. The history of Samuel and of Saul formed one book at the earliest times, and the History of David was called the second book of Samuel. The Books then, bear a traditional name and have thus been used in the entire history of our Bible. There is therefore no known author of these books, which have for centuries been honored with the name of the servant of God, through whom the Lord brought together His people into the great family which composed the Kingdom of Israel.

The nature of the Book

One may consider the theme of the Book to be the life of the prophet Samuel. The story of his life is introduced in the first verses as the family of Ramathaim-zophim, of Mount Ephraim, is brought to our attention, the head of which family was Elkanah, an Ephrathite. While the center of interest may be drawn very closely about the child who early in life became the mouth-piece of God for His people, there are other interests to which the account gives particular attention. There is no book of the Bible that has been written solely to give attention to men. The heart of every record in the Scriptures is, God.

The first section of this book is an account of the Priesthood of Eli, under whose jurisdiction, as the representative of God, the people of Israel were cared for in all matters pertaining to their welfare and success. We would expect success in the administration of the affairs of the people of God under the order which God had established for them but, instead, we must record the failure of Eli—I Sam. 1-4.

The second division of the book is the record of the life of Samuel, the prophet of God. In this section there is recorded the beginning of the jurisdiction of the prophet as a prophet, judge and also as a priest of God. The influence of this man of God was great throughout the entire country. Through his ministry the tribes were brought into unity of life and worship, such as they had not experienced at any time since their entering into the land of Canaan. One would certainly look for the successful conclusion of such a ministry. Samuel had wholly followed the Lord in every matter pertaining to his duties and had lived for the best spiritual interests of the people of the Lord. But, his life closed under a shadow. His sons perverted the judgments of God and estranged the people from their faith in those whom God had appointed as their leaders. Also, the man whom he had anointed as the king of Israel had not measured up to the standard of excellence expected of one in so important a position. I Sam. 5:25.

The third division of the record is that of Saul, the king. If there is degree of disappointment in the earlier records of the book, this third division shares in the general character of disappointment, but it is keener and more surprising in that it affected the life of a nation and the wreck of a noble structure built up by a man whose ministry for his people had been of a most self-sacrificing nature, and whose concern during his whole life was to do the will of his God. Saul and his kingdom began under the best possible conditions and ended under the most disappointing circumstances—I Sam. 9-31.

Contents of the Book

I. The Life and Ministry of Eli—1-4.
  1. The place of his ministry, Shiloh—1:3.
    a. His sons the priests, Hophni and Phineas.
  2. His blessing upon Hannah, the promise of a son—1:17.
  3. His adoption of the child Samuel to the serwice of the Lord—1:24-28.
  4. A debauched and rejected priesthood, in the sons of Eli—2:12-17, 22-36.
  5. The judgment against the house of Eli revealed—3:11-14.
  6. The Judgment fulfilled—4:1-22.

It should be noted that the Lord had chosen Samuel to be a priest although he sprang from the tribe of Ephraim, and not from the tribe of Levi. There are three particulars in his life that related him to a special service of the Lord. He was a child of promise, he was devoted to God before his birth, he was a first born son. Through his being devoted to God by his mother, he took his own place as a priest of God instead of having a levitical substitute according to the Law; yet, his mother redeemed him according to the law by the offering of a sacrifice, and by gift to the Lord. Samuel was a figure of Him that was to come. He too was a Child of Promise, a Son devoted to the service of God by His Father, and a priest unto God outside of the tribe of Levi.

II. The life of Samuel—1-25.
  1. His lineal descent—1.
  2. His birth and consecration—1, 2.
    a. The joy of his mother—2.
  3. His ministry in the priest's house—2:18-21.
  4. His call and the message from the Lord—3.
  5. His judgship begun without the ark of the Lord—4, 5, 6.
    a. The ark taken from Israel by the Philistines.
    b. The curse of the Lord upon the Philistines.
    c. The return of the ark from the Philistines with their golden trespass offering.
  6. Samuel's call to repentance and separation from idolatry—7.
    a. His acceptable offering as a priest—v. 9.
    b. A marvelous deliverance from the Philistines—vv. 10-14.
  7. Samuel, as a judge, went to the people to judge their causes—vv. 15-17.
  8. Samuel's evil sons rejected by the people as judges—8:1-3.
  9. The people asked Samuel for a king—8:4-22.
    a. Their plea—vv. 4, 5.
    b. The Lord's message and the warning to the people—vv. 6-22.
  10. Saul at the home of Samuel, chosen and anointed—9:1-27; 10:1-8.
  11. Saul returned to his home and to Gilgal—10:8-16.
  12. Saul made king of Israel at Mizpeh—10:17-27.
  13. Saul's victory over the Ammonites in Jabesh-Gilead—11:1-11.
  14. Saul made king over all Israel at Gilgal—11:13-15; 12:1-25.
  15. Saul censured for rash offering—13:11-14.
  16. Saul's disobedience in not destroying the Amalekites—15.
  17. Samuel anoints David—16.
  18. The death of Samuel—25:1.

III. The Life of Saul—9-31.
  1. His genealogy—Of the tribe of Benjamin—9:1, 2.
  2. Seeking his father's asses and finding a kingdom—9:3-17.
  3. The anointing of Saul, and the signs of his acceptance with God—10:1-16.
  4. Saul Chosen by Lot at Mizpeh—10:17-27.
  5. His victory in Jabesh Gilead—11.
  6. His kingdom established at Gilgal—12.
  7. Events in Saul's reign—13-31.
    a. His faithfulness at Michmash and his failure—13.

b. Jonathan's victory and Saul's rash orders—14.
c. Saul's disobedience regarding the Amalekites and his rejection as king—15.
d. Samuel's separation from Saul—15: 34, 35.
e. David sent for to comfort Saul with music—16:14-23.
f. David's victory over Goliath and his promotion by Saul—17:1-58; 18:1, 2.
g. The covenant of David and Jonathan—18:1-4.
h. Saul's jealousy and treachery concerning David.
(1) Bribery and plotting to have David destroyed—18:17-30.
(2) Plots of assasination—19.
(3) Saved by Jonathan—20.
(4) David's continual flight from Saul—21-30.
(a) He spares Saul's life at Engedi—24.
(b) He spares Saul in the wilderness of Ziph—26.
(c) David's conquests for Israel at Keilah—23.
(d) His dealing with Nabal and Abagail—25.
(e) His sojourn with Achish until the battle with Saul—27, 28, 29.
(f) His victory over the Amalekites—30.
i. The Death of Saul, and Jonathan and his two brothers—30.

Truths of the Book

I. The failure of human wisdom and power in the attainment of the purposes of God.
a. Eli failed in his own family and failed in keeping the nation in fellowship with God and free from idolatry.
b. Samuel failed to keep his sons in the ways of righteousness and failed to maintain the confidence of the people steadfastly in the faith of God to trust Him instead of putting their trust in a king.
c. Saul failed to carry out that trust in God that would have enabled him to have success in his conquests and have saved him from his final ignominy, his rejection as king over Israel.

II. The wonderful grace and mercy of the Lord toward His people, to whom He was faithful, according to His promise, although they often forsook him and turned to men and to idols for their help or for their pleasure. His grace was ever ready to forgive and to aid in every time of need.

III. The truth that God used the law as a school-master to bring His people to Christ. Its judgments were carried out and the people were driven to seek the help of a power beyond themselves.

IV. The shame of wayward sons.—Those of Samuel and Eli.

V. The honor of godly sons.—Those of Jesse and the son of Saul,—Jonathan.

VI. The power of God in the mediation of a perfect priesthood,—Jesus.

VII. Obedience is better than sacrifice.—A heart that believes is more blessed in the sight of God than a hand that gives to Him.

VIII. Love your enemies, do good to them that hate you and despitefully use you.—David to Saul.

IX. Vengeance is mine, I will repay, saith the Lord.—The recompense of the evil done by Saul to David.

X. The terrible condition of a man from whom the Spirit of the Lord has departed.—Forsaken by the righteous as well as by God.

XI. God resisteth the proud, but giveth grace to the humble.

XII. The kingdom of the Lord is always under His care and direction, and it cannot fail.

THE MASTER'S QUESTIONS

JOHN 15:14

In vision I saw before me a form of exquisite grace,
With a look of tenderest interest, and a smile upon His face.
"My Lord."

"My Master!" and bending nearer He asked, as I bowed my head,
"My child, do you love me dearly" and with tears in my eyes, I said—
"Yes, Lord."

"And do you love my commandments and study them day by day,
Seeking to know them fully, and then with joy obey?"
"Yes, Lord."

"Do you love my poor and weary, who toil through the long sad years,
With burdens which might be lightened by sympathy's tender tears?"
"Yes, Lord."

"Do you visit my sick and lonely, and minister to their pain,
With patience that grows not weary, and love that is never vain?"
"Yes, Lord."

"Do you tell them of my salvation, and their unspeakable loss,
Unless all their sin and sorrow are bro't to my blood bathed cross?"
"Yes, Lord."

"Do you send to my many millions in far away heathen lands,
Who are hungering for my Gospel with fettered and out-stretched hands?"
"Yes, Lord."

"Are you giving my gifts of money, of time, of talent, of health,
Ungrudgingly to my service, not seeking for fame or wealth?"
"Yes, Lord."

He paused, and I looked up quickly, meeting His marvelous eyes—
They were searching, and oh, so wistful—
I faltered in strange surprise—
"Yes, Lord."

"Do you seek my sheep who are scattered, my wandering Israel lost,
And yet redeemed, and beloved beyond all account of the cost?"
"No, Lord."

"My own! and you knew that I bade you, and knew that I loved them so
I, your Lord and theirs—who change not—and with all you did not go?"
"No, Lord."

"Do you help my faithful shepherds, who follow and find them out,
With message of hope and pardon to remove their fear and doubt?"
"No, Lord."

"Do you pray in your silent chamber, earnestly every day,
That these lost ones may soon be gathered—ah, **surely you often pray?"**
"No, Lord."

In a passion of shame and sorrow, I sank at His feet and wept,
To think of the years I had grieved Him with this great command unkept.
"Dear Lord."—

"Forgive me—and many others—awaken Thy church to pray;
"Thy biddings are all enablings, to each may we ever say—
"Yes, Lord."

—M. E. Searle, in "Friends of Israel."

WHEN HOME IS HEAVEN

By Daniel Kauffman

In "The Conservative Viewpoint"

"Home should be a place

1. Where father and mother are one in heart and faith and purpose, and the children bound by love to the first commandment with promise;

2. Where the bond of love and cheerful conversation brighten the hours, and the soul is refreshed by daily family devotions;

3. Where the Bible holds the most prominent place on the center table and book shelf, and gives color to the rest of the literature allowed admission;

4. Where economy and simplicity are practiced on the table, in the house furnishings, in the clothing and in the driving equipage;

5. Where all things are done 'decently and in order;'

6. Where people love to visit because of the hospitality shown, and all the comers and goers blessed with heavenly influences;

7. Where the innocent prattle of childhood, the cheerful voices of youth and the sobering influences of age are blended harmoniously together;

8. Where the songs of Zion are often heard to ring with praise, parents and children and strangers within the gates taking part in the singing;

9. Where children are taught to work and prepare to fight the battles and bear the responsibilities of life;

10. Where the young may feel that they have a place of shelter and rest and service, the middle-aged may see their labors rewarded by results worth while and the aged spend the evening of their earthly pilgrimage looking forward with fond anticipations to the time when their enraptured souls will be transported to the home above."

"There are many Elijahs indeed who prefer the strong winds and the earthquakes to the all-efficacious still small voice of the Spirit of God."

EDUCATIONAL

NEW ENGLAND WRITERS AND ABOLITION

By Waldo T. Stalter

There are, no doubt, any number of ways to approach such a subject as this. It is possible to learn the relation of the New England group from a collection of their best works, as found in an anthology of American Literature. There is no question that such a method would overlook many works of all the authors and could not be called a comprehensive study. Yet, we should probably find the relative importance and place of Abolitionist writings in the works of each author.

Proceeding on this basis, the first obvious classification divides the writers into one group, Longfellow, Lowell, and Whittier; and a second, Hawthorne, Emerson, Thoreau, and Holmes. The former group have definitely committed themselves in what has apparently been considered their major writings to the anti-slavery position. The second and elder group, with the exception of Holmes, is more or less silent on the question. It is hardly fair to draw conclusions in this way, it is admitted; for we know that some of the latter group were definitely committed to anti-slavery and none of them favored it. Still, it is surely fair to determine the relative interest of these authors who lived when Abolition was an issue by the relative importance it commands in their works.

Lowell is the most thoughtful of the first group, and the author whose works were most carefully calculated to assist the cause of the slave. His "Biglow Papers" were his point of contact with the popular thought. Even in the first series he became very positive in his attack on the South. Here he was more bitter, perhaps, than in later years. It seems that at that time he was enraged more by the political schemes and knavery of the Southern statesmen, while later his efforts were more on the plane of an ideal or a principle for which he was fighting. In these early papers there is evidence of a very careful analysis of the causes of the Mexican War and of the policies actuating the supporters of it. It was clear to Lowell, as to very few others at that time, that the South was trying to increase slave-holding territory with Northern men and money. But in the second series of these "Papers," written in part during the Civil War, much of the virulence and bitterness is gone, and in its place is a realization that war is a horrible way to accomplish an ideal. "I thought o' the Rebellion, then o' Hell," is only one line that indicates this later spirit. This attitude is more carefully and artistically represented in the Harvard "Ode." There his ideal is called a live coal that one day burst into flame and held the one who cherished it helpless in the fiery passion of war. Knowing that Lowell came to this realization, and saw it so plainly, it is disappointing to find him making the usual apologies and filling even this same "Ode" with twaddle about the glory and honor of those who sacrifice themselves in battle.

Perhaps the cleanest and most sensible work that Lowell did on the slavery question was his "Stanzas on Freedom." This was one of his earliest poems on this theme. It is fired with the ideal that those who fear to work for Abolition are slaves themselves. It lacks the sectional bitterness and the apologetics on war that soon came into his writing. Possibly it is youthful idealism, soon to be disillusioned by the effort to make it practical.

In contrast to the intensely ardent Lowell, there is Longfellow, evidently carrying the same ideal, feeling keenly the suffering of the negroes, but too kindly and reticent to step into the forefront of the battle for Abolition. In the "Slave's Dream" there is romance, but one must wonder if it is not the romance of Longfellow. But few, perhaps, of the slaves could image scenes such as the poem describes, even had they experienced them. Yet in Longfellow's way, he pitied them and wished them freed.

The most rabid Abolitionist of the group was Whittier. Strange indeed that a Quaker should be so active in the bringing about of the Civil War. But to Whittier, as to Lowell, slavery was a curse to be fought by all men of principle, and the thought of war never occurred until it was too late to curb it. Whittier's poetry has more of defiance and steel in it than any other's; yet it is not threatening, but rather the firm stand of one who has conviction in the cause he represents. "To William Lloyd Garrison" is seemingly to encourage, and to be a challenge to those who are not openly fighting for Abolition. "Massachusetts to Virginia" seems almost martial in its style and tone, but Whittier would not wage war; he would only pronounce his principles. Even in the tide of excitement during the war, "Barbara Frietchie" was an attempt to bring the realization that the Southerners were not devils and that to disrupt a nation and throw it into war was going too far, even for an ideal. Still more, in "Laus Deo," is his peaceful nature shown. There the theme is the thankful "It is done." There is yet one more poem of Whittier's that reminds one of Longfellow's treatment of the negro, that is "The Song of the Slaves in the Desert." It, too, was written before the Abolition fight became so heated and expresses more nearly the romantic sympathy with the negro.

It is strange that men, poets, who see and feel so keenly the futility and wrongness of war, can deceive themselves to the point that these men, especially Lowell and Whittier, did. In the same poems in which they express their regrets that their noble cause led to war they excuse themselves on the basis that the principle attained was just; in the same breath that God is thanked for the ending of the conflict He is praised for bringing victory.

Perhaps something of this thought prevented the second group that has been mentioned from such active participation in the slavery question. But that can hardly be the whole reason. Hawthorne, for instance, seemed by nature rather reticent and morose. Perhaps he dreamed but the practical realization was not to his liking. True, he was in some way inveigled into the Brook Farm community, but his rather lengthy comment on it is not wholly complimentary. Then, too, he is not, in his writings, very charitable toward reform movements, and it may be that he considered the Abolitionists rather visionary and impractical.

Emerson was more interested in the freedom of the intellect than of the slaves, apparently. Had he been acquainted with some brilliantly intellectual negro, it is possible that he might have become more interested in larger opportunities for that race. Yet, he believed in an aristocracy of intellect (he could not believe all men equal), and it is doubtful if he could find room for fervent Abolitionism in that system. He was just a little too cold and aloof, in fact, to allow himself to become excited over politics, or even war.

Perhaps it is wrong to estimate Thoreau in such a way, but it seems that he was too much of a scientist to take a great interest in Abolition. True, he was a naturalist and would, most probably, have enjoyed seeing all creatures free. But he was so well schooled in the art of observing rather than controlling that the spirit of Abolition seemed foreign to him.

He might have been interested in the movement, but only as an onlooker, with no thought of attempting to influence it. Not at all that he was cold-blooded in his view of what surely appealed to him as a wrong, but that he was trained to be interested in what was happening, what caused it, and what the result would be if it was allowed to transpire in the natural way. That may be unfair, but it surely was so strong a habit with him that it might easily have influenced him.

Holmes is not easy to explain in his absence from the lists of Abolition. He did nothing there that is in any sense a part of his literary works. Only a conjecture here; perhaps he, too, was too much of the scientist, or perhaps more accurately, the professional man, to be drawn far into the fight. He is more suave, more at home in society, a lover of books, more eager for polite conversation, than most of the others. In the evening, and at the "Breakfast Table," he is the professor, not working, merely discussing whatever happens to be interesting and mentally stimulating. Anatomy was his interest, and he stayed with it; what we know of him in literature was his recreation. Hence, one should not expect much of him in the way of serious political contribution.

Abolition was certainly not the chief interest of the New England authors, even of its most ardent advocates among them. Even in tracing the movement in their works, the authors are more interesting than the slaves. Perhaps it is platitudinous to say that the value of such study is the character of the writers portrayed in their work, but now, when Abolition is long forgotten, that is surely true.

Goshen, Ind.

OLD SETTLER STORIES

The Burkholder Family

By C. Z. Mast

(Continued from last month)

The Burkholder Family in Ontario, Canada

The following information has been contributed to this sketch by a Mennonite pastor at Markham, Ont., who is an uncle to Oscar Burkholder at Breslau, Ont., an able writer and pulpit expounder. In his letter he states "I am the sixth generation in America. Ulrich, our ancestor, came to America from Switzerland in about 1732, Jacob, grandson of Ulrich and my grandfather came from Franklin County, Pa., to York County, Ontario. There are at least nine ministers who have descended from the Jacob Burkholder family who came to York County, one missionary to Porto Rico and others who have home mission work and are now preparing for definite Gospel work."

The Burkholders in Ontario originally came from Pennsylvania and are divided into at least three groups. This grouping comes chiefly from the location of their settlements and also because of kinship. The oldest settlement was made by Jacob Burkholder and his descendants in Wentworth County, near the city of Hamilton, in 1794. This pioneer with hs wife Sophia were Mennonites. It is not known that the Mennonite Church followed her members into this county. The oldest son, Christian, became identified with the Methodist Church. Class meetings and preaching services were held in his home. School houses were used for a time and in 1850 a church house was built which is still in use. This is still known as the Burkholder Church. Because the larger number of children born into these homes were girls the Burkholder name has largely died out. But the Burkholder contribution to the community is a large number of devoted Christian fathers and mothers.

Two brothers, Michael and Ulrich, settled in Vaughn Township, York County several years before 1812. They were Mennonites. It is supposed that they were connected with the Wentworth County family but this point has not been fully established.

The next settlement was made in Waterloo County in the year 1818 by Christian Burkholder and his wife Elizabeth Bauman. They settled on a farm a few miles north of the city of Kitchener. Christian was a grandson of the widow Burkholder who came with her six children, from Switzerland in 1775. The family in this county never became numerous.

The York County group in this county also never became numerous. Burkholder came on horseback from Chambersburg, Pa., to Markham in the summer of 1782. In the fall he returned to Pennsylvania on foot having exchanged his horse and saddle for one hundred acres of land. An interesting incident is related regarding this sturdy pioneer and his foot tour of some five hundred miles. This Daniel, like the Hebrew captive Daniel, had early learned the evils of strong drink and restrained himself. As he and his companion trudged on this tedious journey day after day they frequented the public houses to refresh themselves. Drinks were purchased. The other man drank freely while Burkholder spilled his glass into his boot-tops. At the end of the journey Daniel's feet were toughened and he was "fit" for more distance while his friend was footsore and exhausted. The lesson to us is, If liquor must be used pour it into the "cowhides" where it will be useful and not into the stomach where it causes ruin.

Detours were made then as well as now. After leaving Buffalo, N. Y. these men "detoured" a hundred miles or more, into eastern Ohio to visit an uncle Lehman and then proceeded to Chambersburg, Daniel took possession of his farm the next spring. In 1826 the father Jacob and the whole family were located in Markham. This Jacob was a grandson of the emigrant ancestor Ulrich who came from Switzerland to America about 1732.

While the members of this family have multiplied and many individuals have filled positions of responsibility there have arisen such who have figured in the annals of the church from its early history to the present time with prominence in the Master's service. The Christian ministry, home and foreign missions as well as other religious activities have all received impetus and a valuable contribution of devoted lives from this family. A prominent characteristic of the Canadian Burkholders is a strong zeal and religious ardor for the church and her institutions. Something of this kind seems to have been the chief cause of their going to Canada. In common with others who left the United States soon after the Revolutionary War, they knew by experience that the British crown had by statute and practice allowed exemption from military service for the Mennonites. The new Republic was an experiment. The rulers of Europe had persecuted their fathers. They were not willing to depend upon the untried government of the United States for religious liberty. They chose to dwell under British rule in Canada. Later developments have convinced their descendants of the wisdom of this choice.

Early Pioneer Burkholders of Fulton Co. O.

This account has been generously submitted for this chapter by David W. Burkholder, Wauseon, O. He tells about the early persecutions of the Burkholders in Europe, which we have omitted on account of space, and of the first pioneers of his family in America. These represent another house of Burkholders from those in Penna., Va., and Canada. His great-grandfather Christian Burkholder who was a native of Canton, Switzerland, had never settled in this country although he made frequent visits among his children after they emigrated to Ohio. They had crossed the briny deep in three distinct groups. The voyage was very tedious and hazardous in those days. The last company arrived after sailing forty-seven days. Christian Burkholder had four sons viz: John, Christian, Peter and Samuel. John the oldest came to America in 1817. He settled in Wayne Co., O. and was accompanied by his two brothers-in-law, Peter Schrock and John Bear. Later in 1827 the second son, Christian Burkholder, arrived with his brothers-in-law, Peter Thut, John Bixel and Christian Amstutz. They farmed in Wayne County but in later years removed to Allen County, O. In May 1837 was the last arrival of the remaining sons, Peter and Samuel Burkholder with their brother-in-law, Christian Roth. They had also selected homes in Wayne County and two years later they migrated to Fulton County Ohio.

Peter Burkholder, grandfather of David W. of Wauseon, O., was married while in Switzerland where were born two daughters. He married as his second wife, Mary Bixel. To this union were born seven children. A son, Peter F. who was the father of David W. Burkholder of Wauseon had operated a farm for many years in German Township, Fulton County, Ohio. He was born May 20, 1842 in Fulton County, Ohio. His father died when he was six years of age and he was then received into the home of his uncle Christian Amstutz who lived in Allen County where he remained until he was fifteen years old. He then returned to his mother in Fulton County where he rendered his support to the widowed mother and married in later years to Barbara Grieser who was born Aug. 9 1866 and died Oct. 5, 1901. Their children born in Fulton County are: (1) Daniel married to Eva Hostetler of Emma, Ind., children: Sylvia married to Arthur Smucker; they have two children, Jennie, married to Eli Lugbille. They have four children, Clara and Edwin are single. (2) Mary, daughter of Peter F. Burkholder married to Jacob C. Frey who has filled responsible positions in the activities of the church and holds the office of a deacon. Ten children were born to this union, viz: Amanda, Noah married to Fanny Wise, no issue, Emma married to Joseph Lichty of Graybill Ind., they have seven children, Minnie married to Loyd Miller, they have one child, Edward who was ordained to the ministry in Dec. 1925 married to Fanny Rupp, they have five children, Simon, Pearl, Bessie and Ora are the single members in the family of J. C. and Mary Frey. (3) David married to Lydia Fryenberger, they have four children, viz: Adam married to Beulah Hooley of Middlebury, Ind., they have three children, Bertha married to Arthur Eicher. They have three children, Ella and Irwin are single. (4) Caroline married to Jacob Nafsinger. They have seven children, Clarence, Alma, Wills, Jesse, Elmer, Loyd, Roy. Clarence is married to Ida Yoder of Graybill, Ind. They have two children, Willis married to Ella Short. They have no children. (5) Peter son of Peter F. Burkholder married to Hannah Buhrer. They have two children, viz: Myrtle married to Ralph Rupp, they have two children, Ladeema is single. (6) Noah married to Ida Rice, they have two children, Herale and Luella. (7) Elizabeth died at seven years of age. (8) Katie married Noah Kauffman of Middlebury, Ind., children: Eva, Alva, Orval, Kenneth, Clarence and Herman. (9) Leah married to Levi Yoder of Leo, Ind. no issue. (10) Amos the youngest child of Peter F. Burkholder married to Barbara Beck. Their children are: Wilma, Lavern, and Maynerd.

The John Burkholder Family of Wayne Co., Ohio

The founder of this family arrived in America in 1817 when seventeen years of age, known as Hans Burkholder who was born near Basle Switzerland a son of Christian Burkholder. He was reared in the Fatherland in a family of ten children. He made his first place of abode in Lancaster County, Pa., where he remanied six years. Then he walked to Ohio and there resided with his brother-in-law Peter Schrock who had sailed with him to America and paid his passage. The voyage had required ten weeks. He left his native country to escape military training. His life companion was Barbara Schrock of Wayne County. On Nov. 27, 1837, he purchased from his brother-in-law Peter Schrock, a tract of land consisting of eighty-four acres for $500.00 which comprises the farm residence of the late deceased Bishop Benjamin Gerig, situated one and a half miles southeast of Smithville. Later he purchased thirty-seven acres in addition to the first tract north of Sugar Creek where he erected a large brick farm house and barn. This farm is now owned and operated by the widow of Amos J. Burkholder.

John Burkholder was low in stature, very industrious and was also an honored resident in his community. His death was caused by apoplexy at the age of eighty-seven years, five months and eight days, Jan. 5, 1876. The remains were laid to rest in the Oak Grove Cemetery near Smithville, Ohio. Two sons and two daughters were reared in this family, viz: Jonathan, the eldest resided on the old homestead farm where he reared a family. Among the sons who grew to manhood were Noah J., Amos J., and Simon who is the only one surviving. He married Emma Musser and after her death he was married to Salina Beiler of Indiana. Children are surviving of both marriages. (2) Jonas, whose son Elmer Burkholder is a cashier in the Farmers and Merchants Bank at Smithville, Ohio. (3) Nancy married to Enos Hartzler, they moved to Iowa and had offspring. (4) Sarah born Mar. 12, 1835 died Feb. 17, 1909, married Peter Amstutz July 11, 1858. Seven children were born to this union, three boys and four girls. The eldest daughter, Emma Blankenhorn, died in 1898 leaving five children. Dr. Blankenhorn a practitioner of medicine at Orrville, O., is a member of this family. John in California was the only son living at the time of Mrs. Amstutz's death.

Noah J. Burkholder, son of Jonathan Burkholder was married to Elizabeth Hostetler. He died in January 1926, and had contributed material to this sketch. While the community was truly shocked by his sudden departure there is still a most cheering thought held by all who knew him when they review his noble, exemplary, Christian life, having been an active Sunday school worker for many years. His brother Amos J. who was also a man of Christian qualities was married to Emma Yoder and was instantly killed by a fast train at a railway crossing while on his way to a funeral. Among the children are: Floyd, David, Kenneth and Elizabeth.

The Story of the Doves

This is an old story which has been handed down by traditon, and was often repeated by the writer's grandmother on his paternal side although it was given more accurately in details by the late deceased David S. Beiler of Elverson, Pa., who died about one year ago while in his nineties.

A certain Mennonite preacher named Burkholder who was a native of Switzerland had settled near Smithville, Ohio. He was accepted as a minister in the Amish congregation. Nevertheless, this affair created no small stir among the sister congregations in Pennsylvania. The ministers in Wayne County endeavored to hold their mutual relationship but as all fellowship was abandoned, they concluded to proceed on horse back and visit the brethren in Mifflin County. Sadly the right hand of fellowship was denied them as they arrived. Thus they traveled eastward into Lancaster County where they were cordially received in the home of Bishop David Beiler, who was a noted leader, able expounder and writer. One of his writings includes a book entitled "Das Vahrie Christentum." Bishop Beiler made an appontment for them to preach by having his congregation assemble at his own dwelling. The services were held on a hot summer day and the audience provided with seats on a large farm house porch. Suddenly they became stricken with fear and wonder as they were listening and gazing at one of these Ohio ministers who was delivering his discourse. There came flying a few doves which perched on his shoulders. This incident moved them into deep convictions and they repeated this statement to one another, "We dare not hold a charge against these brethren. They are messengers of peace and their cause demands our consideration."

The former fellowship was again restored to these brethren in Lancaster County and finally after the church in Mifflin County had learned of these mysterious happenings they also concluded to fall in line again with the Wayne County brethren in Ohio.

May this great family of thousands of men and women with splendid physique and qualities which they have imbibed from their ancestors to a notable degree, be implanted in their succeeding generations, with the three ruling passions of their ancestors in the Fatherland—**Religion, Virtue** and **Knowledge.**

Elverson, Pa.

If men will not put on the helmet of salvation, which is allied to the Sword, the Word of God, they leave their minds open to the attacks of Satan—the tyranny of intellect, which enslaves and holds in bondage, the man who ought to possess and enjoy the glorious liberty of the child of God.—J. C. Williams.

MODERN SCIENCE IN AN ANCIENT BOOK

By Harry Rimmer

If any introductory word of mine will help you to read an article, read this to be wiser, to be humbler, to be better. My friend Leon Tucker, Editor of the *Wonderful Word*, allows me the use of these marvelous articles from the pen of Scientist Rimmer. They are a real treat, I am sure. Thanks to Rimmer and Tucker. Above all thanks to the Lord of both men.—Ed.

This is indeed a day of "homo scientificens." Intelligence is not enough to-day. Everything must be translated into the language and terms of science. The fundamentals of every branch of higher organized modern experience are being re-examined in the light of the new knowledge of science. It is inevitable that the Bible itself should be subject to this rigid investigation. Even the Lord Jesus Himself is not above the fatuous criticism of the man to whom the so-called scientific knowledge has given an exalted conception of self. With an egotism profound, many modern teachers are saying that the Lord Jesus Christ "did well" under the handicaps of ancient ignorance. Some are putting their opinions and conceptions high above His on the basis that He did not possess our modern scientific knowledge.

In this brief article we shall make inquiry into a few of the scientific facts of one of the most ancient books in existence. It is a book that was open to the Lord Jesus Christ; one of the most ancient in the scriptures—the book of Job. Job or the writer of the book of Job, could not possibly know the things that the book itself contains. Through the mouth of this man an ancient and higher wisdom spoke. With our new facts and information, with our suddenly acquired learning of the twentieth century, we look at this writing which first appears fully twenty centuries before Christ and the Cross. Across the ghostly silence of four thousand years we greet the face of our new but familiar facts. I do not say that Job knew these things, in fact he did not, but as we learn them point by point, they are apparent in this ancient work when it is read by discerning readers who have understanding.

There is a question raised in the book of Job that fills my mind with awe. It is the question concerning the unfathomable knowledge of God. In Job the ninth chapter and the thirty-second verse, Job says of God:

"For He is not a man as I am, that I should answer Him,

That we should come together in judgments." In the thirty-sixth chapter Job asks again:

"Behold God doeth high things in His wisdom, who is a teacher like unto Him?" And again, "Who can answer God? For if God be pleased to contend with man, he cannot answer him one question in a thousand."

IN THE THIRTY-EIGHTH CHAPTER OF JOB WE FIND THAT IT DID PLEASE GOD TO GIVE AN EXAMINATION TO MAN!

Four thousand years ago God spoke to Job and gave him an examination concerning the extent and the breadth of a wise man's knowledge. Forty centuries of culture and learning have intervened since, yet there is no man living to-day who can answer these questions that perplexed Job.

At a meeting of a company of scientific men some short time ago we were discussing the unanswerable questions of the scriptures. I told them that in the thirty-eighth chapter of Job is God's examination, in which Job failed. These men were Biologists, Paleontologists, Doctors, and Chemists. I called their attention to the fact that in this examination, **God asks forty questions.** If Job answered every question correctly and received ten points for each question so answered, his grade on the examination would be 400. Our interest being aroused we each took our pencil and paper and procuring Bibles tried to answer all these forty questions. Some of these questions were in two divisions. If a man got one division right and failed on the other half we gave him five. WHEN THE TEST ENDED THE SMARTEST MAN IN THE COMPANY GOT A GRADE OF 35.

YOU TURN TO THE THIRTY-EIGHTH CHAPTER OF JOB and carefully and prayerfully examine these questions for yourself. God begins His examination by asking, "Who is this that darkeneth counsel by words wthout knowledge?" The Divine Teacher asks you then, "Answereth thou this?" The centuries have rolled away since; millenia have been born and died, and yet no man to-day can improve much on Job's contention with God. For instance: In the fourth verse of this thirty-eighth chapter, God raised the question, "Where were you when I laid the foundations of the earth?" Will you tell me please: what are the foundations of the earth; upon what are they appended; and what is their structure? FOR THE EARTH INDEED HAS FOUNDATIONS! Loosely and carelessly we speak of natural law, but since there can be no law without there being a body with legislative power to pass that law, and since all law is predicated upon police power to enforce that law; WHAT IS NATURAL LAW? Who are the law makers and who are the law enforcers? "Natural" law won't do, the earth must have foundations. It must rest upon something. If we had a body of the specific weight of this earth and wished to suspend it, it would take, roughly speaking, three hundred million miles of half inch steel cable to bear the weight of this suspended globe! THAT IS PROVIDED HE HAD SOMETHING UPON WHICH TO HANG IT. The earth has foundations. They must have been established before the earth was made. Now the question is; "Where were you when the foundations of the earth were laid?"

The wisdom of India contends for eternal life without beginning and without ending, reincarnated through successive aeons of time in many births and deaths. Many men of science hold that matter, including life, is indestructible. AT WHAT POINT AND WHERE AND WHEN DID YOU ENTER INTO THIS STREAM OF ETERNAL EXISTENCE? We understand through Christian theology that when a man accepts Christ and is born again, he then comes into the stream of everlasting life. The stream has no beginning and no ending. When a mountain rill flows into the Mississippi River, the waters of the mountain stream are so incorporate with the substance of the river that no man can separate one from the other. The mountain stream still lives in the vaster life of the majestic river. After it has entered into the major stream, no man can later pick it out and say from whence it came. Metaphysically speaking, then, to our everlasting life there is neither beginning or ending. IN THE MIND OF GOD, AT LEAST, EACH UNIT IN THE STREAM OF EVERLASTING LIFE WAS PRE-EXISTENT BEFORE THE FOUNDATIONS OF THE EARTH WERE LAID. No man can understand this mystery; nor can any man answer this question, "Where were you when the foundations of the earth were laid?" Nor can any man say with certainity, "I was not then in existence." Can you say that the life that you now have never existed before? If you can say that you know more than any Biologists living. THE GREATEST MYSTERY OF THE LABORATORY OF SCIENCE IS THE ENIGMA OF LIFE. Concerning this thing called life we know three things:

We have it.

We lose it.

The life we lay down here goes on somehow, somewhere. We may have had it before. No man can prove this contention either way. **Answer this question please,** "Where were you when the foundations of the earth were laid?"

In the next verse the second question was asked, "Who determined the measures thereof?" The purest science is the science of **mathematics. The only** possible other contender to this high honor is the science of chemistry, but in a specific and definite sense chemistry is mathematics. All that we know about mathematics we have learned from a greater mind than ours.

In my pocket I carry a time piece that divides my day and night into hours, minutes and seconds. That is to say the wheels and springs of my watch have been devised by thinking men to keep pace with

astronomical bodies. So vast in size and of such gigantic magnitude are they, this earth of ours compares to them at about the same ratio as ONE DROP OF WATER COMPARES TO THE PACIFIC OCEAN. **The wheels of my watch must travel with THEM at their same pace.**

I call your attention now to the indisputable fact that this earth fits in with a mathematical relationship to every other flashing point of light in the entire sidereal system. Who determined the measures, or the mathematics of this earth's foundations? At once you reply, "God", but the scientists do not say so. You and I believe and accept the creative work of God; other men with lesser knowledge than ours must have scientific proof of everything. They fail to see that the world itself is the greatest scientific evidence of a Personal Creator, so they rule Him out as a "Postulate." To get back to the question now asked, "Who determined the mathematics of the foundations of the earth?" Again you reply, "God", but God is in three persons. Was it Elohim? That is to say all three of the Persons together? Was it the Father Himself? Was it Jehovah Adonai, who is our Lord Jesus Christ. Or was it that person we know as the Holy Spirit? AGAIN I REPLY, I DO NOT KNOW. I LEAVE IT TO YOUR VASTER KNOWLEDGE TO FIND ANSWER TO THIS QUESTION,

There is another question in the fifth verse, for this is only part of the verse. The second is, "Who hath stretched the line upon it?" The word "it" evidently refers to the foundations of the earth, or the earth itself. Every man who labors at construction knows what a "line" is—the plumb line that keeps things straight; the chalk line that the master mechanic stretches to mark the work for helpers, or the line that the engineer surveys to keep things in their proper place. On the basis of scientific knowledge, who can tell us what person stretches this line? Who was the master carpenter who marked out the bounds and established the proportions of the earth that was to be built? Again we refer you to the indisputable fact that the Godhead was in three Persons. Which of the three did this?

In a recent issue of the "Wonderful Word" while calling attention to the harmony of Science and the Bible I showed you that every ray of light speeding through space has a definite phonetic value; that there is an appreciable musical sound to every ray of light. This is a matter of present scientific knowledge. How did Job know it? In that first great ceremony at the laying of the corner stone of the earth, the stars were the choir, and the sons of God shouted for joy.

"WHAT IS THE MYSTERIOUS FORCE", asks God, "THAT HOLDS THE SEA WITHIN ITS BOUNDS?" To this no man can answer. The effect that the sun, moon and stars have on the tide is well known. The effect of the law of gravity we also know, BUT WHO ESTABLISHED THESE? How are they kept in order? Sometimes the sea bursts forth from its banks, oversteps its bounds, and devastation results. Continents are submerged, empires and dynasties wiped out. While the sea is calm it remains within its boundaries. Who holds its powerful waves in subjection?

Let us look for a moment at the question involved in the twelfth verse, "Hast thou commanded the morning since thy days began?" How many times have we longed to take up this quotation; how many times have we longed to reply in the affirmative. Have you ever been afraid in the dark? What would we then have given to have been able to command the daylight? Have you ever suffered pain at night? Have you ever waited for the dawn while it crawled on its inexorable path with leaden feet?

Sometime ago I was with an expedition in the vast, far-flung wilderness of a mountain region. About nine o'clock one night the pangs of toothache suddenly assailed me. It was one of those "shutin" toothaches that result from an apparently sound tooth. No relief was possible. Until two o'clock in the morning I tried in vain to quiet this extreme inconvenience, and then I saddled my horse and rode to a village across the mountains to the valley beyond. It was two hours before the earliest break of dawn when I arrived in the mountain hamlet. There was no possibility of finding a dentist until one hour after sunrise at the very earliest. "Hast thou commanded the morning since thy days began?" I would have given all the treasures that I possessed at that time, if I could have said to the reluctant daylight, "SPEED UP. DAWN, AND COME RIGHT NOW!"

The hour of dawn changes from day to day. The very second of day break changes each succeeding day. How is this kept in order; and who regulates this clock of God? Who clears its wheels and makes those minor repairs that brings the daylight on its predetermined schedule with more than human punctuality? There is a tremendous suggestion in this question. Battles have been won and lost for lack of light. Empires have fallen and dynasties have arisen because no man could advance or delay the coming of dawn. Who makes the day to know its place and hour? Can a man learn this secret?

The question of Springs is also implied in the next question: "Hast thou entered into the Springs of the sea, or hast thou walked in the recesses of the deep?"

It **has** been my privilege on numerous occasions to walk in the recesses of the deep. The first time I walked on the floor of the sea, it was a comparatively shallow depth, something less than fifty feet. I walked around studying life on the floor of the deep. I can remember the sudden quickening of my pulse as I stood on the ladder ready to descend. Over my head they placed a metal helmet with heavy glass eyes. I waited for the rest of the suit, but I waited in vain. There was a space around my neck and under my chin three inches. When the operator of the air hose tapped on my helmet with a hammer the signal to descend, I reached up and signed for them to take off the helmet. In some glee he asked, "What is the matter, Doctor, did your nerve fail you?" I replied, "No, but where is the rest of it?" He said, "This is all you need." I asked what will keep the water from rushing around this empty space when the pressure of the deep pours in?" He explained that the pressure of the air would overcome that of the water. I felt reasonably sure that they didn't want to drown me, so I decided to take the chance. The helmet was put over my head and for the first time I descended to the quiet pale moonlight of the deep. Confidence came with passing time and I found that my mentor was right. No matter what position I assumed the pressure of the air overcame the thrust of the water, and I could lie down and walk around and even attempt to stand on my head in perfect security.

I have been down many times since and there is a peace and calm on the floor of the sea that every one should experience. Danger and death are there as well. But even though we may picnic on the ocean floor no man on the face of the earth has entered into the "Springs" of the sea since the days of Job. Many men have walked in the recesses of the deep, but no man has entered into its Springs. What and where are the Springs of the deep? In some places of the ocean fresh water may be obtained. There are places where strata and currents of fresh water are known to exist. Some men say there are river streams which have never lost their identity in the sea. No man knows or ever will know the ultimate secrets of the ocean floor. A great increase of knowledge has come to us with the work of scientists who deal with the sea.

On the coast of California at the little seaport of LaJolla there is located the Scripps Marine Institute for the study of ocean Biology. Many things they have added to our knowledge, but some things they cannot tell us.

I remember some years ago a little party of men were looking for the types of life to be found at an ocean depth never before attempted. Their apparatus allowed them to go hundreds of fathoms below the surface. They hooked some gigantic leviathan of the deep and started to draw him up with their steel line and steam winch. Slowly they began to bring him in. Hundreds of feet from the surface their line suddenly went slack and they said, "We have lost him. Bring in the hook and we will bait up and try again." When the hook came in they found they had **not** lost

their catch; still clinging to the barb was a piece of the mouth and a piece of the head. **No man can know or ever will know what the creature was like.** He lived at so great a depth, resisting the unthinkable pressure of the ocean floor, that when the pressure was relieved his muscular energy, constructed to resist tons of pressure, thrust out and literally tore him to pieces!

Life down there is a mystery to us; nor can we know the exact chemical proportion of water at that depth.

With great hope a company of eminent scientists went one day to find the exact nature of the water at the deepest spot then known. Their apparatus was especially constructed to thrust a re-inforced brass tube down to an unthinkable depth, where a cleverly constructed device was to pull the plug from the tube; let the tube fill with the water at that stratum; close the tube with this plug so no water could leak in from other depths on the way up, and add to our Ocean knowledge the item of chemic contents at vast depths. Alas! the eminent gentlemen came back sadder, but no wiser! For when they thrust their brass tube down to the desired depth, they went through the motions of pulling the plug and closing it again, then they gleefully pulled it up again. To their chagrin they learned nothing! For when their "tube" returned, it was a flat sheet of wrinkled brass! The terrible pressure had flattened their tube to the thickness of thin cardboard, and it looked as though it had been hammered flat. No man can "enter into the Springs of the deep." A little way down we can go, but the Ocean floor is the secret place where many mysteries of God remain mysteries until that day when " the sea gives up its dead." We do not know much more to-day than Job did, about the "Springs of the Deep."

HOORAY! WE HAVE LEARNED SOMETHINGS! WE CAN ALL ANSWER THE NEXT question. It is merely a matter of travel and experience. Did you ever notice what a tremendous amount of our boasted "culture" and "modern advancement" are truly mechanical? We are a traveled age. Job was stumped when God asked him "Hast thou comprehended the earth in its breadth?" Job, of course, said "No." But to-day many of us have been around the globe, and at once answer, "Yes, it is about 8,000 miles in diameter, and about 25,000 miles in circumference." So we do advance and learn!

I believe one of the most pressing problems that challenged the intellect of primitive man was the problem of how to sit down and go somewhere while resting! Horses were harnessed—oxen were taught to pull great loads—perhaps even the mighty dinosaurs were utilized as the elephant is to-day; and all that man might travel in comfort and ease. Not satisfied with animal aids, modern man has made himself mechanical beasts, and the air is raucous with their brazen hoots and metallic growls, and fetid with the stench of their exhausted breath from their iron lungs! Taking to ourselves the wings of a dove we now fly to the isles of the sea. And because we have mastered the problem of speed in travel, we say we are the most wonderful generation that ever lived.

But with all this new culture, have we really progressed? ARE WE ANY CLOSER GOD THAN JOB AND THE OTHER PATRIARCHS WERE? What is the spiritual and eternal value of a mechanical progress? Are we MENTALLY the better for all our modern conveniences? I believe that if Job were suddenly raised in that Resurrection he looked forward to, he would of course be confused. But in one hour he could learn to push the white button on the wall when he wanted light, and push the black button when he went to bed. And in that same hour he could learn to put in a fuse when the lights went out; and after all, that's about all the AVERAGE modern knows about electric illumination! It wouldn't take Abraham, the friend of God, more than one hour to learn enough "culture" so he would not get on a street car until it stopped, and to STAY ON until it stopped again! AND THAT'S MORE THAN SOME FOLKS KNOW **NOW**; every once in a while I see some fellow picking himself up in pieces, when he tried to get off a car before it stopped.

But we have progressed. Job had never been around the world to survey it; we have. With great pride we take ten points in our examination; we can answer this question, at least.

BEFORE ELATION AT OUR INCREASED KNOWLEDGE FILLS OUR BREAST, let us pass on to some other questions.

"Where is the way to the dwelling place of Light?"

"Where does the Darkness live?"

"How is the Light divided?"

'How is the East wind scattered on the earth?"

"Who cleft a channel for the water floods?"

"Who 'invented' Lightning and Thunder?"

Are you a Meteorologist? I spent three years in the desultory study of this Science, and I cannot answer a single one of these questions! I know several THEORIES bearing on them, but in an examination it is fact that is needed, not theory! So I lift a shamed face to my Divine Teacher and humbly and truthfully say with Job; "I do not know." If **you** know the answer to these please write me at once and tell me; then I will take this examination again!

HAVE YOU EVER THOUGHT OF THE HUMOR OF GOD? "He that sitteth in the Heavens shall laugh" at many things concerning man! Note the subtle thrust in that twenty-sixth verse: "Who makes it rain on the land where no man is?" By inference and suggestion in these following verses we hear the Teacher saying, "You fellows can take care of your critics all right, I guess, at least you boast that. But come now: here are the vast wildernesses where the foot of man has never trod. There are grave problems there: grass and flowers grow there in profusion: who waters them? Who makes the rain to fall there? The animals and the birds need food, this grass must grow: HOW DO YOU SELF-EXALTING MEN THINK SO MUCH OF THE WORLD MANAGES TO RUN WITHOUT YOUR HELP?"

The Good Lord keeps us from the sad and childish error of self-esteem. May we indeed say "What is man, that thou should be mindful of him?" Just to help along our humility, let us look at these questions in the next group.

"Has the rain a father?"

"Who has begotten the drops of dew?"

"Who gave birth to the ice?"

'Who engendered the frost that falls from heaven?"

"What is the meaning of the mysterious conduct of the winter seas?"

Just think these through. We have not time or space to spend great amount of study on each of these questions, but let us briefly consider the mystery of water. Water, that common combination of two gases, is a vast scientific mystery. NOTHING IN ALL THE WORLD CAN LIVE WITHOUT IT IN SOME FORM OR QUANTITY; but almost nothing is known about it. We can expand it twelve hundred times and call it steam; then we can turn it into stone and call it ice, and then expand it to steam again, and never lose a drop of the amount we started with! It will purr with content as it grinds our food and lights our homes, or roar like a demon when it gets out of control and destroys the homes and cities it helped to build! It will give us life one minute and take it away the next! It is indeed a mysterious thing; consider the thought of its winter conduct, as suggested in the text.

What is the Scientific reason for the strange conduct of ice? Why does it "HIDE THE **FACE** OF THE WATERS?" **It ought to sink like a stone!!** If it did, the seas and lakes and streams would all be frozen FROM THE BOTTOM UP TO THE TOP; and all life would perish from the waters. BUT INSTEAD OF THIS, ICE FLOATS; and in the winter waters, below, life is preserved! THIS IS A VIOLATION OF AN ESTABLISHED SCIENTIFIC LAW OF PHYSICS. We all know this law: "Heat expands objects; Cold contracts objects." When water, the Bolshevic, STARTS to freeze it first follows this law and begins to contract. If you watch the water freezing under a microscope, you see it losing bulk as the molecules huddle together for warmth. Down to the temperature of thirty-four degrees Fahrenheit the water loses bulk, and gets smaller and smaller. Two degrees more the water will be ice, and will sink like a stone, un-

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THE SUNDAY SCHOOL

THE PAST VERSUS THE PRESENT IN PRIMARY WORK

By Margaret Horst

Little Paul, aged three, had gone to spend the hour with his father in the classroom of a small college. The little fellow sat quietly throughout the recitation; but when it was over, he lifted his beautiful blue eyes and said, "Papa, you preach so long."

People used to say, "children should be seen, not heard." There may be a few who still say that, fortunately, they are few. Because children were permitted to speak so little in the company of their elders, they were seen little, also. But times have changed for we know that normal children will give expression to their impressions and so we encourage them to express themselves freely but discreetly. We do not say, however, that we attempt to answer all their questions. In the Sunday school class children are not seated on long benches without backs for a thirty minute lecture by an inadequately prepared teacher. They are now seated, wherever possible, on little red chairs. The teacher sits in the circle and directs the discussion. Those who sometimes "listen in," are gratified and impressed by the expressions which come from childish lips and the wise direction of a real teacher.

But the past was not all wrong. Not long ago a college girl said, "I don't believe children now, love their teachers as we did," and I wonder whether she wasn't right. Less than a year ago, word came to me that my very first Sunday school teacher had been called home. I loved her memories before that sad message came to me but it was then, that I realized what an impression the sweet influence of her life had made upon me. After all, the acid test of the effectiveness of Sunday school teaching is the duration of time it lasts: teachers, primary teachers, ought to grow into the lives of their boys and girls.

One evening last spring I sat on the front porch of a home not far away. A pleasant conversation ensued. Finally mention was made that the young father would attend his old home church the following Sunday. Whereupon he said, "And then, I'll get to see Mrs. ....." She had been his teacher when a boy and now when a man with his own little boy on his arm, he was delighted at the prospect of meeting her again. She had been a real Sunday school teacher. We have many good teachers now and great and lasting results are brought about, but don't you, with me, sometimes wish for the good old days of stiffly starched percales, four braids, faces, hands and feet shining from a Sunday morning scrub, and remote hair cuts? This is a scientific age and is there not a danger of placing too much emphasis upon a teacher's training in pedagogy and not enough on direct training under the Master Teacher? I believe with all my heart in methods that lend themselves to effective Sunday school teaching, but were I to choose between method and spirit, I would sacrifice the method every time.

Times have changed and I am glad they have. Our children are urged to express themselves and I'm glad they are; but how can they express what isn't in their little hearts and lives. I am more concerned about the motives which prompt the expression than I am about the expression itself. Some teaching of the past has been at fault. Perhaps that is why we have lost so many young people. I believe, however, that the fault was not so much in the method as in the brevity of its duration. "Once a pupil always a pupil." Sunday school pupils should be carried around in the hearts of their teachers and frequently be taken to the throne. Some teachers of more modern methods could well afford to sit at the feet of older, more experienced ones.

It seems our Sunday school work is in a period of transition. We are waking up to the need of some reforms. To every one that makes for deeper, more effective teaching, I wish a hearty God's speed. Since the pendulum of reform has begun to swing though, there is danger of it swinging too far. The work of the past has not all been in vain. Should God call out a line of teachers of half a century ago, faithful teachers whose teachings both by example and precept, are followed, there would be a long, long, line and I say, "God bless them every one."

Hesston, Kans.

OUR RESPONSIBILITY FOR PASSING TO THE NEXT GENERATION OUR HERITAGE OF RELIGION AND FAITH

The Editor is sorry to say that this splendid article cannot be credited, for there was no name upon the manuscript. Suffice it to say to all contributors in the future, always place your name upon your articles. A letter enclosed will not suffice, since they are sometimes separated, owing to the large amount of material in the Editor's possession. In keeping the original material and the selected material about thirty small drawers are in use. This tells the story. Thank you. If the writer of this article will write us, we will be happy to give him due credit. May he write again.—Editor.

Every father and mother needs to take long looks ahead. Twenty-five years from now what will be the character of those whom right now we have the chance to mold? Suppose that all parents would feel the tremendous responsibility which rests upon them, would they not redouble their efforts to develop in their boys and girls a life of religion and faith that would enable them to resist every temptation of evil?

More than 3000 years ago, when the the Mosaic Law was given which has until to-day had an important influence on much Christian legislation, prophets and leaders over and over and again and again exhorted the people: **"And thou shalt teach them diligently** (these words) **unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "Make them known unto thy children and thy children's children." "Set your heart unto all the words, which ye shall command your children to observe to do, even all the words of this law." "Tell all your children of it and let your children tell their children, and their children another generation."** To-day as then, with great frequency, judges, jurors, editors, leaders in every sphere of the world's work are asserting the same thing,—that there is no substitute for the home in teaching right living. When right attitudes in religion and faith are a part of home training they become a very part of the life of the boy or girl in that home, for in the home can be accomplished the teaching which leaves eternal impress upon the heart and life.

The Church with the Sunday school has done more than any other institution to help parents instill religious thoughts

into the minds of the children—faith in God, and love and service to their Savior and their fellowmen. Our Church is doing even more to-day than it has done in the past. However it could do more than it is doing to-day to help keep us from neglecting to train up our children in the way they should go if parents in the home would cooperate better with ministers, Sunday school officers and missionary circles.

There is so much being said about new methods in child training that we are in danger of stressing only these, and in thinking that the **new** ones are the only **good** methods we neglect the **good old** paths which lead so straight and so surely to spiritual development. Some of the sweet old-fashioned ways our own mothers and grandmothers used years ago are still invaluable. I am not saying that the parents of seventy and one hundred years ago were perfect. But whether we admit it or not, the fact is, that within the last decade, the parents of our land have **not** been holding their children back from sin and lifting them toward virtue as did the parents of seventy years ago. Parents, and especially mothers are **not** doing their duty, they are **not** having the uplifting influence they should have, they are **slackers** when it comes to passing to the next generation what they themselves have inherited of religion, faith and opportunity. Those optimists who are always ready to say that everything is all right, that our present generation of youth are finer than the preceding one and if they want to frequent the streets, or movies or other resorts late in the night, why shouldn't they. These optimists are either traveling with their eyes closed or are refusing to believe the signs when they see them. A recent report of a Board of Christian education based on records that may be taken as representative of our whole country finds that in the last ten years the "average" age in six chief classes of serious criminals fell from 31 to 24. Remember 24 is the average age and this has been lowered by an abnormal increase among the young. The average burglar is eight years younger than the average burglar ten years ago. Most of the crimes in our country are committed by young people. Another report—that of a Salvation army official, given in a Cleveland Daily paper indicates perhaps an even more serious condition among the youth of our land to which we dare not close our eyes.

Col. Margaret Bevill, territorial director of the Salvation Army's social service, said that 42 per cent of the unmarried mothers cared for in the last two years at fifteen Salvation Army maternity homes had been "school girls of high or elementary grades, averaging 16 years of age."

"To have an average of 16," she added. "means that we must have an astounding number of girls who are becoming mothers between the ages of 11 and 14."

In an "exact survey" just concluded, said Col. Bevill, the majority of girls in the fifteen institutions "attributed their difficulties to automobile flirtations."

Mark you, I have no idea that the little child of to-day is more irreligious than the little child of a generation ago, and I believe in the boys and girls of to-day. I believe they can be finer, cleaner, better, more efficient, and more Christ-like than in the previous generation. Neither am I saying that the world is growing worse. But certainly the parents of our land to-day should feel the shame that belongs to them, because they have been letting things slide instead of intensifying their prayers, elevating their example, and holding continually before their little ones the pure life of Jesus.

May we consider several practical ways of developing the religious nature of the child and leading it out into a beautiful Christian character—and they are not new.

One of these is to drill our children in the Scriptures. No condition of this generation of youth is more deplorable than its lack of Bible knowledge. A writer in one of the secular magazines says that among the common people in her youth, the young people in New England were less deplorably common because of their knowledge of the Book of books. It gave to them a stability of character and breadth of knowledge lacking among young people of the same class to-day. One of the most interesting games of my own childhood was a Bible game, and this game of questions and answers was very effective in teaching me facts and making me acquainted with the Bible as a book. But to-day parents are letting the Bible to preachers and Sunday school teachers, instead of reading and memorizing it as a daily exercise in the home. We are allowing multiplicity of cares and duties to interfere with Bible study, and since the teachings of the Bible are the best ever found to inspire in all of us a life of faith and Christian living, then surely we must get back to the Bible. The meaning of many of the verses will not be clear to the child mind however well we may explain, but the beautiful words forming part of the vocabulary they are daily acquiring are destined to be an influence for untold good. No child can comprehend the greatness of God's love as expressed in John 3:16 but if we wait to teach that verse until all of its meaning can be understood I believe we should wait through eternity. Sometime some of the significance of the wonderful verses they have memorized will flash upon their minds and souls helping our boys and girls in stress of temptation to keep clean and pure. They are not more difficult than many rhymes committed to memory and are of infinitely more value.

Of importance in our heritage are the hymns our mothers sing. We may even have forgotten some of the words but they went into the very fiber of our soul and will forever be a part of it. If parents only realized better the power of the songs that are sung to their children how much oftener homes would ring with Christian hymns. Too often the great old Christian hymns with which we were hummed to sleep are so old that the boys and girls of to-day do not even know them. And the fast music of this day, the jazz tunes, and the popular songs we are passing to the next generation will not lay for its character the deep and sure foundations of real religious fundamentals.

If we are to pass on to our children our heritage of faith in God we must teach them to pray. In this critical period for parents and children alike we must have the power to inspire our boys and girls with the belief that although we cannot understand all of God's ways we know that He loves us and plans for our good. The books now being used by many missionary circles are wonderful accounts of the victories of prayer and no one can read them without having his own faith quickened. The book for Juniors is written so that it may be taught effectively and easily. The various chapters help children to know that all power comes through the prayer of faith, that God answers all our prayers and that "no" is an answer as truly as "yes," that our prayers must be unselfish, and that we must also listen to hear what God is saying to us. A wider and more thorough use of these books on prayer would change conditions, and I believe they ought to be used in every congregation, thus cooperating with the home in teaching our children to pray. Then I should like to mention a tiny book of prayers for very little children. They are not long so they are easily learned by children of four, and to me this seems a beautiful way to help them learn to know God. Here is one of the sixteen contained in the book,—the bedtime prayer:

"We thank Thee for the happy day
For the pleasant work and play.
Now as we lie down to sleep
We ask that Thou wilt safely keep
All children 'round the world so wide.
Every one is near Thy side,
Thou canst see us each and all
And Thou wilt hear us when we call.
Amen."

The child who prays this little prayer of love and praise goes to sleep with no thought of harm. He has the assurance that God is watching over him. This little book, called "Prayers For Little Children" may be obtained for 25 cents from the Mennonite Publishing House.

When a child interrupts with an odd religious question it may be the parent's opportunity to help him the very most. Sometimes the questions which even the tiny tots ask startle and puzzle us because they are penetrating and difficult to answer. It is tragic to show amusement at a child's earnest question however silly it may sound to us. It is easy to say, "Run away, I can't bother now," but it is unfair if we do not encourage our children to ask questions and then answer them as plainly as possible. It may be best to have them wait until we think of the best

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THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

During the winter months, when the days are short and evenings are long, there is opportunity to study the Word of God. The Young People's Meetings should receive the due share of attention and be made one of the features of Church activity that may have more than usual profit if given more than usual attention.

We call your attention to two Christian Life topics during February, namely; **"Means of Grace"** and **"Zealous of Good Works."** Both topics are very helpful to consider and will mean much if each individual will get what is intended out of them. Let leaders and committees earnestly endeavor to get at the primary purpose of each topic and seek to so develop each one that the message they contain may reach the heart.

This month also completes the doctrinal study of God under the head "Works of God." It is indeed a wonderful theme and one which we may continue to study for a life time and still not have exhausted. Our hearts should be enlarged by such studies. Our reverence for God should be increased and our life should be made richer and better. May no one be slack in their attendance and interest in these meetings and studies.

With the children we may profitably consider the topic **"Jesus and the Little Children."** God's plan of life is worked out for each of us by way of childhood, then youth, then manhood and womanhood, then age. May we never despise the day of small things. Wonderful opportunities are before children. May we help to develop those opportunities for the kingdom of God and His righteousness.

MEANS OF GRACE.—II Pet. 1:1-11; Eph. 4:7-16

Topic for February 13

MOTTO

"Let us run with patience the race that is set before us."

MEDITATIONS ON THE TOPIC

I. **Grace Reaches Out to Men.**—God is a God of grace. His love and mercy are so great that they have been expressed in the extended hand of God toward lost and erring humanity. When a man is down in a helpless state and some one comes and speaks a blessing over him, saying, "I pity you and wish you to be strong and happy;" yet if that is all that is done the words will not profit. But if a helping hand is extended which the helpless one can reach, and that helping hand lifts up the one in need so that the essentials of blessing are his, then a **means of grace** has truly been furnished. If such a **means of grace** is furnished and the man who is down and out refuses to accept the offers of grace to lift him up, then he has turned from his blessing and may miss it altogether unless he later repents and God still continues to hold out His hand.

In considering the means of grace we need to look at both the means by which man is brought into a saving relation with God as well as the means which keeps him and builds him up in the saved relation. Among the things of the former we think of the blood of Jesus made available by the gift of God in Christ Jesus. But without some way for man to know of it and to become conscious of his need he will not receive its benefit. So God has sent out messengers to tell the good tidings. He has sent the Spirit to draw men that they may be inclined to take hold of the means of grace. Among the things of the latter, we think of the Church and what God has placed in her hands to nourish and build up the saints. His Word of Truth and the Holy Ghost as an abiding guest, cooperates with faithful servants in blessing men who are willing.

II. **The Text.—II Pet. 1:1-11.**—This passage reveals first of all the promises of God made available for needy souls. Then by the cooperation of willing souls they can grow in grace and in the knowledge of the Lord and receive an abundant entrance into His everlasting kingdom.

Eph. 4:7-16.—This passage especially speaks of the gifts brought to men by which they are saved and built up in the body of Christ.

OUTLINE STUDY

I. Grace.
1. Is unmerited favor.—Rom. 5:15.
2. Comes to us by a right attitude on our part.—II Cor. 6:1, 2.
3. Comes through various agencies or means.—Rom. 8:28.

II. Means Which God Provides.
1. For our Salvation.
   a. His only begotten Son.—Jno. 3:16.
   b. The preached Word.—Rom. 10:10-17; Rom. 1:16.
   c. The convicting Spirit.—Jno. 16:7-11.
   d. God's goodness.—Rom. 2:4.
   e. Human instruments.—Acts 1:8.
2. For Our Help and Development.
   a. The Word of God.—I Pet. 2:2; Heb. 5:11-14; Jno. 15:3; Psa. 119:9, 105; II Tim. 3:16, 17.
   b. Christian fellowship.—Heb. 10:25; I Thes. 5:12-24.
   c. Chastisement.—Heb. 12:5-11.
   d. Trial and tribulation.—Rom. 5:3-5; Jas. 1:3, 4.
   e. Prayer and worship.—Heb. 4:16; Jas. 1:5; Eph. 5:19, 20.
   f. Activity.—I Cor. 15:58.
   g. Reproof and correction.—II Tim. 4:2; Gal. 6:1, 2.
   h. Complete armor.—Eph. 6:10-18.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Grace."**
2. **How God Helps Us.**

For Young People.
1. Instruments of God's Grace to Men.
2. How to Receive the Grace of God Effectually.

For Older People.
1. Cooperation with the Grace of God.

PERSONAL THOUGHTS

God has held before me His gracious hand. If I would be blessed by it I should be willing to accept it gratefully.

SEED THOUGHTS

Such was the original love of God for man, that He was willing to stoop to any sacrifice to save him; and the gift of a Savior was the expression of that love.—Barnes.

Chance and change are busy ever;
Man decays and ages move;
But His mercy changes never;
God is wisdom, God is love.—Bowring.

Grace! 'tis a charming sound,
Harmonious to the ear
Heaven with the echo shall resound,
And all the earth shall hear.

Grace first contrived a way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.

Grace taught my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves our praise.—Philip Doddridge.

"ZEALOUS OF GOOD WORKS."—Tit. 2:11-14; Rom. 12:11; Jude 3

Topic for February 20

MOTTO

"I must be about my Father's business."

MEDITATIONS ON THE TOPIC

I. **Zealous of Good Works.**—There is a touch of heavenly enthusiasm in the life of the individual who is zealous of good works. It was a longing in the heart of brethren interested in the young people that brought forth this topic for discussion in the Young People's Meeting. Not only is it the wish of interested brethren that every member of the Church should enter into the work of the Lord and His Church with a holy earnestness and zeal, but it was the great purpose of Jesus Christ when He died upon the Cross. His people who are purified by the blood of Jesus have been set apart as a people zealous of good works. If there is lacking a deep abiding interest in everything that pertains to the work of the Lord, if we are indifferent to the claims of any service which He has directed His Church to fulfill, if we cannot feel a concern that this work is forwarded, then,

there must be something wrong with our life.

When once our life is in proper tune with God through the cleansing blood, and the Holy Spirit has been given His rightful position of power to forward the work of God in our hearts; there will arise a deep interest in everything that is spiritual and that in any way forwards the cause of Christ in our own lives and in the lives of others. We shall rejoice to do and have done everything that honors the Lord and promotes the knowledge of God among others. Every command, every ordinance of God's house, every restriction, every activity, every help, will appeal to us as that that should receive an earnest attention and diligent application of service. Promptness, cheerfulness, enthusiasm, activity, regularity, faihtfulness, watchfulness, —all characterize a holy zeal.

II. **The Text.—Tit. 2:11-14.**—This text presents the concluding thought to exhortations in the fore part of the chapter exhorting Christian people to "adorn the doctrine of God our Savior in all things." It shows that the sources of a true life are in the salvation through Christ. Salvation teaches a sober, righteous, godly life, now in time. And this life is characterized by that touch called **"zeal."**

Rom. 12:11.—This introduces the word **"fervent"** as a synonym of **"zeal"** as mentioned in other Scriptures.

Jude 3.—Presents a duty under the word **"earnestly,"** and is another word to express the characteristic of the child of God in every work.

OUTLINE STUDY

I. Zeal.
1. Is to be earnest, whole-souled in spirit.—Isa. 59:17.
2. May be an ignorant or selfish zeal. —Rom. 10:2; Gal. 4:17.
3. When of God is through the work of the Spirit.—Eph. 3:7.

II. How to Become Zealous of Good Works.
1. We must become the workmanship of God.—Eph. 2:10.
2. We must give diligent consideration to the things of God.—II Tim. 2: 15; Josh. 1:8.
3. We must earnestly apply what we have received.—Phil. 2:12, 13; II Tim. 1:6; I Thes. 4:1.
4. We must yield completely to God.— Rom. 6:22.

III. Good Works in Which Zeal Should be Manifest.
1. Prayer.—Col. 4:12, 13.
2. Preaching.—Col. 1:29.
3. Keeping God's commandments.—Jno. 15:10; I Jno. 2:3-5.
4. Giving of our substance.—II Cor. 9:2, 6; I Tim. 6:17-19; Isa. 58:10.
5. Seeking the welfare of the Church.— I Pet. 5:1-3; I Thes. 3:10.
6. Concern for lost souls.—Acts 20:31; Rom. 1:14-16.
7. The purity of the faith.—Jude 3; II Cor. 11:2, 3.
8. Every good work.—Tit. 3:1.
9. Fellowship with the people of God. —Psa. 119:63; Mal. 3:16; Acts 2:42.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Zeal."**
2. Working for God with a Will.

For Young People.
1. What Kind of Zeal is Manifest in Our Work?
2. What Effect would a Godly Zeal have on Our Church?

For Older People.
1. The Foundations of a Zealous Church.

PERSONAL THOUGHT

We see the children of the world in their generation, manifesting a very great degree of enthusiasm in the pursuit of business or pleasure, or worldly ends of various kinds. Shall the children of God carry forward their work in a half hearted way, as if ashamed of its claims and disheartened in its accomplishments?

SEED THOUGHTS

Zeal is the fire of love, active for duty—burning as it flies.—Williams.

The winner is he who gives himself to his work, body and soul.—Buxton.

All true zeal for God is a zeal for love, mercy and goodness.—Thompson.

Awake my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way.—Doddridge.

THE WORKS OF GOD.—Psa. 145

Topic for February 27

MOTTO

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

MEDITATIONS ON THE TOPIC

I. **God's Works.**—We have had a lesson on the character of God. This topic is very closely related to that. We can scarcely separate character and works. Character is manifest in works. Works react on character, not only proving what it is, but deepening the qualities that it has. A study of the works of God will deepen our comprehension of the character of God. It will also deepen our character in the things that are godly if we study them to the right end.

God's works are various. When we behold the material creation of earth, sea, sky, heavenly bodies, earthly creatures, we have only one side of His wondrous works. When we behold Him as the governor of the universe we note the works that have to do with the regulating and ordering of all things so that there may be no lack of harmony among the creatures which He is governing and in the things which He has made. Again, we notice that there has been rupture and disunion which has entered into the works of God both in the natural world and in the spiritual world. Because of this marring of God's works, we note the marvelous plans which God has set on foot to bring these things again into harmony. The plan of salvation not only involves the reconciliation of man to God and the punishment of the obstinate, but it also connects the created objects that have fallen into a curse "for man's sake," in the same plan. Thus with the destruction of the wicked comes a destruction of the earth and its works, while with the salvation of the righteous appears a new heavens and a new earth wherein dwelleth righteousness. (II Pet. 3:5-13).

II. **The Text.—Psa. 145.**—This Psalm sets forth the character of God by what His works declare. Through God's works we behold the greatness and goodness of God. He is great in carrying out the purpose of His own will and good in planning all things for the happiness and wellbeing of man and the animal creation. His redemptive works are not forgotten among all others. In fact the work of redemption is among the most marvelous of all the works of God.

OUTLINE STUDY

I. Works of Creation.
1. The heavens.—Psa. 33:6; Psa. 8:3; Isa. 40:22; Job 37:16, 18.
2. The earth.—Jer. 10:12, 13; Psa. 95:4, 5; Psa. 74:16, 17.
3. Creatures.—Acts 4:24; Rev. 10:6; Job 12:7.
4. Man.—Isa. 45:12; Gen. 5:1, 2; Acts 17:26.
5. Angels.—Neh. 9:6; Col. 1:16; Psa. 104:4.

II. Works of Providence.
1. Provisions for man and beast.—Psa. 104:10-19, 24; Gen. 8:22.
2. In redeeming man from destruction. —Psa. 107:1-15; Psa. 146:7-9.
3. In ordering and overruling all.—I Sam. 2:6-9; Psa. 127:1, 2; Rom. 8:28.

III. Works of Salvation.
1. In providing an atonement for sin.— I Jno. 4:9, 10; Tit. 2:11-14.
2. Sending forth ambassadors.—II Cor. 5:18-20; I Cor. 1:21.
3. Keeping saints by His power.—I Pet. 1:3-5; Jude 24.

IV. Works of Judgment.
1. In dealing with the penitent and the impenitent.—Ex. 34:7; Rev. 20:11-15.
2. In putting down all evil.—II Thes. 1:6-10.
3. In rewarding the righteous.—Rev. 21:7.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Works of God."**
2. What Has God Done?

For Young People.
1. The Wonderful Works of God.
2. The Great Goodness of God in His Works.

For Older People.
1. The Power of God as Seen in His Works.
2. The Wisdom in God's Works.

PERSONAL THOUGHT

Have I considered the works of God in such a way that I have been deepened in my love and admiration for Him?

SEED THOUGHTS

"Great Jehovah, mighty Lord,
Vast and boundless is Thy Word;
King of kings from shore to shore
Thou shalt reign for evermore.

"Jew and Gentile, bond and free,
All shall yet be one in Thee;
All confess Messiah's name,
All His wondrous love proclaim.

"From her night shall China wake,
Afric's sons their chains shall break;
Egypt, where Thy people trod,
Shall adore and praise our God.

"India's groves of palm so fair,
Shall resound with praise and prayer;
Ceylon's isle with joy shall sing,
Glory be to Christ our King.

"North and South shall own Thy sway;
East and West Thy voice obey;
Crowns and thrones before Thee fall,
King of kings and Lord of all."—Fanny J. Crosby.

(Continued on page 63)

CURRENT EVENTS

Thirty Drown in Hudson.—Loaded perhaps beyond capacity, the launch Linseed King, carrying workers across the Hudson River to a linseed plant at Edgewater, N. J., opposite upper New York City, was punctured by an ice-floe and sunk, at least thirty men losing their lives. Several other men were missing, and it was thought the actual loss of life may reach fifty.

Japan's Emperor Dies.—Emperor Yoshihito of Japan, who for years has been an invalid, is dead after a brief illness from pneumonia. He was forty-seven years old and had ruled for fourteen years. His eldest son, Hirohito, who as regent, actually had ruled the nation since November, 1921, immediately assumed the throne. The body of the dead Emperor will lie in state at the Imperial Palace for a month, the funeral being scheduled for February 10.

Urges Aid for China.—The British Foreign Office has made public the text of a communication sent to all signers of the Washington arms treaties advocating relaxation of foreign control over China. The communication was sent to representatives of the Powers during the recent conference in Peking and constituted a marked change from the previous attitude of Britain toward China. The document cited the growing nationalistic spirit in China and urged a revision of treaties with China to recognize the changed situation and to better help China without resort to the antiquated appeal to brute force.

Against Philippine Independence.—Indefinite postponement of absolute independence of the Philippines but a gradual extension of internal autonomy were recommended by Col. Carmi A. Thompson in his report of a personal investigation of condition on the islands, transmitted to Congress by President Coolidge. Mr. Thompson expressed the belief that the possessions could not for many years stand alone. He urged, however, that the Filipinos be given increased power in the management of their domestic affairs, that civilian aids instead of Army offcers be named for the Governor-general, and that the conduct of our possessioons, including the Philippines, be placed under a separate bureau. No action on the report is expected at the present session of Congress.

Forecast Prosperous 1927.—A summary of the opinions of the nation's leading bankers and business men forecasting business conditions for 1927 disclose an almost unanimous feeling of optimism. The forecasts, however, are temperate and point out that America has enjoyed two successive years of unusual prosperity and, therefore, that the future should be attended with a degree of caution. Fundamental conditions are regarded as sound with no sign of any serious depression. Among the leaders whose forecasts were included were, E. H. Gary, chairman of the U. S. Steel Corporation; Charles E. Mitchell, president of National City Bank; W. C. Teagle, president of Standard Oil Company of New Jersey; Charles M. Schwab, chairman of Bethlehem Steel Corporation; F. Edson White, president of Armour & Co.; Alfred F. Sloan, Jr., president of General Motors Corporation.

Henry Ford on Prohibition.—Henry Ford's testimony as to the effects of prohibition on Ford workmen, even in wet Detroit, is very telling:

"Prohibition has reduced the liquor problem, so far as it relates to our men, to a point where we can easily handle it. Before prohibition there were in each group of 5,000 men about 100 who gave us trouble because of the liquor they drank. Now in each group of 5,000 there are not more than ten whose tendency to drink makes trouble. There are not ten—ten is too high a figure.

"As a result of prohibition our men are working more, working better, wasting less and saving more. Now when we raise a man's pay we know that the increase will go to his wife or to his savings account instead of to a saloonkeeper.

"I am not in favor of the repeal or the modification of the Volstead Act. I am in favor only of enforcing—and it can be enforced."—Ex.

Act of Russian Government Strengthens Marriage Tie.—A law passed recently by the executive committe of the soviet government abolishes the legal distinction between registered and unregistered marriages. In reply to the statement that the effect of this is to legalize polygamy, the soviet press bureau asserts that the influence of the new law will be quite in the other direction. It makes legal registration a positive proof of marriage, but places non-registered marriages on the same footing with registered marriages, as far as concerns the responsibilities of the man and the woman to each other and to their children, when the marriage relation can be proved by other means. Marriages may still be celebrated in churches. It would appear that the effect of the law is that men and women who have supposed that they were living together without responsibilities will find that by that very fact they have incurred the legal responsibilities of marriage even without registration.—Christian Century.

Divorce as News.—England in prohibiting the publication of divorce testimony or 'details injurious to public morals' takes a definite move toward cleaner journalism. The question of freedom of the press, raised by some, does not enter in for the simple reason that no political or economic right is abridged. No right of comment is curtailed. All that is done is to prevent the printing of a certain type of unsavory scandal.

The regrettable feature of the case is that the newspapers did not take the step by themselves; they waited for the law to compel them. The same thing is now happening in this country. The pendulum of 'news' has swung so far beyond the line of common decency that it is but a question of time before the State will step in, unless the press itself takes corrective measures. It has been the invariable custom in America to allow instiutions a long period in which to remedy their own evils. But if reform does not come, then the people rise up in their own right and abolish them.

President Marsh Defends Abolition of Compulsory Military Drill.—President Daniel L. Marsh, of Boston university, gives to his board of trustees in his annual report a statement of the reasons for abolishing compulsory military drill in the university and the results of making it optional. His reasons in brief were these: "1. Because I am an American and believe in America. Compulsory military drill is foreign to the genius of America. 2. Because I stand shoulder to shoulder with all Americans in their opposition to war. Some feel that a high state of military preparedness is the best guarantee against war. I do not agree with them. Preparedness creates the will to war instead of the will to peace. 3. Because I believe in Boston University. It was not founded to train men to fight, but 'to promote virtue and piety, and learning in the languages and the liberal arts and sciences.' In sticking to its business of education, the university serves the nation best. 4. Because I try to be a Christian. If I understand the spirit of Christianity, it is opposed to war."

Mexico — Money — Monopoly. — Who is talking to Mexico from Washington? Old man Money. It may seem to be the Secretary of State, but it is not. Certainly it is not the American People. The People have not said a word to Mexico, yet much has been said. It is Money that talks, Money that seeks a Monopoly of Mexico's resources.

When John Citizen of the United States is bade get ready to shoulder a musket and march down to Mexico, who so bids him? Money. Money is always sending young men somewhere to fight and die—Money and Monopoly.

American Money invested in Mexico represents more than a quarter of the national wealth of Mexico. And who is American Money? The financial interests most heavily interested in that country. You should read the list and see whether you want to go down with a rifle and subdue Mexico for them. Read the list!

Kuhn, Loeb & Co.
Speyer & Co.
Hallgarten & Co.
William Salomon & Co.
Ladenburg, Thalmann & Co.
The Guggenheim interests.

All fine old American names, inspired with the purest patriotism. Trailing along with them the Mellon interests and the Morgan interests.

Altogether there are One Billion Three Hundred Million American Dollars talking 'Mexican Crisis,' but not a single American Citizen.—Dearborn Independent.

CLINTON FRAME CHURCH HISTORY

(Continued from page 47)

there were usually visiting brethren elected from year to year. But even then the work of the bishop was unusually heavy and in 1907 D. J. Johns made a plea for an ordained deacon with the result that Ira S. Johns was ordained. In 1924 at the call of the executive committee of the Conference, and the Mission Board Ira S. Johns was ordained to the ministry. In January, 1925 the last ordination occurred when David Yontz was made deacon.

Perhaps a few words concerning the church building would fit in well at this point. The church is called Clinton Frame to distinguish it from its sister congregation, Clinton Brick, located in the same township. The first building was constructed in 1848 and was used till 1888 when the present frame structure was built. The present building, thirty-six by sixty feet, has an assembly room thirty-six by fifty-two feet, which has a seating capacity of about 375 and will when crowded hold about 475 people.

The growth of the Sunday school and church after 1900 made it imperative to increase the size of the building. Agitation for a basement and furnace was begun in 1910 and culminated in 1913 in the building of a large basement under the church, and the installing of a furnace. Kerosene lamps were used in lighting till 1916, when these were replaced by electric lights.

At the present time the church is taking an active part in the Missionary work of the Mennonite Church. The second Sunday of each month an offering is taken, to be used in missionary work. Throughout all its history we find the church amply providing for its own poor and needy as well as giving generously for any worthy cause. At the present time the church is largest in all its history, having 213 members.

Ministers at the present time are: D. J. Johns and D. D. Troyer bishops, Silas Yoder and Ira Johns ministers, and David Yontz deacon.

The officers of the church are: Ira Miller secretary-treasurer, L. J. Pletcher insurance director, Vernon Stutzman usher, Jesse Smucker janitor, Ira Johns, Silvanus Yoder, and Ordo Yoder members of the Mission Board, Ray Johns Mission treasurer, Jesse Smucker corresponding secretary, Ordo Yoder and Ira Miller choristers, and Amasa Stutzman, Jesse Smucker and David Yontz trustees.

Sunday School

The Sunday school has almost as important a place in the work of the Master as the church and for that reason will be given considerable space.

The Sunday school was first organized in 1876 and was then known as the Clinton German Sabbath School. As nearly as the author can ascertain the first officials of the school were: Peter Blough superintendent, Harmon Yoder assistant superintendent and treasurer, Christian Yoder chorister, S. Yoder and Amanda Smoker assistant choristers, Jefferson Stutzman librarian, and Charles Kauffman secretary.

The way these early Sunday schools were conducted forms an interesting contrast to the present day procedure of our Sunday schools. In the report for April 1, 1877 we find the following bits of interesting information: "The superintendent read 1st Psalm and led in prayer. Lesson for today 1st chapter of St. Luke. Next Sunday everyone is to repeat a verse with the text word "faith" in it. Selections to be sung next Sabbath are on pages 10, 70, 80, 126. Closed with singing to meet again next Sabbath at 10 A. M."

Besides this the secretary would list the number of officers, teachers, scholars, both male and female and the number of visitors or spectators present. Names of prominent visitors were usually listed.

There evidently was no need for Sunday school supplies as the Bible was the sole text book and each person who wished to sing had to purchase his own song book. The first song books were in German and were called "Morning Light." Later, about 1886 the Gospel Hymns were introduced and in 1911 the Church Hymnal was introduced. Life Songs were adopted about 1916. These last two have been used ever since. Favorite portions of study in the Bible were Luke, Matthew, Corinthians, Genesis, Exodus and the Psalms.

In addition to having certain portions of the Bible for study, questions were invariably given out to be answered the following Sunday. Some of these questions had a real spiritual value, while others were simply of the encyclopedia kind. A few of these questions will suffice to show what is meant.

"Why did the Savior curse the fig tree?"
"In what chapter do we find three verses alike?"
"Who was commanded to lie on his back for 390 days?"
"Who prophesied after death?"
"When did iron swim?"
"Who was the strongest woman?"

Among the early active Sunday school workers we usually find these names either as officers or teachers: D. J. Johns, Daniel Smoker, Peter Blough, Christian, Samuel S. and Harmon Yoder, Amanda Smiley, John C. Mehl, Jonas Kauffman, Lydia Schwin, John C. Hartzler, Daniel and Joseph Kurtz and Christian, David, Mary and Susan Schrock. During these years from 1878 to 1890 we find that J. C. Mehl was superintendent no less than four times and that usually a Blough was chorister.

One must bear in mind that these Sabbath school sessions lasted only during the summer, usually from March to October, and that the work was still in the experimental stage. Also all of the work in the Sunday school was carried on in German until 1882 when the first English class for children was organized.

The attendance at the School seems to have been subject to fluctuations much greater than at the present time. It was nothing unusual for the attendance on one Sunday to be only fifty and the next Sunday to soar to the dizzy heights of 225. Perhaps a few of the average attendances for these years will show that there was an erratic growth in the Sunday school. The average yearly attendance from 1882 to 1890 inclusive were 96, 142, 124, 132, 163, 178, 177, 153, 172 consecutively. The Sunday school was divided into ten or eleven classes.

Naturally, as time went on the leadership of the Sunday school passed into other hands. Looking through the records from 1900 to 1910 we see such well known names as David Yontz, Charles Sunthimer, Frank Blough, Curtis Pletcher, Ira Johns, Noah Long, Ira Miller, Silvanus Yoder, Jesse Smucker, Silas Yoder, Orus Yoder, and Clyde Kauffman. Many of these are no longer members of the Clinton Frame Congregation but other men and women have been found to fill their places. Names prominent in the Sunday school work of recent years are: Lendon Pletcher, Louella Pletcher, Ordo Yoder, Clarence Byler, Ray Johns, Fannie Johns, Amasa Stutzman and Vernon Stutzman.

The division in the church in 1892 naturally decreased the attendance in the Sunday school and it was not till some time after 1900 that it was back to normal. From 1900 to 1920 the Sunday school grew rather slowly, but the war period seems to have given it a boost so that it has grown quite rapidly since 1920. At the present time 79 are enrolled in the Primary Department and 169 in the Adult Department making a total of 243. The average attendance for the first half of 1926 was 188. This at first glance does not seem so good, but one must consider the fact that the roads, for a part of the time, were almost impassable and that 16 members on the church roll live in other districts and do not attend Sunday school at Clinton.

The officers of the Sunday school at the present time are: Ordo Yoder superintendent, Vernon Stutzman assistant, Clarence Byler chorister, Anna Smucker secretary-treasurer, Cleone Stutzman librarian, and Lendon Pletcher superintendent of the Primary Department.

As stated before the Sunday school is divided into two departments, the Adult and Primary. There are seven classes in the Primary Department and eleven in the Adult. Some of these classes are small having only five or six enrolled while others are large having twenty-five enrolled. Some of these classes are supporting orphans in India while the entire Sunday school is aiding in Eastern Relief Work. The Sunday school uses the International Series of lessons.

The teachers in the Adult Department are: Amasa Stutzman,

Fred Lantz, David Yontz, Ray Johns, Silvanus Yoder, Martha Hooley, Vera Stutzman, Louella Pletcher, Emma Maust, Cleone Stutzman and Emma Smucker. Teachers in the Primary Department are: Ruth Yoder, Goldie Blough, Vesta Johns, Susan Miller, Ruth Miller, Delton Schrock and David Miller.

Other Lines of Active Work

There are other lines of active work in which members of the Clinton Frame church are interested.

The present Young People's Meeting is an outgrowth of two former lines of work called Bible Meeting and Mission Class work. The evening services of the church began as far back as 1880, but consisted only of preaching on special occasions. These gradually gave way about 1900 to what were known as Bible meetings. In 1907 a motion was accepted to have Young People's Meeting every other Sunday to alternate with preaching services and in 1908 Mission Class activities took the place of the Young People's Meetings. By 1912 Young People's Meetings had replaced the other meetings and at the present time there is a Y. P. M. every Sunday except on special occasions.

Every year since 1916 Clinton holds an annual all day Mission Meeting for the purpose of maintaining a healthy interest in missionary activity, lifting up Christ as our example and the Bible as the great Missionary Book, to present missionary facts that will be of help to the Cause to encourage young people to volunteer for active service and to win souls for the Master.

There is a regular semi-annual Sunday School Convention composed of the four Sunday schools of Clinton Frame, Clinton Brick, Middlebury and Goshen College. The programs are arranged by the superintendents of the different schools and the purpose is to create a greater uniformity in conducting Sunday school work and a mutual exchange of ideas on how to get best results for our labor.

Every year since 1909 a series of revival meetings has been held, either in the form of Bible Conferences or preaching services. These meetings are of untold value to the members of the church and have been a means whereby many young people have taken a definite stand for God. Among the ministers that have labored at Clinton are: D. D. Miller, J. S. Hartzler, Eli Frey, J. S. Gerig, C. F. Derstine, John Kreider, Abner Yoder, J. W. Hess, Eli Stoltzfus, Abram Metzler, Simon Gingerich, Oscar Burkholder and ministers of our own congregations.

This year the revival meetings were conducted May 15-23 by Oscar Burkholder with the pleasing result that 15 souls mad the stand for Christ.

The Sisters' Sewing Circle is doing a very commendable work in making garments for the poor and needy. This associat on was organized in 1907 and at the present time holds monthly meetings.

Conferences

Along the line of Conferences the Clinton Frame Church has done perhaps more for the Mennonite people than many of the other churches in the Indiana-Michigan Conference District.

In 1892 the first Mennonite Sunday School Conference ever held in the United States was held at Clinton. Men who recall this Conference say that never since then has there been a Conference of any kind in which the Spirit of God was more manifest. On August 13-15, 1918, another Sunday School Conference was held at Clinton, B. B. King acting as moderator and John Beachy as chorister. The Great Teacher and His work were discussed at this time, and the Sunday School and Young People's Meeting standards suggested by the executive committee were adopted.

The first Church Conference held in the present Conference District was held at Topeka in 1888 and was known as the Indiana Coference. Here was laid the foundation for the yearly conference which has done so much to bring the uniformity necessary to its prosperity and growth into the Mennonite Church. The Conference of the different districts, together with the General Conference have made the Mennonite Church of North America one of the best organized and most uniform churches of any in the world.

On May 15, 1890 the Third Annual Indiana Conference was held at Clinton with Jonathan Kurtz acting as moderator, J. P. Smucker as assistant and J. S. Hartzler as secretary. Some fundamental questions were discussed and passed on at this meeting. It was decided the Conference might take churches under its charge which were located in other states. It was decided that the Mennonite Church might receive members from other denominations by letter and that the Conference had the right to silence ministers if sufficient evidence was produced against them.

The Eighth Annual meeting of the Indiana Amish Mennonite Conference was held at Clinton April 24-26, 1895 with Jonathan Kurtz acting as moderator, P. Y. Lehman assistant and J. S. Hartzler secretary. This Conference passed sentence against choir singing and insurance companies and voted in favor of English Song Books and a General Conference with D. J. Johns acting as a delegate from Indiana. Representatives were also sent to the Western and Ohio Conferences. We find these early Conferences also providing for evangelization and mission work.

The thirteeth meeting of the Conference was held at Clinton May 24, 25, 1901 with Jonathan Kurtz again acting as moderator, D. J. Johns assistant and J. S. Hartzler secretary. The selection of Sunday school officers and teachers was discussed and a program sanctioned for the Sunday School Conference.

In 1906 the second meeting of the newly organized (1905) Indiana-Michigan Amish Mennonite Conference was held at Clinton with D. D. Miller acting as moderator and I. W. Royer assistant. Methods and purposes of evangelization were thoroughly discussed at this meeting.

June 3, 4, 1914 the Tenth Annual meeting of the Indiana-Michigan (A. M.) Conference was held at Clinton with D. D. Miller acting as moderator and S. S. Yoder assistant. The dress question and attendance at fairs were considered at this meeting with sentiment in favor of regulation clothing and against attendance of fairs, etc. It also made the decision that no ordinations were to be made without the consent of the Conference. A resolution was adopted to coöperate with the General Conference in enforcing strict rules of discipline.

The last Church Conference held at Clinton was June 5-7, 1917 with D. D. Miller again acting as moderator and Jacob Bixler assistant. At that time the Mennonite and Amish Mennonite Conferences were merged under one organization. At this meeting the present ruling on the dress question was passed and the work of the bishop and deacon was outlined.

One other conference of noteworthy interest was held at Clinton July 24, 1917 concerning the draft, in which our young men were forced to register for military service. A call was sent to the different churches and young men and ministers from almost every congregation were present. The results of the meeting were quite satisfactory. In case of draft a uniform method of procedure was adopted. Two men, John Eash and Noble Miller were the only men that had to go to camp from Clinton.

The Future of the Church

The present outlook for Clinton seems to be as bright as it has ever been during any time of its 76 years of history. The strife that involved so many churches during 1923-1924 concerning the dress question caused scarcely a ripple in the Clinton Frame Congregation. The Clinton Frame Church at the present time may be considered as one of the strongest churches in the Indiana-Michigan Conference District and we like to think of it as a mighty pillar helping to support the cause of the Mennonite Church.

MUSIC FROM STORMS

"A Nobleman undertook to form an Æo'ian harp between the two great towers of his castle. He stretched the wires, but the wind gave no sound, and he deemed his work a failure. One night there came a mighty storm, and then the silent harp awoke and poured forth its music. It needed the force of the tempest to call forth its tones." So often it needs the storm of trouble to bring the music of Heaven from our souls.—Peloubet.

Y. P. M. TOPICS

(Continued from page 59)

JESUS AND THE LITTLE CHILDREN. —Mk. 10:13-16; Matt. 18:1-4

Topic for March 6

MOTTO

"Children are an heritage of the Lord."

MEDITATIONS ON THE TOPIC

I. **How Jesus Thought and Felt About Children.**—Jesus had time to stop to take notice of a little child. He did not turn away because He was busy when mothers brought their children that Jesus might bless them. He put His hands upon them and prayed. He rebuked those who thought they were not worth His time. There must have been a look in His face that drew the heart of a little child to Him. He could take them up in His arms and discuss their innocent qualities before the grown people without the children being afraid.

Jesus thought of children as having a likeness to the people who are in the kingdom of God. He taught lessons on the humility and faith of the child as a type of what should be in those who inherit the kingdom of heaven. He felt that they were very precious property of God and that any offense against a child was so very great and evil that a terrible death would be better than to do it. He thought of children as those who are to become men and women some day.

Jesus was pleased when children sang praises to Him. He felt that their praises were sincere and He was pleased to receive it and speak well of it. All the thoughts of Jesus concerning children should make every child happy, and should fill the heart with love for Him that will cause the hands and feet and head and heart to be given only to serve Him and please Him in all things.

II. **The Text.—Mk. 10:13-16.**—This passage tells the incident when the disciples were sending the mothers away who brought their little ones to have Jesus touch them. He was displeased with the disciples and called for the children, taking them up in His arms and putting His hands on them while He blessed them.

Matt. 18:1-4.—This tells how Jesus used a little child to illustrate an answer to the question, Who is the greatest in the kingdom of heaven?

OUTLINE STUDY

I. Jesus Blesses Children.
1. When mothers bring them.—Matt. 19:13-15; Mark 10:13-16; Luke 18: 15-17.

II. Jesus Works Miracles to Help Children.
1. Delivers a boy from an evil spirit.—Luke 9:37-42; Matt. 17:14-21.
2. Raises a little girl to life.—Luke 8: 41-56.

III. Children Serve Jesus.
1. A lad furnishes loaves and fishes.—Jno. 6:5-13.
2. Children praise Him in the Temple. —Matt. 21:14-16.

IV. Jesus Teaches Lessons Through Children.
1. Lessons on humility.—Matt. 18:2-4; Mark 9:33-37.
2. Lessons on prayer.—Matt. 7:7-11; Luke 11:1-13.
3. A lesson on humility and faith.—Mark 7:24-30; Matt. 15:21-28.
4. A lesson on children's games.—Matt. 11:16-19.
5. A lesson on offenses.—Matt. 18:5-14.
6. A lesson on obedience.—Matt. 21:28-32.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Children."**
2. Tell one of the Stories of Jesus and the Children.
3. Give the Story of Some Lesson Jesus Taught with Children.

For Others.
1. How Jesus Considered Children.
2. Children, an Heritage of the Lord.

PERSONAL THOUGHT

I should give Jesus my whole heart's devotion and service for the wonderful love and goodness that He has shown toward all the little children.

SEED THOUGHTS

Jesus when He left the sky,
And for sinners came to die,
In His mercy passed not by,
Little ones like me.

Mothers then the Savior sought,
In the places where He taught,
Unto Him their children brought,
Little ones like me.

Did the Savior say them nay?
No, He kindly bade them stay,
Suffered none to turn away,
Little ones like me.

'Twas for them His life He gave,
To redeem them from the grave,
Jesus now will gladly save,
Little ones like me.—Selected.

OUR RESPONSIBILITY

(Continued from page 57)

way to answer a question, but answer it we should.

Finally, we must not forget that it is after all not so much what we teach our children as what we are in their presence that gives them a goodly heritage. The first and main thing is to keep ourselves fit examples to be copied. Dr. Frankwood Williams whose opinions in this line of work may be regarded as of the very highest order is responsible for the following:

"Precept—the constant admonition handed out to children—probably has less effect than anything else in forming their characters. They have an uncanny instinct for detecting inconsistencies between what you say and what you do. And the thing that counts with them every time is what you do. A fair proposition of precept and example would be about a pinch of precept to a pound of example. Many parents reverse that formula.

"The best way I know of to make a child honest, courteous and kindly is to be honest, courteous and kindly yourself. If you are not these things all your admonitions will be a waste of breath. Who was it that said something like 'I cannot hear what you say, because what you are is thundering in my ears.' That applies with poignant force to parents and children. Why doesn't it apply with equal force to children's outside associates? Because it is in the home that they are made or marred! I mean just that. It seems strange perhaps, but it is a fact that what happens to children outside the home makes a comparatively shallow impression. They may pick up bad language, learn naughty tricks, hear things which are shocking; but none of this goes very deep, provided the home atmosphere is all right; especially if the mother is sensible, well balanced, intelligent, sympathetic, honest and well-bred herself. In the long run the child will shed the result of those outside influences but his mother's stamp is almost indellible."

MODERN SCIENCE IN AN ANCIENT BOOK

(Continued from page 63)

less every law known in physics shall be violated. THEN THE MIRACLE HAPPENS! At thirty-four degrees the contraction **suddenly** ceases; THEN IN THE NEXT TWO DEGREES OF LOWERED TEMPERATURE THE FREEZING WATER GAINS BACK ALL THE BULK IT HAS PREVIOUSLY LOST, **plus almost one-third more!!** Thus the ice floats on the surface, and life, that God made, is by Him preserved every year, CONTRARY TO ESTABLISHED LAW!

The group of questions dealing with the ordinances of Astronomy are too stupendous to attempt to answer in such a brief article as this; I shall deal with them in the articles on "The Creative Work of Christ." I can only commend the Reader to the earnest study of the remainder of this chapter, as well as the preceding verses. **If you get stuck for an answer in this Examinaition of God: don't appeal to Modern Science to find the answer, there is scant hepl for you there! But what Modern Science does NOT know, the blessed Holy Spirit DOES know, so study this chapter with prayer.**

Modern Science is an ancient Book! In the archaic day of Job, how could he have asked these questions that twentieth century Science cannot answer? Truly, in the Book of Job at least, "Men of old spake as they were moved by the Spirit of God."—The Wonderful Word.

TOBACCO MEN DISGRACING AMERICA

Will H. Brown

The Dearborn Independent, Henry Ford's paper, says: "Our tobacco and nasty film propaganda is costing us our respectability before the 'heathen.'" The statement is based on the refusal of the rulers of Tibet to permit the introduction of tobacco into that country. "The refusal," says the Independent, "is much more dignified than the zeal of American cigarette manufacturers whose agents thrust sample 'fags' into the mouths of Chinese children."

Another instance which is a silent rebuke to many in our country is the action of General Feng Yu-Hsiang, of the Chinese army, who says in a magazine article: "I

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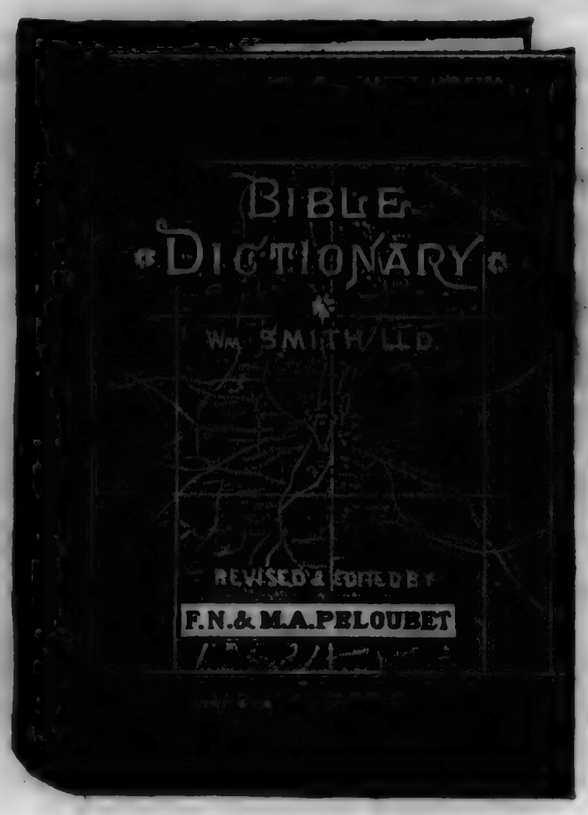

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am tremendously serious about my Christianity, and I put two questions to every recruit: Do you smoke? And are you a Christian? My men are forbidden to smoke, drink, gamble or loot, and they swear very little."

That men in supposedly heathen countries should take a stand in advance of supposedly civilized and Christianized countries, should make both friend and foe of tobacco think seriously. The "heathen" do not cherish the possibility of themselves or their posterity becoming abject slaves to tobacco. Perhaps they have heard of instances like the following, reported by the Tobacco Record, telling of a ship arriving in port, long over-due, owing to encountering severe storms, delaying it for several weeks: "But the crew maintained that their only REAL SUFFERING was felt when they ran completely out of tobacco;" that as soon as possible after the ship pulled in, "TOBACCO products were RUSHED ABOARD." This is a splendid picture of the pitiful slavery tobacco addicts bring upon themselves.—No Tobacco League of America.

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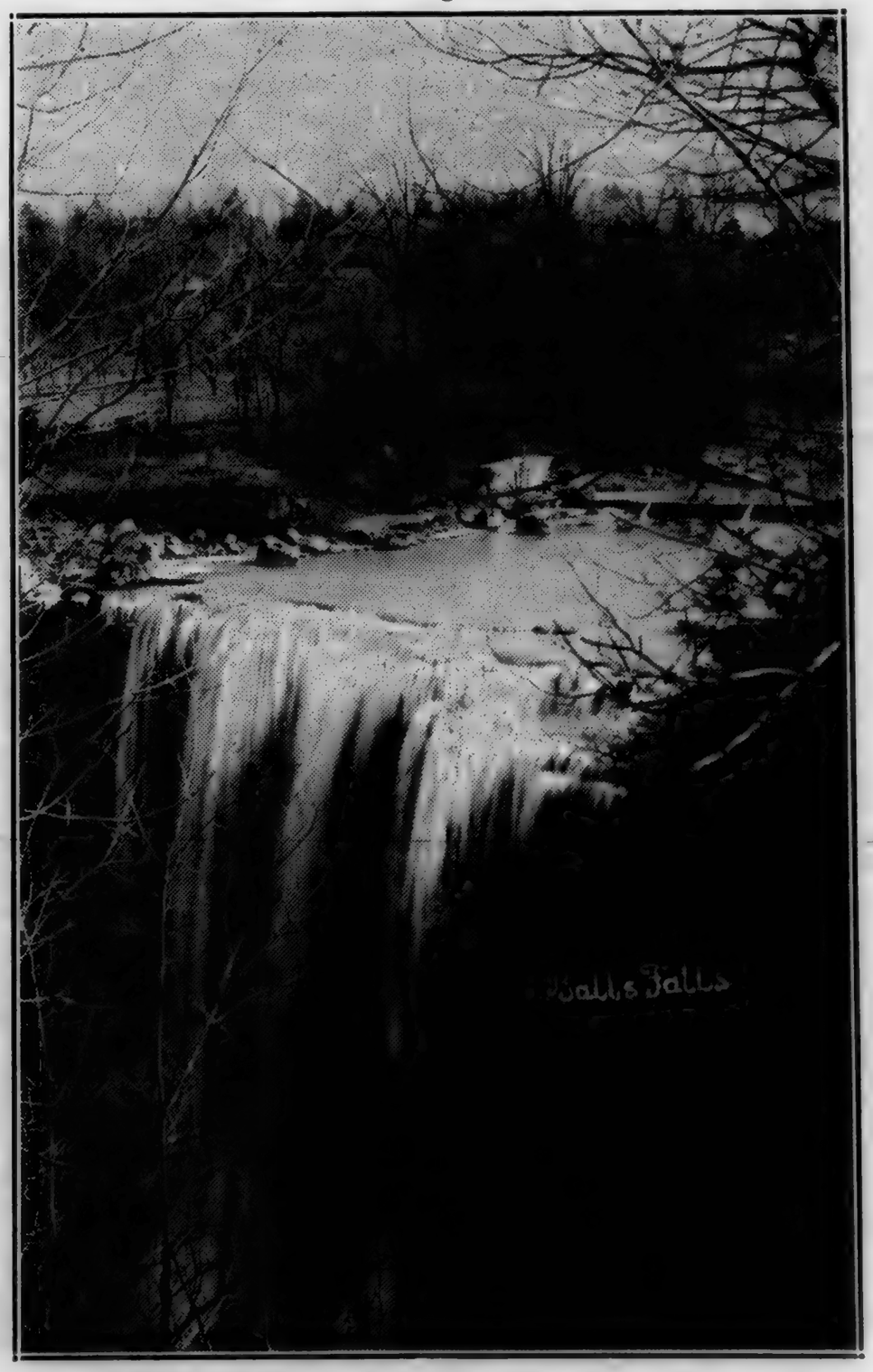

Ball's Falls in Summer (See page 70)

SELECT READING

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

By John Horsch

(Apologies to Ernst Mueller).

Remarks.—This story describes life among our ancestors in Switzerland in a period when the severity of the persecution had somewhat abated. The principal scenes are laid in Langnau and vicinity. The village (now town) of Langnau is the business center of the district known as the Emme-valley (Emmenthal) in the canton Bern, Switzerland. At the present time there is a strong Mennonite congregation worshipping in the spacious meeting house at Langnau. However, most of the Mennonites in Switzerland live in the western part of the country, not far from the French border. Here, in the Jura mountains, they have at the present time seven congregations. Their ancestors fled to these mountains from the Emmenthal. Also the older Mennonite families in Alsace and other parts of France, in the Palatinate, Baden (formerly part of the Palatinate), Hesse, Wuertemberg and Bavaria came originally from the Emmenthal. With comparatively few exceptions the same is true of our people (both the Amish and the Mennonites) who came to Pennsylvania from Europe. Again, among the Mennonites who immigrated to this country from Russia and Poland there are to-day, in Kansas, South Dakota, and Minnesota, about a dozen congregations whose ancestors had fled from the Emmenthal to South Germany and Alsace and had later gone to Poland and Russia. Also, many Mennonites from the Emmenthal settled in Holland and remained in that country. It is seen, then, that nearly all the older Mennonite families of the various countries, excepting in the main those who use the Dutch (Holland) and the Low German (Platt) language, hailed originally from the Emmenthal. This includes practically all the older Mennonite families east of the Mississippi and east of Manitoba, excepting such as have come from Russia in recent years.

Various historical facts were incorporated in the story. The old name "Taufer" by by which our people have always been known in Switzerland, has been retained. (Concerning the use of this name compare the Haslibacher hymn, Ausbund, No. 140, verses 20, 29, 30, 31.) This name (meaning "baptizers") was given them because they did not recognize infant baptism, as prescribed and practiced in the state church, as scriptural, but insisted on the practice of baptism on the confession of faith.

On the market place of Langnau there was the stir of active life. It was a market day in the summer of the year 1692. People from the surrounding regions were standing together in groups and talking. Here a man holds a cow by the halter. There near the "Upper Inn" pigs are grouped for sale. Further up there are groups of goats and sheep. From the low voices. Under the shade of a large tree the weavers are delivering the cloth they have woven to the traders and the farmers and receiving their new orders as well as fresh supplies of wool and yarn. To the side, closely observing everything, stands an old man leaning on his cane as though it were a third leg. There a cowherd comes into view in typical Alpine costume carrying a grain cradle on his shoulder. He is conversing with a broad-shouldered farmer from under whose large felt hat looks a genial face. They follow the eddy of humanity to the lower side of the market place where many of the crowd are intently looking in the direction of the middle pillar which is supporting the roof of the market hall. A young man is seen tied to the pillar. He is derided and mocked by many of the multitude. Presently a farmer's wife of middle age emerges from the crowd. The woman betrays great anguish on every feature. As she sees the young man at the pillar, a scream bursts from her lips hushing every sound of laughter and talking. The crowd makes room for her as, with apron pressed to her eyes, she leaves the market place.

The mother has seen her son chained to the oaken pillar which served as a pillory. There he stands, not as a ragged beggar or a vagabond but as a fine, full-grown young man, his face, however, bearing the unmistakable marks of a wild life. A broad collar reaching to his shoulders, a yellow coat and wide riding boots show that he was a soldier.

Weeping loudly the unhappy mother hurried from the village. When she reached her home in the mountains she sank down on the bench that was standing near the stove. Pictures of the past flashed through her anguished soul. She sees her only son grow up, the joy and hope of the young parents. He had been industrious and faithful but in later years had associated with young men of questionable character, giving his parents not a little anxiety. He had shown his desire to win for his wife one of the girls of the Gartenegg family, but the mother had not suspected the depth of his feeling until one evening when he came home much disturbed and did not retire. The next morning, with deep emotion he told his parents that he must leave and go out into the world; that the girl had rejected him and promised to marry another. The parents' efforts to detain him were of no avail, but he promised to return if they could not get along without him or when he had learned to forget. With tears they let him go. After a week the report came from Bern that he had become a soldier and enlisted in the Erlach regiment and that this regiment had been sent abroad to do service for the King of France who was allied with the government of Bern. Three years had passed and they had not heard from Niggli (Nicolaus). They knew not whether he was alive or dead, but they did hear of the horrible war. About half a year before our story opened, he had walked into the house one evening. The mother looked long at him, then embraced and kissed him. She soon saw however, that he was not the old affectionate Niggli. He had become rough and wild and every evening he went to the inn where he told stories of the war and drank wine and smoked tobacco. He became notorious for looseness of morals and was often mixed up in fights, squandered his money but would not lay his hand to the plow or hoe. All the parents' entreaties were fruitless.

While the poor woman's thoughts were thus wandering in the past, her husband, Uli (Ulrich) Steiner, came into the house with heavy steps. He had come from the village and he changed his Sunday clothes for his stable garments to do milking. During this time he did not speak a word, but his expression and attitude betrayed deep emotion, and as he started to go out again, he remained standing before his wife, who was still sitting by the stove with her head in her hands. He looked at her awhile and then said:

"You have been to see the parson and to complain against Nicolaus and so this great ignominy came upon us."

"Alas, Uli," responded the grieving woman, "you yourself have seen that things went from bad to worse with the boy. All our entreaties were of no avail. I foresaw that a great misfortune would overtake us. So in my fear I finally knew nothing else to do than to go to the pastor and to beg him to have a talk with the boy. The pastor had much to say about disobedience to the mandates of the government and that the sword is given to the authorities to enforce the laws."

"Yes, and then the pastor sent the sergeant," interrupted the irate father, "to take Niggli to the tribunal. There the boy

(Continued on page 94)

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A GREAT DELIVERANCE

During the dark days of the early history of our country the Indians rose up in an attempt to drive the pale face from his land. Burning homes and scalpless bodies were left in their wake as the Indians swept like a destructive blaze through a certain valley.

To-day as one passes through this beautiful valley with its prosperous farms and many villages and cities, it is difficult to imagine that once broad forests stretched for miles up and down the winding valley; that the bear and the wolf roamed over the hills that rise gently from the flats; hills through which rippling brooks dance their way merrily to the river and, being lost in the slow moving waters, find their way to the sea.

Dotted along this valley were clearings on which the settlers raised their grain. The rich fertile soil brought forth an abundant harvest which furnished coarse, but wholesome food for the household. A supply of wild game could always be obtained from the nearby forests.

Itinerant preachers often visited the settlers. Their coming was always welcome, for many of these people had given heed to the message they brought and had made their peace with God. They felt a new sense of security in the protecting care of the heavenly Father and found joy in His worship and service. Though beset by many dangers, these brave men and women enjoyed the free life of those early days and gave to their country a sturdy posterity, whose loyalty to God and country furnish noble examples of Christian manhood and womanhood.

At the time of this story, a settler and his family lived on one of these clearings. Their house was a typical log cabin surrounded by a few acres of land. Numerous charred stumps reared their black heads above the fertile soil. Past the house ran a road which wound in and out among the trees. Some distance to the left of the house stood another building. This served as a shed for the cattle and provided space in the loft in which to store grain. To the right of the house stood the thickly wooded forest. Huge pines proudly pushed their busy tops far into the air and seemed to defy the winds that often swept the valley. Occasionally, one of these monsters lost its hold on Mother Earth and fell prostrate, its roots reaching high into the air.

From these pines, the father had built the cabin that now gave protection to his little family. Two children blessed the home—a baby boy about a year and a half old and a little blue-eyed girl of seven.

One cold November evening after the work of the day was over, the mother sat by the fire knitting. In a cradle near her lay the two children peacefully sleeping. The stiff north wind that had been bringing down a winter's chill, had ceased. Outside all was quiet. The singing of the kettle and the crackling of the wood that glowed brightly in the large stone fireplace were all that broke the brooding silence. A strange sense of pending danger stole over the mother's heart, as she sat watching the two sleeping children. She was thinking of the rumors that had reached the valley the day before, when a neighbor had brought word that the Indians were preparing to drive out the white man. Well she knew his cruelty when once the red-skin started on the warpath. What would happen if the dreaded savages should come? Would the father return to find his home burned and the scalpless bodies of his loved ones? A pang of fear darted like an arrow through her heart for she was alone with the children. Her husband was away and his return was uncertain.

Her thoughts wandered back a span of years to the time when she had married the man she loved so dearly. She thought of the simple wedding and of the happy days that followed; of the journey to this valley and of how they had made for themselves their happy home. How hard they had worked to clear the land and build the house. Each sturdy blow of the axe had seemed to add new joy to life. She saw their little home raised, timber upon timber, until one happy day they had brought to it their few belongings. Over the first meal on the rough-hewn table they had bowed in humble gratitude to the Father above. Each succeeding year had brought its hardships and trials, but ever a Presence had lightened the care and hallowed the home life. Little Caroline and later little Eddie had come to brighten the home and make the days cheery. The patter of the little feet on the bare floor made sweet music in the mother's ears, and the little strangers had brought deepest joy to the father's heart. But the Indians—suppose they should come. Why did her mind keep returning to them? What was the meaning of this strange fear that gripped her heart? Quietly she reached for the Book that always lay near at hand, and which so often had brought comfort to her heart. As she turned the thumb-worn pages her eyes fell on these words:

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.

"I will say of the Lord, He is my refuge, and my fortress; My God in Him will I trust.

"Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

"He shall cover thee with His feathers and under His wings shalt thou trust; His truth shalt be thy sheild and buckler.

"Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day.

"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

"He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him."

A great wave of thanksgiving and praise swept through the mother's soul. Then He who had so shielded her was still her helper and would still protect and care for His own. She knelt quietly by the little cradle and earnestly prayed the One who was mighty to save and strong to deliver, to extend His protecting care over the two little ones sleeping so peacefully, and also

THE BATTLE

Yesterday, just 'round the corner,
Fluttered the garments of spring,
Today, white sheets of swirling snow
Are the gifts that the north winds bring.

Yesterday, kites were flying,
Crimson and purple and green;
Today the boys race home from school,
And never a kite is seen.

Yesterday ,sparrows were busy
With feathers, sticks and leaves.
Today, they are humped and shivering
Under the wide damp eaves.

Meanwhile the battle rages,
Between these age-old foes;
The north and the south winds struggle,
And the conflict fiercer grows.

But the old sun rides serenely,
Calm in the changeful sky;
And the promise of "seed time and harvest"
Is true—for God cannot lie.

We may fret and chafe at the waiting,
Disheartened by chill and gloom;
But the Father sends in His own good time,
Fruitage, fragrance, and bloom.

—Selected.

over the husband who, though far away, was thinking, no doubt, of his dear ones back home.

As she arose from her knees, a great calm took possession of her soul. Still that strange sense of pending danger seemed to linger. She sat for some minutes wondering just what it could all mean.

Suddenly she heard a sound like the distant galloping of a horse. She hastened to the door and breathlessly waited. As the horse and rider came in sight, in the dim light of the moon, she drew back in the shade of the door. His warning shout—"The Indians are coming!" pierced the night air and likewise the heart of the mother and she trembled with fear.

What could she do? Husband gone, two children in bed and no help near. As the sound of the galloping horse died away in the distance, she turned back and again with a quick look upward sought guidance and help from Him who rules the destinies of men. Her decision was soon made. To stay meant certain death. In flight lay her only hope of safety. But the children—could she take them through the cold night to some place of safety? Yes, she must. So quickly she roused the sleeping children and hastily dressed them. She snatched a wallet from its concealment and tenderly gathered the baby in her arms Then taking the little girl by the hand, she stepped quietly out of the door and turned the bolt. As she stepped out into the darkness, she could hear the blood curdling war whoop of the Indians far up the valley. She held the baby close in her embrace as she ran down the road and turned into the thick woods. Nearer and nearer sounded the dreadful war whoop. She had not gone far when she saw the sky illuminated by the glare of the burning home she had left behind. Nearly exhausted by the haste with which she had traveled, she sank down on a log. "Oh, Father, find me a hiding place, a shelter for my babes," burst from her lips. Again that quiet voice sounded.

"Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence. He shall cover thee with His feathers and under His wings shalt thou trust."

In her heart, for a moment, fear and confidence struggled for mastery. Yes, she could trust such a Father. But oh, what was she to do? Danger was fast approaching. The log on which she sat passed over a knoll, and on the log had been thrown some brush. Hearing the shout of the Indians drawing nearer, she hushed her babe and, cautioning the little girl to keep very still, she found a sheltered retreat beneath the log. The babe seemed hardly to breathe and the little girl lay beside her mother still as death.

Presently a crackling of underbrush was heard. It came nearer and nearer until one Indian, then another, and then a third leaped upon the log and talked excitedly in their own tongue. The mother's heart beat rapidly as she lay so near to them and so near to what seemed certain death. Would the baby cry? Would the little girl scream? The suspense seemed unbearable, moments like hours. All seemed lost. Relief from the terrible strain came as the savages, with their feathers streaming behind them, leaped from the log and hastened on. Still the danger was not over. Other bands passed by, and through the woods echoed their dreadful war whoop. The two children lay tightly clasped in the mother's arms, not a sound escaped their lips.

At last all became quiet and the mother lifted her heart in praise and thanksgiving to Him who could still the cry of a frightened child and deliver so wondrously His trusting children.

Fearing that there might be some enemies still lurking about, the mother lay in her sheltered retreat till the morning. Then she cautiously came forth. Hearing a familiar shout, she was soon hurrying toward the little clearing she had so hastily left the night before. Imagine her delight as she caught sight of the father. Behind him lay the still smouldering ashes of the house. The surprise and joy that broke upon him as suddenly his dear ones appeared before him, made him for the moment unable to speak or move. "Oh, praise the Lord!" broke from his lips at last, as he rushed to meet them. He clasped his wife in his strong arms and kissed her. then he took the two children and with a voice choked with emotion said, "I thank Thee, O Father, for this Thy great mercy."

That evening as they were talking over the events of the day, the father said, "Mother, the Lord told me that He would take care of you and the little ones. How thankful I was that we had given Him our all and could rest with confidence in His protecting care."

The mother sat silent for a few minutes, and then, with tears in her eyes, softly repeated: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he that is mighty hath done to me great things; and holy is his name."

After a few months a new house was built and the home life was made all the sweeter by the remembrance of this great deliverance.—Selected and adapted.

THE APPRECIATION OF NATURE

By Quintus Leatherman

If we were transported to the Sahara Desert or to the Arctic Circle, we might realize what it means to be deprived of an environment of plant and animal life. Perhaps we would then call the sparrow's noisy chatter musical, and look upon the once-despised dandelion as a very pretty flower. Most of us are too busy to "consider the lilies of the field," or to watch the mother bird feeding her little ones. And yet in meditation upon the meaning of these commonplace things of Nature, we are brought close to the Divine.

A caution may be necessary at this point. In our appreciation of the life and scenes of Nature, we must avoid the mistake of John Burroughs. To him, Nature was God, and God was Nature. But to us, God is a personal Being, entirely distinct from His creation. Yet Nature is one way through which the Creator reveals to us His creative power, glory, and majesty. We admire Nature, but we worship God when we say with the Psalmist: "Marvelous are thy works!"

Nature, as we see it around us teaches us several great lessons, which we shall try to make clear, as we present the subject. Just as the Bible is God's written Revelation of His saving power, so Nature bears manifold evidence of His creative power. These two Books, the Bible and Nature, having one Author in common, do not, and never can, conflict.

Now, what are some of the things in Nature which we should learn to appreciate? First of all, in taking a general view of Nature, we should see the beauty and grandeur of the landscape around us —the hills and mountains, the valleys and plains. What a grand winter scene to behold a vast plain or a broad valley with rolling hills, hemmed in with mountains on either side, all covered with one continuous sheet of white. The snow, glittering in the sunlight contrasted with the dull-colored limbs of trees, or the green of pine and spruce, makes the sight all the grander. Looking once more across the landscape as the sun is setting, we see the dark blue shadows of fences and trees, lengthening toward the east. Even the little snowflake that makes possible this landscape scene is so beautiful in design that with Job we can not answer the question, "Hast thou entered into the treasures of the snow" (Job 38:22)?

With the coming of spring this scene is exchanged for even a more glorious one. The seeming death spell of winter is broken by a season of new life, expressed in the bursting buds of trees, and in the green of meadows watered by the gurgling brooks. In a few weeks the trees are out in full leaf, and the valley or plain becomes a broad panorama of rich emerald. And yet it is only the tiny blade of grass with the leaf on the tree that presents this grand harmony of beauty and simplicity.

During the summer months all vegetation responds to the rain and sunshine. The trees and plants have had their flowering season, and the fruit has taken its place. A typical landscape view from some high point either in the Big Valley, Mifflin Co., Pa., or in the Shenandoah Valley, Va., will now be described. Far in the distance we notice several straight rowed apple-orchards capping the rolling hills. Between the hills are the green meadows with the cattle at pasture. In the foreground we see the newly-mown hayfields in which the

farmers are busy raking and loading the hay. Adjoining these fields, and scattered throughout the entire valley, we see fields of waving wheat just turning yellow. Contrasted with the colors of the hay and wheat, we see the green patches of woods and cornfields. Such is an imperfect description of what the scene really is.

And the autumn arrives. We now descend into the valley, and turn our eyes to the forest-covered mountainside. What a wonderful change has taken place! The leaves of the trees have turned into hundreds of varied tints and hues. There we see the yellow of the ashes and locusts, the golden of the hickories and beeches, and all varieties of red and crimson among the oaks and maples. All the colors blend perfectly. The most skillful artist would fail to fully reproduce them on canvas. The Creator alone can harmonize the simplicity of the leaf with the beauty of the pigment, and produce so gorgeous a scene.

Another scene of interest to the nature-lover is the world of flowers. To him, the roadside covered with flowering weeds, looks more attractive than a well arranged green-grocery show window. A field of daisies or goldenrods is more beautiful than a nicely-plotted flower garden. He would rather see the hepatica, spring beauty and anemone growing in field and wood, than placed in the vase as a bouquet. These are three of our lovely spring flowers, that are rapidly disappearing because of careless picking. If we want future generations to enjoy them, "Save the Wild Flowers," must be our watchword and practice.

It is in flowers, that we observe, perhaps more readily than anywhere else in Nature, the unique, orderly arrangement and design of the great Master Designer. Every flower, and every part of it has a special purpose. The three most important parts of the flower are the corolla, stamens and pistil. The corolla is made up of petals, which are usually colored to attract the insects. The stamens and pistil are the thread-like formations in the center of the flower. The stamens contain the pollen, or yellow dust, which the pistil must receive in order that seed may develop. Most flowers receive their pollen from another flower of the same kind, usually by means of wind, water or insects. All kinds of devices are found on various flowers to insure cross-pollination and to prevent self-pollination. For instance, the stamens may mature first in one flower, and the pistils in another, or vice versa.

By far the greatest number of flowers are cross-pollinated by bees or flies that sip the sweet nectar of the flower, and carry the pollen along by accident. For example, in the laurel, the tips of the stamens are fastened to the petals. When the bee alights on the flower, the stamens are released like little springs, and the bee is sure to get a good dusting of pollen. The importance of the work of the bee was shown in Australia some years ago, when red clover was first introduced and sown there. The clover grew, and blossomed, but, strange to say, it would not produce seed, for Australia did not have a single bumblebee. So it was not until bumblebees were imported from England, that Australia could raise red clover for seed. Does not this show to us the marvelous and orderly arrangement of God's handiwork? How ridiculous and unwarranted it is to suppose that such a grand, uniform system of creation could have resulted from haphazard chances of evolution? Certainly, we ought to praise God not only for the beauty of the flowers, or for the cheer they may give to the sick, but for the fact that they reveal to us, at least to some degree the glory and power of God, Himself.

We now turn to another part of Creation—the birds. We owe so much to them. If we would not have birds, undoubtedly we would not have any plant life, for birds destroy untold billions of insects. Even the starling, if not too numerous, is considered to be a champion insect-eater. True it is that they eat our cherries too, but they deserve some fruit salad for the noble service they render us in eating grasshoppers, bugs, and beetles.

Is it true that the same wren will nest in the same bird-house year after year? Yes. The Creator has endowed the birds with a keen sense of direction which enables them to fly thousands of miles in their return to their old nesting-places. The barn swallow comes all the way from the Argentine; the bobolink from Paraguay; and the kingbird from the Andes mountains of Peru.

Bird music is one of the chief delights of the nature-lover. Of all the sounds of nature, the birds' song is certainly, the most musical, and the most expressive of joyful praise to the Creator. Wonderful it is that bird-throats can produce so rich a melody. Listen to the high swinging violin note of the meadow-lark. Now we hear the canary-like trill of that untiring singer—the song-sparrow. That is Jenny Wren warbling the chromatic scale both ways for us. There flies the bluebird. No. The bluebird has a brown breast and blue back, or as some say, "The blue of heaven, and the brown of earth meet on the bluebird." But this bird is entirely blue—it is the indigo bunting. His song is short but very melodious. It is most interesting and fascinating to recognize birds by their call or song. Other songs we should learn to know are those of the robin, scarlet tanager, cardinal, Maryland yellowthroat, vesper sparrow, oriole, and above all that clear, sweet song of the wood thrush.

The two most pronounced mockers of Pennsylvania are the catbird and the brown thrasher. Personally, we have heard the catbird mocking at least ten other birds. The brown thrasher, although a skillful mocker, also has a very rich and melodious song of his own. Some folks consider him to be the best singer of our state.

We have now noted only a few of the many impressions received from observing Nature. We have learned that Nature presents a grand harmony of beauty and simplicity; that it reveals God's creative power; and that it everywhere bears evidence of the work of a Master Architect. We cannot help but conclude with a passage found in that great Nature chapter, Psalm 104: "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches."

Goshen, Ind.

KEEP THE BRIGHT SIDE OUT

By George Whitefield D'vys

When you feel life but a burden,
When your way is overcast,
When the day is full of trials,
With new dangers thickening fast;
Think then of the lark a-singing
As she gaily soars about,
Sure enough, she has her troubles,
Yet she keeps the bright side out.

All the world is full of sorrow,
Full of heartaches and of fears,
Full of lonesomeness and sadness,
Full of partings and of tears;
So it needs something different,
That will put despair to rout;
This is why it hails the brother
Who will keep the bright side out.

Never mind the little setbacks,
Never mind the crushing blow,
Never mind about tomorrow—
Keep a-singing as you go.
Though your heart may have misgivings,
Bravely hide away your doubt,
For you surely cheer some other
When you keep the bright side out.

TAD LINCOLN'S NOBLE STAND

The following touching incident, giving a new glimpse of President Lincoln and his younger son, culled from a recent article by Wayne Whipple, carries a lesson for to-day.

One afternoon while Tad was waiting for the President in the executive office, to attend a public function under his escort, he heard his father talking in low tones to a sobbing mother who had come to implore the President to save her son's life.

"He used to be the best boy," she pleaded, "till he got to drinking."

The President had to tell the mother that he could not interfere in the case. After she had gone out, sobbing and broken-hearted, President Lincoln bowed his head upon the great table and wept in despair. It was some time before he was able to control his emotions. At last he sat erect, clasped his great hands, and repeated those words of Shakespeare:

"O God, that men should put an enemy in their mouths to steal away their brains!"

In deep emotion he appealed to his son:

"Taddie, lad, promise me that you will never drink liquor or wine or anything of that sort. Didn't you see how that poor woman was suffering?"

Tad nodded.

"I want you to promise me that you will never drink. I won't ask you to sign a pledge, but give me your word of honor."

Tad put his small hand in his father's and said: "Papa-day, I won't ever drink anything but cold water."

"From this time forth and forevermore," added Mr. Lincoln.

"Forever!" Tad added.

"Now instead of the written pledge, let us say the 'Mizpah.' Repeat this after me, Taddie: 'The Lord watch between me and thee while we are absent one from another.'"

Tad repeated the words, stumbling but once—instead of absent he said "abhunt," for he had a defect of speech: he could not pronounce the "s."

A smile of content now covered the rugged features of the President as he and his son walked out to a carriage waiting for them. As they drove down Pennsylvania Avenue, Lincoln said solemnly to his son: "Keep that pledge and it will be the best act of your life."

Years later, after the world had wept because of the death of the martyr-President, Tad Lincoln, now a tall young man, was staying with his mother in Germany. Abraham Lincoln's widow had never recovered from the terrible shock of her husband's assassination.

With her younger son as her constant companion, she had traveled in Europe seeking health. Now for a time she was waiting at Frankford while Tad went to school.

In the study of German, Tad had set himself to master his local defect. By daily practice he had learned to sound the "s," often by repeating to himself from the pledge he had made with his father—"While we are absent one from another."

While they lived in Frankford the water of the city became impure. Mrs. Lincoln pleaded with Tad to drink a little wine for the sake of his health. He refused. Withgiving his real reason, he told his mother that he would either drink water or die of thirst. At last Mrs. Lincoln decided to return to America, to keep her son from imperiling his life.

Reaching Chicago, he became ill of typhoid fever. The patient seemed to be unconscious for hours at a time. Once he repeated in a low, solemn voice: "The Lord watch—between me and thee—while we are abhunt—no, while we are ab-sent one from another."

Another day when he seemed too weak to speak, he whispered, "While we are absent one from another."

He stopped and seemed to be listening; at last his wan face was lighted by a celestial smile and he went on faintly, but quite distinctly: "No—not absent—but here!—present! Papa-day!" Then he assumed the confidential tone he had used when his father's ear was close to his moving lips—"Papa-day, 'I have fought a good fight—I have kept the faith.'"—Selected.

"Emptied of self and filled with godliness makes the plainest person in the world attractive."

THE GRANDEUR AND ATTRACTION OF BALL'S FALLS

By Margery Chambers

When passing over the Provincial Highway from Niagara Falls through Vineland, Ontario, through Kitchener, on to Detroit and other parts of the United States visitors to Canada will make no mistake stopping off to see Ball's Falls. It is only two miles off the main highway, and in the heart of a hospitable Mennonite community. The reason we named Kitchener, it, too, is in the heart of the largest community of Mennonites in Canada and so many come to see their friends, but always talk about Niagara, and miss Ball's Falls. Sister Chambers has given us an interesting article, and we can say with the Apostle Paul, "the invisible things are clearly seen by those things that do appear."—Editor.

"And the Spirit of God moved upon the face of the waters." Thus it was in the beginning. Years, centuries have rolled by, God's wonderful earth has lived through the ages, but the "Spirit of God" is still upon the face of the waters and speaks, to those who will hear, out of the thunder of the waters.

Much has been written, said and sung of the insurpassable beauties of Niagara. No one, however, has deemed it worth while to sing the praises of a creation as beautiful as the glorious Niagara. Just as lovely, even more truly lovely, for it is unsullied, as yet, by the machinery of man's hand. Beautiful, peaceful, natural, —Ball's Falls is all of that.

The old stream of Kenokdaw, or to give it its less attractive, but more common name, Twenty Mile Creek—has many a beautiful spot along its course, but none to surpass one known to us as Ball's Falls. (We deplore the name, which was given because near-by property was owned by a Mr. Ball.) There are two falls,—the Upper and Lower, but the Lower is most visited and best known. In splendor, the Lower Falls is perhaps first, but in peaceful, natural beauty the smaller falls is by far the first choice.

Coming up the Creek, which is possible only to the very daring, one hears the dashing of waters far ahead. Suddenly, rounding a sharp curve there is before us a glorious manifestation of the divine origin of nature. Picture to yourself a huge cavity, carved out like a bowl, as the work of a Master Sculptor. The rough jagged edges of rock are in summer time softened by the happy thought of greenery—low, spreading vines which cling to the rock as though they love it. Here, a rock hangs over, undecided whether to fall or hang. There, a tree thrusts its roots greedily out toward the water, as if desirous of tasting the sparkling bubbles. Pines, old scarred warriors of the woods, speak volumes of days that are gone. Maples and willows lend their loveliness to the perfect setting of this veritable jewel of nature.

Ball's Falls. Ice ninety feet high

The setting is indeed glorious and the jewel worthy of it. Figures mean little but I should judge the fall is as high as that of Niagara, although the volume of water is not to be compared. The width of the whole cut in the rock is not as wide as any of the group of falls at Niagara. But there is a grandeur and beauty about our little falls not to be found in the hustle and bustle of crowded, commercialized Niagara.

In spring a regular torrent rushes over the rocks, falling thunderously into the deep basin and swirling on down the creek. Then it is that Jehovah speaks, telling of the wonders He has wrought—the flood, the crossing of the sea, the tremendous victories of His people Israel. The glories of Jehovah speak in the thunder of the waters—His promise shines out in the fresh buds of the over-hanging trees, and the suspicion of plant-life on the rocks.

It is summer—and the promise is fulfilled. Softly now the water trickles on, dropping almost reluctantly over the rocks. Slowly, almost lazily, it wanders down the creek, singing lightly in answer to the birds along the way. The promise is fulfilled. The trees spread forth their canopies of green over the river. The rocks are no longer bare and stern, but softened by a veil of green daintiness. Even so it is that our Lord shows us the beauties of holiness. The trees murmur praises of it; the water sings the message of it. But the birds—they sing of a promise grander still. Has God, perhaps, told them of His purposes?

Yes! The birds knew,—little wizards of the forest, little prophets of the trees!

(Continued on page 93)

CHRISTIAN MONITOR PULPIT

SERMON PREACHED BY JOHN F. FUNK

At Mennonite Church, Elkhart, Ind., Sunday, April 5, 1925

Celebrating His Nintieth Birthday, April 6, 1925

We gladly give space to this sermon by one of the pioneer ministers of the Church. Brother Funk was instrumental in launching the Herald of Truth and Herold der Wahrheit, which periodicals have meant so much in the promotion of the activities of the Mennonite Church. May the beneficient hand of our heavenly Father extend to him many blessings in the evening of his life is our prayer.—Editor.

I have chosen for a text the words found in Isaiah the 41st chapter and the 10th verse, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

To-day is for me, at least, a time of retrospect, a time of looking back. I can think back for eighty-seven years. From that time on to the present, I realize the goodness and the loving kindness and the tender mercies of our Heavenly Father. This is indeed a time of rejoicing in my soul, that God has been with me and kept me through all these years, and I would say in the language of the poet:

Bless the Lord, O my soul:
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;

Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.

Praise God, from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost.

Oh, for a closer walk with God,
A calm and heavenly frame!
A light to shine upon the road
That leads me to the Lamb.

We might go on quoting from different writers and from the Word of God—from the blessed Gospels or from the Psalms—and all those teachings which God has given us in His Word, of the protecting care and tenderness of a kind Heavenly Father.

Some years ago in our meetings here, especially in our Young People's Meetings, there was quite a frequent reference made to the question as to "Why I am a Mennonite," and different reasons were given. My remarks to-day will probably bring out the reasons quite strongly as to why this poor mortal has been identified with the work of the Mennonite Church and worked with them for sixty years. For sixty years I have been trying in my poor way to preach the words of Christ and bid weak souls to follow Him.

My first text in the English language was, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I was ordained among English speaking people, but I came into places where they wanted German preaching. My first German sermon was preached at the place where Bro. J. S. Shoemaker is now residing. My first text in the German language was, "I am the way, the truth, and the life: no man cometh unto the Father but by Me.' '

In speaking of these things, I will necessarily refer to several of the other denominations; but I want to be understood that I am not casting any reflection on any of these denominations. They are good people. I have associated with them and they have treated me with kindness and love. Yet it may seem from what I am about to say that I am bringing charges against them. I can even say that I have had association with the Catholic people; and they have many good and commendable things among them, and have done and are doing a very good work, although their teachings are not altogether to be accepted.

In my younger days when I was about eighteen years old, I came in contact with the Baptist people; in fact, I grew up among them and often attended the Baptist services. At that time I was a school boy and was attending a select school among the Baptist people. They had a series of revival meetings and gathered in about thirty members. Being strong immersionists, they used a strong influence to cause me to believe in baptism by immersion, which, of course, being instructed in the Mennonite teachings, I could not accept. However, after reading a book which they gave me, I thought I found that they had considerable ground for their teachings.

I meditated much on this question and finally sought the advice of my great-great-grandfather who came from Holland where was the beginning of Mennonitism. He had written a little book on the subject of baptism. It was written in German and was later translated into English. I thought it would be only justice to my ancestors to see what arguments they had for holding to the form of baptism which is the Mennonite practice. I read the book prayerfully and thoughtfully, and when I had finished it my mind was settled for all the rest of my life. I have never wavered from this one thought that baptism by pouring or sprinkling, which is the manner given us in the Gospel and is referred to by Christ when He speaks of the baptism of the Holy Ghost, is the right form of baptism.

Later on in life I came among the Presbyterian people. I could work with them to good advantage. They had a revival and I attended their meetings regularly. I was led by their influence and by their prayers and advice and instruction to accept the plan of salvation which Jesus Christ gave us and to step out from the way of sin into the experience and practice of the Christian life. In other words, I was converted.

The next question was for me to find a church home. I supposed I was the only man of Mennonite convictions in the city of Chicago, and circumstances of business and different affairs of life led me to conclude that it would be better for me to find a church home right there where I was living, and I made application to become a member of the Presbyterian Church. But when I came to examine their creed, doctrines and teachings, I found the old Calvinistic doctrine of predestination, born to be saved or born to be damned. That I could not believe. Another thing was infant baptism. I had been taught from my boyhood by my parents and I was indoctrinated into the Mennonite doctrine and it was hard for me to cast over all those things. I could not accept honestly and sincerely the doctrine of infant baptism. Then came the swearing of oaths; and war, the awful, corruptible condition of humanity which leads men to fight, shoot and kill each other in most inhuman ways. I could not accept that. Then came the unrestricted conformity to the world, etc., and I promised my Heavenly Father if He would spare my life another year I would return to the East and unite with the Church of my fathers—the Mennonites.

My people were Mennonites for four generations in this country and probably some of them had belonged to the same faith before they came across the ocean. My father and mother were good faithful Mennonites and they taught the Mennonite doctrine, creed and practices to their

children so that we understood fully what these things were. It was the leading of the Heavenly Father who thus led the way.

I remember one time here in this house I was asked to give a talk on choosing. The text was in the words of Joshua, "Choose you this day whom ye will serve." I told the congregation that evening that I was a poor subject to handle that question because I never exercised that privilege of choosing. I always stepped in where the Lord opened the way and the Lord led. The Lord opened ways and means by which I could exercise my ability and strength and influence in the right direction. When I was with the Presbyterians, I was Superintendent of one of their Mission Sunday schools, teacher in another and a pupil in another, and I enjoyed many privileges with them; but when it came to choosing the doctrines, I found that the Mennonite people were just a little nearer to the teachings of the Gospel than any other people. That is the reason I am a Mennonite to-day. I am not speaking of the superficial sort of religion that some people have. True Mennoniteism is true Gospel doctrine according to God's Word. For that reason I stand in the position which I do.

What I want to say further is this: There is among our Mennonite people in many places an inclination to lead off or to lead out into the world and into the vanity of the world, the enjoyments and pleasures of the world, and sometimes you hear them say, "Oh, well, it makes no difference." Yet it does make a difference. When God gave His law to the children of Israel, there was a penalty for disobedience. There is an example in the Word of God where a man went out to gather sticks on the Sabbath and he was punished with death for that very thing.

God's law is perfect in its form. When God says a word it stands, and it will stand in all times, under all circumstances; and when God says, the sinner shall die, it will come to pass. So while there seems to be a more open way under the Gospel than under the Law, the Gospel being not so strict to the letter as the Law, at the same time we have one way, one reason, one path that we must go, and that is included in the words I repeated in the opening of this service, "I am the way, the truth, and the life." If we do not accept Jesus, there is no salvation. If we do not accept the salvation which God gave us, there is no help for us. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." God gave His only Son, Jesus, to come into the world to take upon Himself human form, to die and bleed upon the cross, and thus to give the way of everlasting life.

Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Isn't that a grand preparation for the everlasting life? Yet it is so hard for people to accept Christ and follow in the footsteps of Jesus.

I think of those good men who lived in the years gone by. Paul, for instance. After all his trials, sufferings and persecutions, and all the circumstances he met in his life, he sees, as it were, the executioner standing before him, yet he speaks these words, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." What a glorious hope! What a blessed hope for that man who could look forward to death with its suffering and sorrows and look beyond and see the joys of everlasting life.

Mennonitism is too strict for a great many people. They want more liberty for the flesh, more liberty for the eye, more liberty for the pride of life (there are so many people who want this); but there is no salvation in this way.

The apostle says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." All who have tried to live the Christian life have experienced that there are trials and temptations that are hard to overcome. We are apt to be led by these things which are within us directing us in the wrong ways. We are touched by them and feel that we want to follow them. The Apostle Paul says, "For what I would, that do I not; but what I hate, that do I." We likewise have these temptations to overcome. Jesus says that if we repent and seek with all our heart, mind, soul and strength to overcome and work in the fear of the Lord, doing His will, He will show us a better way.

There were a number of instances which came up in our neighborhood. Two young men, one of whom was a member of the Lutheran church, the other was of Mennonite parentage, but was not himself a Christian, were employed at the same place. The young Lutheran insisted upon the other boy uniting with the church, but he said, "I am just as well off as you are," because the Lutheran boy did some things which the boy who was not a Christian could not sanction. "No, you are not as well off as I," said the Lutheran. "If I commit a sin, God will forgive me, but He will not forgive you."

That is a false position to take. "The soul that sinneth, it shall die." I suffer for my own sins, and if you do not resist, if you do not stand up for the things that are right, then you will be held responsible. When Jesus told about the great throng that would gather when He comes to judge, He set the good on His right hand, but the bad on the left. He said to those on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But to those on His left hand He said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

It is after all a wonderful work that we have to do. It is a wonderful work that God has given us to do; but He has also given us wonderful strength to overcome. The principal thing in our salvation is that we accept Christ as "the propitiation for our sins, and not for ours only, but the sins of the whole world." Jesus came to seek and to save that which was lost. Oh, how glad we should be that the Lord does lead and guide us in all the ways of life!

When I look back over the trials and the difficulties that have come up in my life, I see that whenever there were trials, temptations and difficulties, then the Lord looked upon us and helped us. "Fear not, for I am with thee; be not dismayed: for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Now, my beloved friends, this may indeed be the last time that I shall attempt or that I shall be able to stand before you and speak of these wonderful things, of

IMMORTALITY

I believe as a matter of course in immortality. If I did not believe in the everlasting continuance of the personality I would find very little satisfaction in this earthly life. It is a broken life if it does not go on forever. I find my peace of mind consists largely in this belief, because I see in the future the answer to all my troubled questions. That future will make up for all my earthly disappointments. It will take care of the puzzle of a human life that has in it the facts of poverty, and evil, and disease, and accident, and loss, and old age, and loss of faculties, and final dissolution and death. The fact of immortality is a natural result of my belief in a good God.. For if He is really good I cannot imagine Him permitting a thing so wonderful as a soul to be destroyed. I do not do that with some wonderful thing I have created. God cannot and will not permit such a travesty of creation. Of course, if any one asks me for my proof of Immortality, I simply say, "Jesus said so." That is all the proof I need, for He was the Incarnate Truth. He who said "In my Father's House are many abiding places. I go to prepare a place for you," could not lie about a matter of such tremendous importance to the human race. I base my faith on His statement and I find it to be wholly satisfactory to my mind and heart.

Charles M. Sheldon.

the love and mercies of our Heavenly Father, of the eternal and great salvation which He has brought us, and the way which leads us to heaven. The old people are passing away. The poet says:

Leaf by leaf the roses fall,
Drop by drop the springs run dry,
One by one beyond recall
Our friends depart and die.

We had an old minister in Pennsylvania whom I heard speak from my childhood up. He was a very able speaker, a very devoted Christian man, a man who lived as he preached. He observed and obeyed the commandments of the Word in a more complete sense than most people do. He proclaimed the Gospel in a way that no man could find fault with, for he lived a life as good as he preached. When he came to be about eighty-eight years old, he had a desire to once more go to church and preach to his people the everlasting God and the way of eternal life. He left his home on Saturday, as he lived about twelve miles from the church, and went to the home of a brother minister, where he spent the night, with the intention of preaching to the people in the morning. But his health was too frail. He could not go, and his friends insisted on his going back to his home. He went home and in a few weeks passed away, the way of all flesh.

It was then the custom in the East that they would not take a corpse into the meeting-house or church. They would always bury the body and then repair to the church for the services. But the people said that now since the old brother was so anxious to come once more to speak to them, they would take him into the church and he should thus in his silent way speak to them. Motionless he lay in the church while they were speaking, and in his silence he spoke to them.

It may be the same way with me. It cannot be many years that I can do anything like this again. I have preached in this house for fifty-four years. My brethren, you have known my thoughts and desires and form of worship and my purpose to serve the living God; and as I close my eyes in death and go to my rest, my prayer is that the Lord may be with you and abide with you and teach you and show you the way of life; and sustain you and keep you in all righteousness, in truth, in peace and purity of life that you may indeed be a power in the world to live for Jesus Christ; and a power in the world to present the knowledge of our Lord Jesus Christ and His great salvation among all nations and tongues; and bring about such a condition that this people may be known as God's people, who are laboring for the building up of the kingdom of God.

My beloved brethren, forget not to watch and pray, and be strong in the Lord, so that good may be done and that the name of the Lord may be felt and maintained in righteousness and truth and purity in every heart.

May God grant us strength to walk in His fear and in His name, and by and by when we shall pass over the river and stand before the Great Judge of the world, He shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Oh, that we may enter into that kingdom!

When we think of how great is the gain, if we lose all in this world, if we have nothing but trials and tribulations here, there will be everlasting joy and peace at God's right hand forevermore. Oh, that we may stand firm and strong!

This one thing I especially wish to impress upon our minds. The name Mennonite will not save us. The love of God in our hearts through Christ whom God gave us—that will stand, and we will be ready to say with Paul, "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

If we separate here to-day and we never meet again, oh, may we strike glad hands on the shores of eternal deliverance and be with Jesus and the angels and all those who have here feared and served the Lord, in that better land.

On Jordan's stormy banks I stand
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.
Oh, the transcending rapt'rous scene
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight!

No chilling winds, nor poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death
Are felt and feared no more.
When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in His bosom rest?

Let us then, my beloved brethren, think more seriously, more prayerfully on these wondrous things that are before us, and when we come to meet them, we will say, like the Psalmist in the Twenty-third Psalm:

"The Lord is my shepherd: I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for Thou art with me;
Thy rod and Thy staff they comfort me."

The Lord bless and keep you all and bring you to the rest which remaineth for the people of God—yea, to His own kingdom where there is joy and fullness of joy at God's right hand forevermore.

Elkhart, Ind.

THE PREPARATION OF HEART

As preachers, we should not fail to learn from the pioneers that there is a preparation of the heart as well as of the head,—a preparation they never neglected. A quotation from the diary of Bishop McKendree will, perhaps to some extent, explain the secret of their great spiritual power in preaching:

"Being already at my preaching place since eight o'clock, I have been with Jesus in this forest, in deep exercise. My Book is sweeter than common. Oh, what spirit I find in the Word of the Lord! I read it much and with great delight—often on my knees. I take my flight, on wings of faith and love still mounting higher to the celestial world. One-half hour humbly prostrate on my face, to converse with eternity! And such deep views and bright conceptions of eternal things I never had before in all my life. But I must go; the congregation is assembled, and my watch says eight minutes to twelve o'clock. Farewell, sweet and solemn place! Lord Jesus go with me! Amen. Amen."—H. H. Smith in the Washington Christian Advocate.

ISAIAH 53:6

In an English city there had been evangelistic services which had greatly aroused the community. After the last evening service, the preacher was hurrying away to a late train. He had just three minutes in which to catch it. Fortunately the station was close at hand. A gentleman came running after him.

"Oh, sir," said he breathlessly, as he came up, "can you speak to me? I have such a burden of guilt and I want to know what to do."

"Well," replied the minister, "my train is just here and it is the last one; but look up Isaiah 53:6. Go in at the first 'all,' and go out at the last 'all.' Good-night."

The gentleman stood staring after him until he disappeared into the station and then he muttered, "Go in at the first 'all,' and go out at the last 'all.' What does it mean?"

When he got home he opened a Bible, turned to the text and read these words: "All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all."

"Go in at the first 'all,'" he repeated. "All we like sheep have gone astray." I am to go in with that 'all.' Yes, I see. I am one of those who have gone astray. And go out with the last 'all.' 'The Lord hath laid on Him the iniquity of us all.' I am to go out free with those whose iniquity has been laid on Christ."

That short, pithy comment which had the whole plan of salvation in it brought peace to that man's conscience.—Selected.

"You can not increase short weight with heavy words."

EDITORIALS

Letters from Two Bishops in the Church

The office of a bishop in the Church is not only to baptize converts, perform marriage ceremonies, be overseers of the flock of God, but in a very large way they are called to safeguard the Church of the future, leading her in the direction of that which is for her best interests and general welfare.

Two bishops, one from Canada, the other from the States, both wrote words of appreciation of the Christian Monitor. Both manifested deep interest in the Church's welfare. Both men are greatly used of God in their spheres. Their names are known throughout the length and breadth of the Church.

The one brother wanted the Rimmer articles printed in the Monitor, was at the point of writing to see if they could be published in the Monitor, then he noticed them when the mail brought the new edition. Have you read the first one in the February issue? Others are coming as we find space.

The other brother said, "The Christian Monitor is a splendid paper. I sent an order a few months ago of about half a dozen names, for which I paid. I would like to see it in every one of our homes." So would we, brother and sister. How about getting busy Brother Minister and appointing someone to see everyone of your homes, and then we assure you there will be results. The blessings will accrue in your individual life as well as in your flock. Dear fellow Christian, we hope you also will do your part in supplying the literature in our homes that will bring results for God and the Church. The Lord is counting on you? Will He find you faithful in your stewardship?

A Truck Load of Flowers For the Grave

"She has done what she could," thus spoke our Lord of a living person. He did not speak these words of commendation and appreciation over the dead body of a departed woman; it was no euolgy at a funeral. Too often while they lived, and when they died the dictionary was ransacked to find words adequate to convey the high regard in which the departed was held. Speak that word of encouragement now. Don't wait till the clods of the valley close over the form of one dearly beloved. Send that letter now to your aged father whose steps are fast tottering to the grave, cheer his heart, make his heart very happy now because of the little kindly remembrances that have come his way from you. When he goes to the post-office daily, don't make him walk home with the vision of an empty box, the index, in a measure, that he is forgotten.

Let that mother know that your thoughts travel her way often, she will be happy to know it. Her family hearth was rent when you left to build yours. She wishes you God-speed and happiness, but increase hers by little tokens of remembrance. Don't wait until the postman brings a little letter with a black border. Don't toss flowers at senseless clay. Don't wait to send that bouquet—when the aroma cannot be noticed, by the one you love. When the beauty of a flower cannot be appreciated.

Don't forget that brother or that sister in the distance, it may only be across the fields, the next town for that matter. He loves to get that little token from sister. That letter telling things that only interest the home circle. Keep that circle strong by little acts of kindness. Keep that sister of yours in mind, she will be happy to know, that her brother has her on his heart. O, the strength of comradeship in the love of a good Christian brother or sister.

That friend who has cheered your early days, for those old-time's sake, don't forget him. If you should hear that he passed over the bar, you would feel your loss keenly. Then you may wish to send flowers, it will be too late, he's gone. Come now and send him that letter, tell him that you appreciate his friendship and association. It will take the chill out of his heart. He will know you care for him. Don't wait to send a truckload of flowers. Don't offend him by tossing daisies at his senseless corpse to appease a stinging conscience. Read this poem by an unknown author, it will help all of us. "Be Kind to the Living."

Special Notice to All Book Lovers

The mail man, always a welcome visitor, except when he brings the envelopes with the black border, brought to our desk three books from the Publishing House at Scottdale. Looking them over carefully we came to the conclusion that they would be beneficial on the library table of any home, especially homes connected with the Mennonite Church.

The book by Bro. Geo. R. Brunk is timely, interesting and true to the Word of God. It is convincingly written. If you want that son and daughter to be true to the faith of "their fathers," get the book. Better still if you want your son and daughter to be true to the Lord Jesus Christ, invest the pittance of cash. The title of the book is **"Ready Scriptural Reasons."**

The other equally beneficial book is by our beloved brother L. J. Heatwole. The book is called, **"Mennonite Handbook of Information."** The title tells its own story. There are things about the history of the Church you want to know. With the passing of some of the "fathers of the Church," these helpful matters pass with them.

This is unfortunate. Appreciation is due our brother for his faithful compilation and writing.

The third book is small, but deals with four unfortunate characters who were deprived of some of their powers, such as sight, limbs, etc. They began life under handicaps, and made good. Reading of this sort is always beneficial. The House will be glad to fill your order. You will appreciate the books.

The Short Cut to Musical Instruments in the Worship of God

Not many in the Mennonite Church are clamoring for musical instruments in the Church to be used in the worship of God, for which we are indeed grateful. The reason is not hard to find, the worshippers receive a larger blessing as they worship individually instead of hearing some soulless instrument doing their worshipping by proxy. We are past the day of such superstitious ideas that the devil is in the musical instrument. But we know Satan is constantly seeking to hinder man in worshipping his God in the spirit and in the truth. A musical instrument too often is a hindrance to deeply spiritual worship. It is distracting, it is unnecessarily noisy, it drowns out the voices of the singers, it hinders the expressions of the words of the song, it creates music at the expense of the spirit of the song. It becomes a hindrance by becoming an entertainment feature, this has brought into existence the destructive Sunday night meetings called "Religious Concerts." We do not object to a Sunday evening spent in religious songs, when the words and the spirit of the song are set forth to the edification of the audience, but we vigorously oppose such a desecration of the Lord's House by staging a religious concert. This and other forms of desecration are the results of the musical instrument in the worship of God.

But the short cut to instrumental music in the worship of God is to neglect the study of vocal music, so that very few can read the notes, or carry a tune of sufficient force, and the singing becomes draggy, lifeless, toneless. This discourages some and the suggestion is made, "now if we had an instrument we would not have to endure such experiences like the one we had today with that new song." Remember that if the singing is kept up in our churches so that it is of a good character, the spirit of our people kept in harmony with what we sing, there will be no Instrumental Music Problem in the Church at large. Nothing serious now, but let it stay away from us as a problem by our vigilant attention which we give to improving the quality of our singing, and to make it possible to learn new songs by the reading of notes rather than by the direction of the instrument. We have a good thing, long may we keep it!

The American Encyclopedia of Christianity

One of the most expensive jobs undertaken of late years in the interest of Christianity is the project now under way in the production of an American Encyclopedia of Christianity. It is financed by groups of laymen in more than twenty cities. We hope it will be a book worthy of the price expended in its production. The cost of compiling and classifying 2,000,000 words on the history of the Christian church, as well as the editing, with attendant writers and helpers will be $600,000. It is under the direction of the American Institute of Christianity. That Institute is inter-denominational in its activity for the "advancement of Christian knowledge." This Encyclopedia is to be put on a non-commercial basis. The Board is composed of seven Editors, 200 counsellors, and 1000 contributors as its major editorial staff. The Encyclopedia will comprise 12 volumes, and is to be completed in six years.

What gave us interest in the matter is the wide research in which this staff is interested, and too often as a Church we are too little understood because of our aloofness. Recently I noticed one of our outstanding men in the Church look through my personal library; every time he noticed a new book on Church History he quickly turned to it with these words, "I wonder what he has to say about the Mennonite Church?" We were thinking that since this book will undoubtedly receive wide acceptance, we ought to urge our historian brethren to get in touch with these men. Undoubtedly they would appreciate the help which they could be in the part that has to do with the Mennonite Church. Separation from the world is all right, non-alliance from men who do not teach the all things is scriptural, but that does not set at nought the idea of broadcasting the proper conception of the truth, which we hold dear. Here is a matter that calls for the attention of the Executives of General Conference as well as our recognized historians.

Manuscript Notice

If the article to be forwarded is large, and passes under the title of MANUSCRIPT, that is an article for publication without any written communication, it can be mailed at the cheap Manuscript rate. Please inquire when your article is mailed; in the aggregate it will save some stamps and money to know this.

"Trees often transplanted seldom prosper." This is sound advice from the land of Arabia. This is characteristic of some people, and is quite a temptation to all of us. Sticking to one thing, and doing that one thing well is still the secret of success. The Apostle Paul said wisely, "This one thing I do." See how successfully he closed his career. Find your place in life, and then burn to the socket.

If rich men are looking for the highest rate of interest, we have an impression through reading in the old Book of an exceeding good rate of interest, "in this life an hundredfold, and in the life to come, eternal life." This ought to sound good to prospective investors, who will sooner or later go to meet the Lord, for whom they are stewards.

Better a beggar in rags, and in peace with God, than a man in fine linen, whose dogs have more humanity than their owner. The only redeeming factor in the life of Dives are his dogs.

CHRISTIAN LIFE

FRIENDSHIP WITH GOD

By Bertha C. Burkholder

Responding to desires and longings that, perhaps, to many of them were undefined, multitudes followed Christ. They witnessed the miracles He performed, ate the bread and fishes He gave, heard His voice and looked into His face.

Can we visualize for ourselves His presence with them as they sat expectantly on the grass? Can we feel His divine Sonship as He looked toward heaven and broke the bread and thanked His Heavenly Father before offering it to them?

We can not fully understand, any more than they, the power He has to augment the meager lunch of the peasant boy until it became sufficient to feed those thousands. But we believe that He is God. We listen to His words. This bread of Life He would offer? Our hungry souls reach out to grasp it.

But the multitude? We see the infinite sadness of His face while He watched men and women whom He would feed with Living Bread turn away from Him. Apparently the hunger of their souls gave them little concern.

In a measure we sense the supreme meaning of it all when He turned to His Twelve and sadly asked, "Will ye also go away?"

We listen for the answer. There is not long to wait. For impulsive Peter, who had somehow sounded the depths of human thinking and found them shallow, asked simply,

"Lord, to whom shall we go?"

Do we see the Master's burden lift a little as Peter's faith made Him say further, "**thou** hast the words of eternal life. And we **believe** and are **sure** that thou art that Christ, the Son of the living God."

Only the soul that has floundered about seeking the depths of Truth as the place to anchor his thinking, can fully fathom this profound, yet simple declaration. Can appreciate what it means to see in **Christ** his **only** hope. Can apprehend the potential happiness and power for the life of an individual who can believe and be sure that Christ **is** the Son of the living God.

"To whom shall we go?"

This has been the essence of unregenerated man's soul-cry ever since, through his disobedience, he broke his intimate relationship with the Infinite. For within him he has felt a need that he as a finite being has not been able to satisfy.

And it seems that many times the farther away from God's plan for redemption, the more frenzied and desperate and pitiable have been his efforts to reinstate himself in God's favor—to win back his lost birthright. He has "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts and creeping things." He has changed the truth of God into a lie, and worshipped and served the creature more than the Creator." In other words, he has run the whole gamut of religious practices and thinking from fetishism to modern cold intellectualism. And his soul from its unsatisfied depths still cries, "Oh, that I knew where I might find Him!"

From this dark picture, we are glad to turn again to Simon Peter and his confident cry of assurance after **he** had found Him: "Thou art the Christ, the Son of the living God." Do we marvel at the faith of this fisherman disciple? How did he know that Jesus was the Christ when many learned men, "professing themselves to be wise," were not sure of that fact?

We are likely not far wrong when we conclude that he had learned to know Jesus as the Messiah through his association with Him. He lived in the light of His divine presence. He witnessed manifestations of His unlimited power. He saw the outworkings of a Being perfect in the absolute. And his soul basked and ripened in the sunshine of His deathless love. Aside from the subjective influence, Peter saw the lives of others transformed by the power of his Master's life. He walked with Christ and through Him had learned of the Father, for the remarkable answer of Jesus to Peter's great confession was that flesh and blood had not revealed the truth unto him, but the revelation had come from the Father.

Peter's Discipleship

The study of Peter's discipleship is a most illuminating one to an individual who covets the faith and the assurance which was his.

A few days subsequent to Peter's declaration, Jesus took him and James and John along with Him up on the mountain where He was transfigured before them and where they heard the Father's testimony that Christ was His beloved Son. Peter's reverent enjoyment of this spiritual experience overflowed into his statement that it was good for them to be there, and into his request that tabernacles be built for Jesus, Moses and Elias, and that they stay on the mountain.

Later, just prior to the Master's agony in the Garden, when He told His disciples that they would all be offended because of Him, earnest Peter most emphatically pledged his allegiance. He felt that even the fear of death could not achieve his unfaithfulness.

Then, there was that tender scene in which Jesus took Peter and James and John along with him into Gethsemane. How he must have loved these three! And how precious to them must have been their memories of this intimate companionship when they later understood its meaning! And how ashamed of their human weakness they must have been when they remembered how they had slept while their Lord agonized not far away in the darkness!

Perhaps it was in part to atone for this weakness that Peter later showed such a belligerent attitude toward the servant of the high priest. But that was not the kind of support Christ desired and He reproved Peter and healed the wounded servant.

Following this is the chapter in Peter's life which we would like to erase but for its lesson for us.

When Jesus was being taken away by the soldiers, He was deserted as far as we know by all but two of His disciples. John very modestly refers to a certain young man (thought to be himself), who, knowing the high priest, was permitted to go into the palace with the officers and Jesus. The other disciple was Peter. When they arrived at the palace, he stayed with the servants, warming over a coal fire. He was out of touch with his Master. When tested, he denied his Lord three times. Then, when Jesus turned and looked upon him, he remembered how He had said that he would deny Him. He was overcome with remorse and went out and wept bitterly.

His repentance was genuine if we may judge by his later life; and God forgave his denial if we may judge by the attitude of Divinity toward him afterward. On the resurrection morning when the women discovered that the tomb of the Lord was empty, they were frightened. But the angel bade them tell the disciples, mentioning Peter's name individually, that He was risen. Another writer records that the risen Christ appeared to Peter and then to the Twelve. Later, early one morning, the disciples from their fishing boats saw Jesus standing on the shore. As soon as Peter knew it was He, he flung himself into the water and went to Him. Then there followed the breakfast of fish prepared over the Master's fire. After the meal

Jesus asked Peter three times whether he loved Him and three times received his affirmative answer. Peter could not understand that. Perhaps he was remembering his three denials and felt the Master's implied testing. Jesus assured him of His faith in him by giving him His final charge and prophesying that he should have to suffer persecution and death for His sake. And history attests that when the final great test of his allegiance came, he was faithful unto death. May we not forget this about Peter.

"Afar off"

Those words, that are connected directly or indirectly in each of the gospels with the incident in Peter's life where he failed so miserably, are pregnant with suggestion as to the secret of his success or failure in his discipleship: "And Peter followed afar off."

When this earnest disciple was with his Master, there was little question concerning his faithfulness. He was strong in his belief in Christ and wanted to follow Him.

Sweet fellowship, sympathetic understanding and loyalty in human friendships are engendered by personal contact and intimate association. We learn to love our friends because they are lovely—because we see in them ideals worthy of admiration and imitation; often, we find in them the supplement of traits and characteristics which are lacking in a large degree in our own lives: we are drawn to them through love and a sense of need. One of the finest of earthly pleasures springs from the deep joy of a spontaneous, mutual friendship.

It is not difficult to make the transition from this human experience to the spiritual realm. As one can never become acquainted with a human personality while standing aloof from him and coldly endeavoring to analyze his characteristics as they appear from the outside, much more it is impossible to have anything like a satisfactory experience with Christianity without personal contact with its central Figure, Jesus Christ, and through Him learn of the Father. We can not follow "afar off."

A real, earnest desire for fellowship with God makes possible association with Christ; communion with Him; study of the Bible, which tells of His coming as a Redeemer, of His life and work on earth, of His death and resurrection, and of His coming again as the King of kings and Lord of lords.

We can not adequately explain to an individual just what our friendship with another individual means to us in all its aspects. In a much greater degree does Christianity defy complete analysis. It cannot be revealed, as Jesus told Peter, by flesh and blood. God must be its ultimate interpreter. To really know what it means, one must experience it.

On the other hand, Christianity will always stand the test of the earnest soul who will give himself wholly and unreservedly into God's hand—who will die to self and selfish interests. He may then claim the promise of Colossians 3:3; "Your life is hid with Christ in God," and the Holy Spirit will dwell with him and His fruits will be manifest in his life: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; for, as one can not long associate with a human personality without to some degree becoming like him, so the friend of God by association with Him becomes godly. There will be those characteristics about him which will betray his friendship. He will, in a measure, have attained unto a realization of the following beautiful prayer:

"Oh, that my tongue might so possess
The accents of His tenderness,
That every word I breathe should bless:
For those who mourn a word of cheer;
A word of hope for those who fear;
And love to all men far and near.
Oh, that it might be said of me—
'Surely thy speech betrayeth thee
A friend of Christ of Galilee.'"

Goshen, Ind.

THE TWENTY-THIRD PSALM

By Edna Smeltzer

Brother V. E. Reiff, our energetic Treasurer of the Mission Board found time to send the Monitor this contribution by Sister Edna Smeltzer, one of our faithful invalids in the Church. These sufferers on "their couches of pain" surely are blessings to the world in their own way. Their patience in suffering is indeed a ministry in a high sense of the word. She has been invalided for over ten years, and this Psalm has been a staff that she has leaned upon which has amply supported her in her experiences. However, it is the God of the Twenty-third Psalm who never fails to sustain His own.—Editor.

I have been asked to name my favorite Psalm and give the reason for my choice. There are so many beautiful Psalms that it is difficult to choose only one. However, the Twenty-third Psalm is a special favorite which has so often comforted me. What a wealth of meaning lies in the first clause, **"The Lord is my Shepherd,** I shall not want." The Lord who said to the multitudes, "I am the good Shepherd; the good Shepherd giveth His life for His sheep." Our own Shepherd gave His life for us and is ever faithful, powerful and sympathetic.

"I shall not want." With such a shepherd, why should we want for anything for time and eternity? All that we need for body, mind and soul shall be supplied if we fully trust Him. How wonderfully God supplied the Israelites through their forty long, weary years in the wilderness.

"He maketh me to lie down in green pastures, He leadeth me beside the still waters." We may say that "the green pastures" and "the still waters" refer to the spiritual nourishment which the child of God receives as he waits upon God, in the study of **"His Word"** and prayer. There can be no spiritual strength to, "walk in the paths of righteousness," unless we take time to "lie down in green pastures," of God's Word, "by the still waters" of prayer.

"He leadeth me into paths of righteousness for His name's sake." If we follow the Divine leading we will be led aright. He never will lead us into questionable places and no feet guided by Him, will go into any place where He, Himself does not go. "Where I am, there shall my servant be." "He that followeth me shall not walk in darkness."

Sometimes the road He chooses may not be to our liking but it will be for our best interest, welfare or usefulness, although we often cannot know or understand that it is for our good.

Christ is our guide; the Word of God is our chart. Having both our guide and our chart we may rest assured that if we do our part, God who has guided His people in all ages, will guide us safely to the end.

"The valley of the shadow of Death," may refer to any dark or awful experience through which we may be called to pass. Our paths are not always "beside still waters."

In pastures green? Not always, sometimes He who knoweth best, in kindness leadeth me. In weary ways, where heavy shadows be.

And by still waters? No, not always so; O.t'times the heavy tempests round me blow, but when the storm beats loudest and I cry aloud for help, the Master standeth by, and whispers to my soul, "Lo it is I."

Above the tempest wild, I hear Him say, "Beyond the darkness lies the Perfect Day. In every path of thine, I lead the way."

Is it not kind of our Father, that He

(Continued on page 93)

THE LOSS IS YOURS

Each wasted chance for good
Is your own loss;
Each song you fail to sing
Is your own loss.
You may refuse to serve,
Another will step forth,
And when the work's all done
The loss is yours.

Each soul you've failed to save
Is your own loss;
Each heart you've failed to cheer
Is your own loss.
Someone will nobly rise
And do that which is right;
The joy will then be his,
The loss is yours.

Each unkind word you speak
Is your own loss;
Each heart you cause to bleed
Is your own loss.
Others will bless and serve,
Others will help and pray,
And at the judgment day
The loss is yours.

—Selected.

• MISSIONS •

AGRICULTURE IN THE ARGENTINE

By J. L. Rutt

We have before us a large subject upon which to base our observations after a few years of living in the Argentine for Argentine is the most important of all the South American countries from the standpoint of agriculture to-day. True it is that Brazil is much larger, but it has a very large expanse of territory that will never be inhabited or the land made arable. Another reason why the Argentine is a more progressive country is because of the fact that nearly all of it lies in the South temperate zone, thereby giving to it a more equable climate. In size it is exactly one third as large as the United States.

It is asserted that with a better class of immigrants, better cultural methods, and better methods to control the countless pests which now infest the soil it can be made one of the most important agricultural countries in the world. The plains, called the Pampa, is a vast stretch of fertile land extending south and east to the Atlantic ocean upon which are grazing thousands of head of cattle, horses and sheep. Slowly but surely it is being transformed into a cultural district and will have to be farmed differently to ever support the increasing population. Until this time the majority of the immigrants have come from the countries of Spain anad Italy and between these two classes we find that the Italians are the best farmers. There are also colonists from some of the other nations of Europe.

The immigration laws are very poor and practically any class of immigrants—maimed. sick or diseased can find a haven of rest. With a better class of immigrants and better land laws the Argentine will be rapidly populated and instead of being largely a cattle and grain country it will become one where all kinds of crops can be produced and that successfully. In the northern provinces of the country the climatic conditions are such that it is possible to grow all kinds of citrus fruits, such as oranges, lemons, tangerines and grape fruit. The refining of sugar from sugar cane also is expanding rapidly in the province of Tucaman. Also rice and cotton can be grown successfully in the northeastern provinces of the Argentine, but these crops are only in their infancy.

In certain sections of the provinces of Cordoba, Mendoza, restricted areas of Buenos Aires and portions of a few other provinces much fruit is grown by irrigation; methods similar to those used in the State of California. This fruit is marketed in the city of Buenos Aires where the prices are more or less like those of the cities of North America.

When such choice fruit is shipped to the interior many are unable to pay the price of what good fruit is worth and so little of it is sent to the interior towns but it is packed and exported to Europe. Just now and at certain times of the year we receive some fine fruit from Mendoza district which is called the California of the Argentine. Practically all of the choicest fruit from this district is shipped to England where good prices are realized. Also exquisite grapes are grown in this district and they, too, are shipped to many foreign countries or else they are made into wine.

Moving southward and southeastward we come to that extensive and fertile section of the Argentine known as the Pampa which years ago was filled with thousands of head of horses and cattle grazing in a wild state. This was not due to the fact that they were originally there, but from the fact that the first settlers of Buenos Aires allowed them to run loose until they had increased to countless numbers; afterwards they were killed for the hides and the cattle for the choice cuts of beef. Today this vast section is divided into large ranches or grain farms, but still there remain plenty of large tracts owned by one individual; gradually this also will be divided into smaller farms. Parts of the province of Cordoba, Santa Fe, Buenos Aires, and the Pampa are the great grain growing districts.

In these parts one is able to see many grain fields of wheat, oats, rye, barley, and corn. During the threshing season we see scenes similar to what we are able to see while traveling through the central and western parts of the United States. The Argentine farmer does not employ as good methods as the farmer of the States, but instead of plowing deep he merely stirs the soil, harrows it a few times and then sows it to wheat or some other grain crop and of course the result is a half crop compared to what we would reap from the same soil with better methods. The Argentine farmer has few barns, in which to place his machinery or grain, and his machinery remains out in the weather from year to year. An average crop of wheat is from fifteen to twenty five bushels per hectare or two acres. Oats about from twenty to twenty-five or thirty bushels per hectare. Barley yields about twenty-five and rye fifteen bushels per hectare. Corn is an important crop but in this they cannot equal an average crop in the States.

Instead of planting the corn the average farmer of the Argentine sows it in rows and in this manner grows to a height of more than five or six feet. The crop,—well we would call it nubbins. We can tell them of different methods but to convince them that we have better methods we will have to show them by producing a better crop. I became acquainted with a Canadian who last year, "and that a dry one," produced a half crop while his neighbors had nothing. So then the agricultural methods of the Argentine today are more or less of what they were fifty years ago in the States. Just now the government realizes that with increased aid given to the agriculturists there will also be an increased production for the country.

Another important crop is alfalfa which is grown for pasture, hay and seed. In good growing weather it can be cut for hay every thirty to thirty-five days. It seems to be a variety which is more hardy than our alfalfa of the States. It resists well the dry spells that come every year. The seed produced is of good quality and is marketed in many foreign countries. Strange to say the alfalfa hay is shipped to Buenos Aires instead of being fed to the cattle of the Pampa.

The cattle fed in the Argentine are only pastured and shipped without being grain fed; because of this fact as one North American living here for a long period said to me, "a pound of grain fed beef is worth two of pasture fed beef," but because of its cheapness the surplus beef of the Argentine finds a ready market in the countries of Europe where thousands of tons of beef are shipped annually. Just now it is being shipped in refrigerator ships to Italy, France, England, Germany and other countries.

Dairying is only an important industry in restricted areas where the milk is separated, butter is manufactured and exported to foreign countries. Much milk is used by the Argentine people, but it is marketed so poorly that all milk is boiled or ought to be boiled before using. In this the missionary has accustomed himself to an Argentine custom and so now we put hot milk in our coffee or other breakfast drink and also on our breakfast food. Much cheese is made in this country, much of

which is of good quality, but with a small population as has the Argentine the market soon becomes flooded with a product.

It is true that there are very unfavorable weather conditions in the Argentine such as wet and dry seasons. Often the dry season comes at a time when the crops are growing, before the wheat has matured or after the new year has begun when the corn needs much water to mature.

The southern part of the Argentine is a vast grazing country where thousands of head of sheep and goats are kept subsisting upon the sparse vegetation of that region. Due to the climatic conditions the wool grown in the Argentine is considered second to that of Australia, but again it is marketed in poor condition and the consequence is that poor prices are realized and much surplus stock on hand.

What the Argentine needs more than anything else is better farming and marketing conditions. The Argentine is a large country capable of having a population calculated by some from seventy to one hundred millions of people. We believe that this vast country will be developed, provided the Lord tarry His coming, by the nationalities of Southern Europe. The poor people of Europe are looking to the Argentine as an open door since they can only enter the United States in restricted numbers due to the strict immigration laws.

The soil is rich in vegetable matter in many parts, others are composed of alluvial deposits carried down from the higher elevations and deposited at the mouths of rivers. It is a rich country capable of sustaining a much larger population than what now lives in the sunny Argentine. If such a fair land as this should have a good progressive government, it would obtain first place among all other countries in the south temperate zone.

Bragado, F. C. O., Argentina.

THE OLD FAITH STILL STRONG IN AMERICA

Orthodoxy still prevails in this country and more people believe in God than go to church, according to the results of a questionaire conducted by 200 newspapers in sixteen cities at the instance of the church advertising department of the International Advertising Association. Of 125,000 people who answered, 91 per cent express a belief in God, but only 77 per cent say they are active church members; and 85 per cent regard the Bible as being inspired as no other book is inspired. In New York the number of believers and churchgoers is marked less than in the country as a whole. The survey represents, of course, a very thin slice out of the total population of the country; but it is taken as indicative of a general trend, and it is made the basis of some important conclusions. One of the chief lessons derived from the results by some of the small army of editors commenting on the survey is that the disparity between the believers and the church attendants constitutes a direct challenge to the church. As the Philadelphia Bulletin puts it, "if the churches were looking for their problem, it is here, with the promise of a rich return if they solve it."

The questionnaire, prepared by a committee of 100 clergymen, was sent out "to find out what America believes about fundamental religious questions." It is preliminary to a nation-wide religious advertising campaign, to be conducted from Christmas to Easter, to stimulate interest in religious activities and church membership. In his analysis of the returns, Dr. Charles Stelzle, director of the religious census, sees that religion is increasing, and he cites statistics to support his point. In 1800, he tells us, Protestant Church members numbered 7 per cent of the population; in 1850, 15 per cent; in 1870, 17 per cent; in 1880, 20 per cent; in 1890, 22 per cent; in 1900, 24 per cent; in 1910, 24 per cent; in 1925, approximately 26 per cent. Statistics for the Roman Cathohlic, Greek Catholic and Jewish Churches are harder to obtain, we are told, but these bodies, too, have made steady progress, until today the church membership in the United States numbers about 43 per cent of the entire population. However, we read, 15 per cent of the population is below the age of church membership in those denominations which require a personal profession of faith, so that actually the church membership is about 51 per cent of the available population. Many newspapers, we are told, did not report their final tabulations, but the figures returned from 153 papers indicate that more than 125,000 persons answered the questionnaire. The questions and the percentage of replies, as given by Dr. Stelzle, are as follows:

Question	Yes	No
1. Do you believe in God?	91%	9%
2. Do you believe in immortality?	88%	12%
3. Do you believe in prayer as a means of personal relationship with God?	88%	12%
4. Do you believe that Jesus was divine as no other man was divine?	85%	15%
5. Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired?	85%	15%
6. Are you an active member of any church?	77%	23%
7. Do you regularly attend any religious services?	76%	24%
8. Would you be willing to have your family grow up in a community in which there is no church?	13%	87%
9. Do you regularly have family worship in your home?	42%	58%
10. Were you brought up in a religious home?	87%	13%
11. Do you send your children to any school of religious instruction?	72%	28%
12. Do you think that religion in some form is a necessary element of life for the individual and for the community?	87%	13%

—Literary Digest.

PERCENTAGE OF "YES" VOTES IN THE NATION-WIDE RELIGIOUS POLL OF 125,000 PERSONS.

	All Cities	*Southern*	*N. England*	*Central*	*Mountain and Pacific*	*Mid-Atlantic*	*Sixteen Chief Cities*	*New York*
Belief in God	91	94	93	92	91	39	89	73
Belief in Immortality	88	92	89	89	86	84	86	64
Belief in Prayer	88	90	89	89	86	85	84	63
Divinity of Jesus	85	88	85	85	82	83	82	61
Inspiration of Bible	85	88	80	86	82	80	81	57
Member of Church	77	81	75	77	70	76	73	51
Church Attendant	76	81	75	75	69	73	72	50
Churchless Community	13	8	14	12	19	16	16	36
Family Worship	42	41	37	43	44	39	39	28
Raised in Religious Home	8/	92	87	79	86	90	89	89
Children in Religious School	72	75	77	71	63	71	69	53
Religion Necessary Element	87	93	93	89	89	89	86	74

WHAT IS IT TO ABIDE?

What is it to abide? Happily we are left in no doubt at all about it, because there is a definition of abiding in Christ, in the First Epistle of John. He who wrote the Gospel wrote the Epistle, and he wrote the Epistle first. In the third chapter, and the twenty-fourth verse, it says: "He that keepeth his commandments abideth in him, and he in him." The order is, If ye abide in Me and My words abide in you. "He that keepeth his commandments abideth in him."

You say, "What commandments? The ten words of Sinai?" No. I go back to the two previous verses. Verse 22: "Whatsoever we ask, we receive of him, because we keep his commandments." That is to say, we abide and do those things well pleasing in His sight. "And this is his commandment"—one commandment with two sides—"that we shou'd bel'eve on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

The whole of it is believe and love. That is the commandment for the Christian.—Rev. W. Y. Fullerton.

"Christ is on high for us, while the Holy Ghost carries on the mighty struggle in us. The two things go together. It is as we enter by faith into the prevalency of Christ's intercession on our behalf, that we make head against our evil nature."

FIRST MAN TO USE BIRDS AS MISSIONARIES

By C. F. Koehler, Spokane, Wash.

Twenty six miles from Windsor and two miles north from the little town of Kingsville, is located the well known JACK MINER SANCTUARY, which has not only made Jack Miner internationally famous, but also the town of Kingsville, for which the birds are to be credited.

It is said that Oakland, California, and Atlantic City grew from mere towns to cities by motorists who motored to those places to see the birds which congregated there. Tourists who had first visited Jack Miner's Sanctuary are similarly gradually placing Kingsville "on the map."

Tens of thousands of people have visited the Miner Farm, proving Emerson's saying: "If any man can make a better mouse trap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door." So many have visited the property that on Sunday he has made his home private. When a newspaper man recently approached him as to why he did this, he replied: "Sunday is the Lord's Day—not a day for visiting Jack Miner." So fellow motorists a word to the wise. Other days if seen personally, Jack Miner will usually accompany sight seers around the property, which of course, is all private.

The whole Miner property consists of two hundred acres, while the actual sanctuary is thirty acres in extent, containing two large ponds for the water fowl migrants and shore birds. The balance is planted with all kinds of trees, mostly of the evergreen variety, in order to form a wind break in the winter, as well as in summer, for the insectivorous birds.

Jack Miner has made research of what foods the birds live on in winter, and has found, by dissecting their stomachs that they live on the wild grape and a little blue berry found on red cedar trees. Consequently you can see hundreds of red cedar and wild grapes planted on the property.

Leading from each pond and woodlot are paths arched with roses and bordered with wild flowers, suitable in color to contrast with the roses.

"A Sanctuary for Birds and Boys" is a term often applied to Jack Miner's home. On one side of his residence may be seen his duck pond; on the other a community ball ground, kept up by "Uncle Jack" as the community boys call him. Although his hair is silver-tipped, he has as much fun in seeing the boys having a good time as they have themselves.

Financially, Jack Miner is a poor man, but his millionaire friends are interested and are in love with what he is doing. Several contribute liberally to Jack Miner to help him provide food for the birds, the cost of which runs into thousands of dollars yearly, and to assist in his study of plant life and insectivorous birds.

Each year he catches several hundred of the birds and places aluminum tags on their legs in order to study their migration and find out where and at what season of the year they are killed. This is not only interesting to Jack Miner personally, but all this information is sent to both the Canadian and the United States governments.

On one side of the tag is the bird lover's address, while on the other side is stamped a selected verse of Scripture, in this way using the fowls of the air as winged missionaries. Jack Miner is by no means a religious fanatic. He is, however, a strong believer in Christ's teachings, and spreads the Gospel in this unique way.

Tags have been returned from as far north as Baffin's Land, they having been removed from the legs of geese, which the Eskimos had killed and taken into a Hudson Bay Post, from which place they were returned to this great Canadian naturalist. The tags from the legs of several ducks, which were killed by the negroes in the north during the winter, were returned to the man who had placed them there.

Regarding the South, this interesting item has come to us: 'Messages from the Bible found attached to the legs of wild geese killed in the south have thrown negro communities into a religious turmoil, despite the fact that the birds didn't come from Heaven at all, but from Jack Miner's sanctuary in Canada, where wild creatures gather by the thousands because they know they are safe from harm.

"After the first of the geese was slain by the negro pastor of a little Baptist church in Mississippi, the report spread that a bird had come down from Heaven with a message of Holy Writ tied to its leg, and indications were that the end of the world was close at hand.

"When another goose bearing another scriptural message was killed in another locality, the theory gained new strength, and revivals began to spring up, such as even negro communities seldom know.

"In the meantime, word drifted down from the far north that an Indian settlement in the Hudson Bay country was feeling much the same way about the matter because there, too, a wild goose killed earlier in the season had been found to have a verse of the Bible printed on a metal tag attached to its legs.

"With two such widely separated sections of the world stirred by this apparent miracle, news came that the geese were from Jack Miner's sanctuary in Canada, and that it has become his custom to tag many of the birds with verses of the Bible, in the hope that fowls of the air may be used for missionary purposes.

"Miner's success has been beyond anything he could have imagined. His wild geese have done an evangelical work that even Billy Sunday himself could not have accomplished."

Thus, Jack Miner is the first man to use the fowls of the air to spread the Gospel.

When he was asked what it cost to maintain his Sanctuary he said, "I am like the poor man—the poorer the man the more dogs he will keep." So such is the case, "the poorer the man, the more birds he will feed."

"Yes the birds have kept me poor," he has said. "Had it not been for them, I could have had all the earthly luxuries of wealth. However, I am happy driving my little old Ford."—Selected.

EXTENDING THE BORDERS

By Oscar Burkholder

Sometimes we allow ourselves to be blinded with the false idea that reaching out to save those who are outside our own environment, community, or nation, belongs only to the New Testament age. But this is not true, for Isaiah gives us a glimpse of the Lord's plan, when he breaks forth in his pleading with his own nation, the chosen race, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes; For thou shalt break forth on thy right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." It has always been in God's redemption plan to save all men who will accept Him, for He is not willing that any should perish, but "commandeth all men everywhere to repent."

Seeing, then, that God intends His message for all peoples in all ages, in the dispensation that was closed with the advent of Christ at His birth, as well as in the dispensation since His advent, there are a few things we, as a church, must bear in mind, if we wish to fit into God's plan, and be instrumental in bringing the glad news of salvation to those who do not know it now. Not the least of these requirements is an absolute conviction that we know that "we have passed from death unto life."

A Church Convinced.—It is surprising, but perhaps after all not to some, that there are so many manifestations of indifference on every side. Very few of us are indifferent to material affairs. We are very sure that the occupation or profession in which we are engaged is worth while, providing it brings in the required returns. And when the returns are forthcoming, how valiantly we defend our plans and our methods in carrying out our plans. We are certain that the course we have pursued has been the right one, and that if others would do as we have done, they would experience similar results. But how different it is when we begin discussing plans for the salvation of our neighbors.

So often there is no response at all, and, when there is, it is so faint that one wonders whether there is any strength left to do the work in which we so weakly profess to be interested. There are two things of which we must be absolutely sure if we would be enlisted among the representatives of Jesus Christ. The first is a salvation experience and then this is followed by a salvation message.

The reasons why many Christian professors are unable to bring the Gospel message to others is because they do not possess, in absolute certainty, the evidence of their own personal salvation. The message that ought to be proclaimed from every pulpit, and stressed over and over again, is the answer to the great question. "Do I know I am saved?" Without a doubt, if all professing Christians were absolutely sure that they are redeemed the resultant change in life would very markedly affect the topic of conversation, and our mouths would be filled with the great things the Lord has done for us, instead of the great things that we think we have done. Not until this absolute asurance is as clear as the noonday sun are we ready and able to carry the salvation message to those who need it. One does not need to be surprised that many content themselves with other messages. Its the best they know, and in their lack of something better, they content themselves with scientific research, or geological discoveries, or popular lectures. There is some truth in these messages, but no man, when once he is really convinced of the greatest message, salvation for all men through Jesus' shed blood, as the only remedy for the ills of man, will content himself with messages that are known to-day as substitutes. Not only must the Church be convinced of her own salvation, but when convinced, she will be committed to the salvation message of our Lord and Savior Jesus Christ.

A Church Committed.—A great deal of difficulty and uncertainty is directly due to our unwillingness to cut loose from everything that belongs to our former life of sin, and commit ourselves, unreservedly, to the great work to which the Church is called. "Ye cannot serve two masters," is just as true now as in the day when this truth was uttered. Either we are proclaiming the true message, or we are not. And when we are proclaiming the true message, we can proclaim it in a God-pleasing way only when we are committed to all that the proclamation of the message involves. How many tragedies have been enacted because of insincerity on the part of the message-bearer! The Master of men calls for sincere followers, and the only way in which we can be sincere is to be absolutely committed to Him, whose blood was shed for our redemption, and to His message which He proclaimed while on earth.

Commitment to the Savior's message involves a number of things that seem to be ignored by many, or, at least, very lightly esteemed. We are committed to the Savior's methods of reaching the lost. Men are advocating oratory, development or personality, social service, and many other methods, as the best way in which the sinner can be convinced of his need for a Savior. But the Savior did not so much as mention any of them as prime requisites for soul winning. He has shown us a better and a surer way—the way of humiliation, the way of self-obliteration, the way of the cross. And as Jesus beheld the cross ahead of Him He wept over Jerusalem, not because of their material poverty or prosperity, but because of their spiritual poverty, they "being dead in trespasses and sins." Jesus did not take the attitude that one prominent clergyman in the city of Toronto did very recently in commenting on nude dancing parties over the New year. He said, "They are only a passing episode and do not affect the onward march of spiritual progress." Jesus condemned sin wherever He found it, and knowing the hearts of men, He never missed the mark. The Church, knowing the methods of Jesus, of which there are many not mentioned in this article, will surely be filled with a great concern, not only for the brotherhood, but for the lost outside the gates.

A Church Concerned.—The Church must, in order to exist, be greatly concerned about the two great phases of her work upon earth. The one is the strengthening and encouraging of the saints, and the other is the gathering in of the unconcerned, the lost. Too long have we been possessed of the idea that saving the lost is the only mission of the Church. In its final analysis perhaps all the work of the Church can be summed up in this way. But there is a work that must precede soul winning, and unless this is accomplished, many unsaved will never experience salvation.

In a body of believers there usually are those who are hangers-on. Very often a comparatively few shoulder the real work, and endure the heat of the day. The others say "I'm satisfied whichever way it goes," meaning that "as long as I need do nothing and can live as I please, I'll make no trouble in the Church." I am thoroughly convinced that if in any given congregation there are no more traitors than there were among the twelve disciples, that many who are now on the border lines would either become so uncomfortable that they would look for the nearest exit, or they would get right with God, and become fired with a great concern for the salvation of others. First be filled with a great burden and desire for the salvation of sinners before we attempt to lead them to Christ. There is no one who will recognize our unconcern more readily than the one who does not know the Lord. He knows how concerned he is about his interests in the world, and if we show the same measure of concern for the same things, how can we expect to convince him of his need of salvation? The church at Antioch, after much prayer and fasting, sent out Paul and Barnabas. The twentieth century church will never send out real soul winners in any other way. Being firmly convinced and committed, and then concerned, we are ready for the manifestation of the power of God, which is nothing more nor less than the cooperation of God with man in the actual harvest.

A Church Cooperative.—A redeemed son or daughter of God will not oppose God either in the message or the plans of God. "We are workers together with God," and since we know that God is not divided, but is the perfection of unity, it becomes us to adapt ourselves to Him, and not try to adapt Him nor His message to modern civilization. It must be Jesus Christ, and Him crucified, first, last and all the time There dare be no swerving from this attitude towards our Master, and no turning away from this glorious relationship, if we wish to carry the message of redemption to the lost. There are two things, among many others, that are very healthy signs of such real cooperation. The one is humility on the part of especially appointed church workers, such as preachers, evangelists and missionaries, and the other is a whole-hearted support on the part of the membership in standing under the arms of those who are out on the battle front. A humble minister ought always to be followed by loyal support.

There is a beautiful thought in Paul's message to the Romans when he asks them to "be kindly affectioned one to another, in honor prefering one another." He had learned the lesson and had practised it throughout his life. Moses, the meekest man of his day, yet the greatest leader, had preceded Paul in the same kind of a life. Both men had been trained in ideals that were hostile to a service to God, yet when they opened their heart's door, and let the Savior come in, they were changed to men who renounced completely all worldly ideals and progress, and in Paul's language, "counted all things but loss" in their great overwhelming passion for their Lord and Master. No wonder they could lead others to safety. No wonder God could use them to His honor and glory, and for the welfare of men and women with whom they were permitted to labor. Is there not a great lesson here for the Church of to-day? Oh! Christian worker! If you are not humble now, will you humble yourself at once at the feet of Jesus Christ, "who pleased not himself," but "endured the cross," and because He was willing to humble Himself, has given us the exalted relationship of sonship, joint-heirship with Him?

One more thought and we must close this message. There is nothing that will inspire a congregation to rise to real sacrifice as quickly and as surely as a humble leadership. Then, and then only, can there be real Christian Cooperation. And there is nothing in the carrying out of God's salvation plan that will annul the seeds and spirit of division as quickly as a

(Continued on page 94)

EDUCATIONAL

WHAT SHALL I DO ABOUT IT

By Sadie A. Hartzler

Think back to last May or June or to the same time a few years before. The day for graduation from eighth grade had come. There was a sense of having accomplished something. Maybe, you were keenly conscious of the fact that your last lessons with these classmates and with this teacher were being learned or that your last games on the old school ground were being played. Maybe, however, you expected to return the next autumn and repeat the year's work. Maybe, you were old enough that you were not required to attend school any longer. Maybe, you were planning to attend High School. Some who are reading this are probably in the eighth grade now and are thinking of the same things.

In most states it is not a question of staying at home or going to school, but people with whom you have no power at all have settled it for you. The question now is shall I repeat my eighth grade work or shall I go to High School. That is the way the question remains for a few years. Then, one day comes a birthday, and the law can no longer say, "You must go to school." When that day comes, what are you going to do about it? Are you going to finish your High School work or are you going to give it up?

About the time you have finished the eighth grade you begin to realize that decisions on your part will have to be made. Life will remain always so. You will not be through making decisions so long as God gives you a mind that functions.

The importance of the decision made on this question is so tremendous, so fraught with destinies, and so full of responsibilities that we almost shudder to think that human beings must do the deciding and will be held acountable for what they do.

I take it that those who read these lines are professing Christians. Above all, I take it, that I am writing to those who realize they have a life to live for which they will be held responsible. You, in a measure at least, see that there is work to be done in the world if people are to know God.

But my subject is, "What shall I do about going to High School?" I realize it may be dangerous to go. I also realize that it may be dangerous not to do so. It was dangerous for the disciples to be left in the world and yet Jesus did not take them with Him when He ascended. He did give them the Spirit and He prayed for them. Young man and woman, the same power that kept men then will keep you now!

I don't believe we should deliberately walk into temptation and danger. But if the path of duty lies there it is dangerous not to walk therein. It is a privilege indeed if our boys and girls have the opportunity to attend one of our church schools. But only a few can do that. We wish there were many more. You who cannot are face to face with the question. What are you going to do about it?

The Christian Church needs men and women who can cope with other men and women—the others may have had a high school course; it needs men who can do the work that will be thrust upon them to do; it needs people who will not be afraid to meet the forces that are to be met. I do not want to be misunderstood. A man with the power of God upon him, yet with only a meager education, has indefinitely more strength than he who has left God out of the question. But I believe that a man with some education and training in addition to that knowledge of God can do still more.

You can rightly ask, "Why go?" One reason which I believe we dare not ignore is the fact that those over us have asked us to do so. We have always held it as a **rule of action** that we are **to obey** those over us in as far as it does not conflict with God's word.

Second, there are responsibilities to be met. God has given us talents to develop. What are you going to answer the King? There are avenues of service open that can not be entered with the same power and efficiency if there is a lack in development of the talents God has given you along educational lines. Some avenues could not be entered at all.

Third, there are opportunities for service unlimited. When thinking of opportunities, do not go out into the future and see visions there to the extent that you do not see the ones that will be yours every day of your High School career. Boys and girls! Ask God to open your eyes to the work you may do for Him even here. Live so honestly, so purely, so unselfishly that your fellow classmates can see Jesus in you. You say it is impossible. I emphatically say it is not impossible. If God wants you to go to High School you can go and not have your standards lowered but you can be a force for building it.

Sometimes we hear men who have been to foreign lands. We read of those who gave their lives so heroically and unselfishly and we long to go to India or South America or Africa to do something, too. But we wake up and find ourselves face to face with the proposition of going to High School and we quail and tremble and are afraid.

Lucy, some years ago, had a hard time deciding whether she should go to High School or do something else. She decided to go. The next year a circumstance arose which made it necessary to decide on the very same question again. Once she had actually decided to quit. During that vacation Lucy attended a meeting in which her heart was stirred. Opportunities for possible service way out in the future became a part of her vision. The situation came to her something like this: "Maybe God will want me to do something like that some day and then I won't be ready to do it." Lucy's question was decided. She went on. Thinking back to that summer she almost shudders when she thinks how nearly she lost that opportunity. She is in a place today where God never could have used her had she not gone on.

Boys and girls, young men and young women, your case may be almost identical with Lucy's. What are you going to do about it?

Just a few answers to "Why go?" have been given. Now, just briefly let us answer **"How go?"** Don't, for one thing, go with the air of turning things upside down. You won't get very far that way. Take your place humbly yet boldly. Arm yourselves with the armor only God can provide. Make Ephesians six a part of your life. Memorize it. Live it.

Right here, I pray that your homes will not fail you; that your Sunday school will not fail you; that Christian workers will not fail you. They have or ought to have the spiritual food which is in such great danger of being crowded out. Your devotional life must not be neglected. Ask God for help. He promised to give it. Go through with Jesus Christ.

Is it possible to live even in the modern High School and be a Christian? As some one made answer to a similar question. "It is abundantly possible," so I believe it is with this.

You cannot accept everything you hear at school, but there is one thing that you can depend upon—God will not fail you

if you allow Him to guide you.

The responsibility of making a right decision is yours. The opportunity of preparing for life's duties is yours. What are you going to do about it?

Harrisonburg, Virginia.

HYMNS AND TUNES

By Walter E. Yoder

We have always apreciated Brother Yoder's interest in singing. Especially the sacred atmosphere which he seeks to bring into the Church services through singing. The article will do good. Some may not accept with the same emphasis the idea concerning the song, "Since Jesus Came into My Heart." However Brother Yoder may be right. The stand on the matter taken in general is right without the shadow of doubt. May the Lord bless this message to the Church's good. We will be glad for other articles from our Brother's pen.—Editor.

The history of the Christian Church is interwoven in the thought and emotions of her hymns. Taking the hymns and hymn writers of certain periods and studying them in the light of the great events of each period is one of the most interesting methods of hymn study. How interesting it would be in this connection if someone would translate the old Mennonite hymns from our old German hymn book—hymns that were written by Mennonites, many of them written during great persecution and imprisonment. These hymns, if translated would, no doubt, inspire us to a greater appreciation of and loyalty to the church. This task would be well worth the time and effort of some of our linguists who also have a poetical gift.

The compiling committee of the new church hymnal has turned to practically every source for religious lyrics or hymns. There is quite a distinct consensus of taste, with slight variations, in every good collection of hymns as found in hymn books. We have endeavored to compile a hymnal that should be near that standard.

"A hymn is a lyrical composition expressive of religious aspiration, petition, confession, communion or praise. A song devoted to the fellowship of souls and the worship of God." In a broader sense it may include psalms, carols, chants and some of our more serious gospel songs. As to form, a good hymn combines a remarkable effect of brevity, simplicity, clarity, dignity, imagery and emotion. A good hymn must be brief—no long, high-sounding phrases which cannot be very easily understood. So simple and clear in its expression that a worshipper need not stop and ask himself what the author's idea is. However it dare not be so brief or simple that it loses its dignity. Note the simplicity and dignity in the following verse by Heber.

Hold, Holy, Holy, Lord God Almghty!
Early in the morning our song shall rise to Thee;
Holy, Holy, Holy, merciful and mighty,
God in Three Persons, Blessed Trinity!

There must be beautiful imagery, word pictures, symbols, etc. It is this especially that creates the beauty and stirs the emotions. These emotions or strong feelings must always be under perfect control. Uncontrolled religious emotions are always dangerous and destructive. Notice the beautiful imagery in the second verse of the hymn mentioned above.

Holy, Holy, Holy, all the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Which wer't, and art, and evermore shalt be.

In regard to the subject matter of a hymn, it must contain rich ideas about the fundamental matters of life and death. It must contain universal ideas. No theological dogmas can enter into discussion in a good hymn. It must be Biblical even to the very form of expression. The idea must be cast in Biblical terms. As an example that very beautifully illustrates these points, study the following hymn, by Mrs. Adams.

Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

Though like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be,
Nearer, my God, to Thee,
Nearer to Thee!

There let the way appear,
Steps up to heaven;
All that Thou sendest me,
In mercy given;
Angels to beckon me,
Nearer, my God, to Thee,
Nearer to Thee!

Then, with my waking tho'ts,
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee!

Or, if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forget,
Upward I fly;
Still all my song shall be
Nearer, my God, to Thee,
Nearer to Thee!

This hymn tells the story of Jacob who went out from home toward Haran. He tarried for the night—arranged stones for his pillow and lay down in that place to sleep. He dreamed and behold a ladder set upon the earth, the top reached to heaven; angels of God ascending and descending on it. Jacob awoke and said, "Surely the Lord is in this place, and I knew it not." He was afraid and said, "How dreadful is this place! this is none other but the house of God and this is the gate of heaven." Then Jacob rose up early in the morning, took the stones he had for a pillow and built an altar and poured oil upon the top of it, and called the place Bethel.

This hymn illustrates perfectly every point I have made for a standard hymn. What beautiful blending of simplicity and dignity, of imagery and emotions, rich ideas based on the very beautiful Bible story of Jacob. This hymn ranks with Charles Wesley's "Jesus Lover of My Soul," Toplady's "Rock of Ages" and Neuman's "Lead Kindly Light." These we may take as **standard hymns** or **ideals.**

Every tune must contain the three elements of music, rhythm, melody, harmony. The value of the tune very largely depends upon the element that is emphasized. This is a very important point in the study of church music. The light tunes emphasize rhythm, the praise hymns, carols, songs of missions and service are usually set to tunes where melody is emphasized, while our worship hymns are set to more thoughtful and serious tunes which emphasize harmony. The tune should produce the same emotions as those produced by the thought of the hymn.

Rhythm is a necessary element in church music because there is usually a congregation singing and without rhythm they could not keep together. The type of tune with the least rhythm is the chant. Here all the rhythm one feels is in the phrasing of the hymn. There is, however, no form of tune better adapted to the purpose of worship than the chant because the message of the hymn or psalm is the thing emphasized. Rhythm is the element of music the child appreciates first. He can feel the swing of the music and enjoys it. It is about the only element that the heathen have in their music. This element, however, is of least importance in church music, and when this element is emphasized the tune is too light for use in church music. This element is too prominent in so many of the late Gospel song tunes. Study the tune for the song "Since Jesus Came into My Heart." Sing or play the tune without the words and see if it really is church music. Not long ago it was played by the tabernacle orchestra in Chicago in modern fashion and no one could have distinguished it from a modern American dance tune. Notice in the chorus that there is not even a melody but the parts simply hop back and forth in syncopated rhythm. We who believe that the American dance is immoral and wrong believe also that their tunes are very much out of place in church music. The military march rhythms and the syncopated dance rhythms should be forever expelled from church music.

The second element, melody, is also found

in every tune. Melody requires more thought for its appreciation than rhythm. Children appreciate melodies very young and can sing easy melodies at two years of age, when they sing a bed-time song or other children's songs of the home. The melody should always produce the same feeling as the message of the hymn. When the message is one of sorrow the melody should also produce an emotion of sorrow, which is usually of minor tonality. If there is a joyful message the melody should produce a feeling of joy. The melody produces tone pictures similar to the word pictures of the hymn. Many examples of good melody tunes could be given but Stille Nacht, to the hymn, Silent Night; and, Antioch to the hymn, Joy to the World; and Italian Hymn, to Come Thou Almighty King, may be cited as good examples.

The element in music which requires the most thought and training to appreciate is **harmony.** Harmony is the music produced by a number of voices singing different parts at the same time. They may all be singing melodies—melodies flowing together harmoniously. This type of tune should ever be encouraged by use in church music. The message of the hymn is reinforced by the strong emotions produced by a succession of harmonies or chords. Such tunes as, St. Anne to the hymn, Our God Our Help; Merrial, to the hymn, Now the Day is Over; tune, Dundee to the hymn, Above the Trembling Elements. In all of these tunes the parts are melodious and flow together in beautiful harmony. The succession of harmonies seem to express the message of the hymn. Such tunes have an especially sacred tonality and for that reason they are of greatest value in church music. In fact we should endeavor to use only the best and therefore these fine rich harmonic tunes should compose the bulk of tunes used in all our services.

Washington, Ill.

ON HOLY SOIL

The City of St. John of Acre

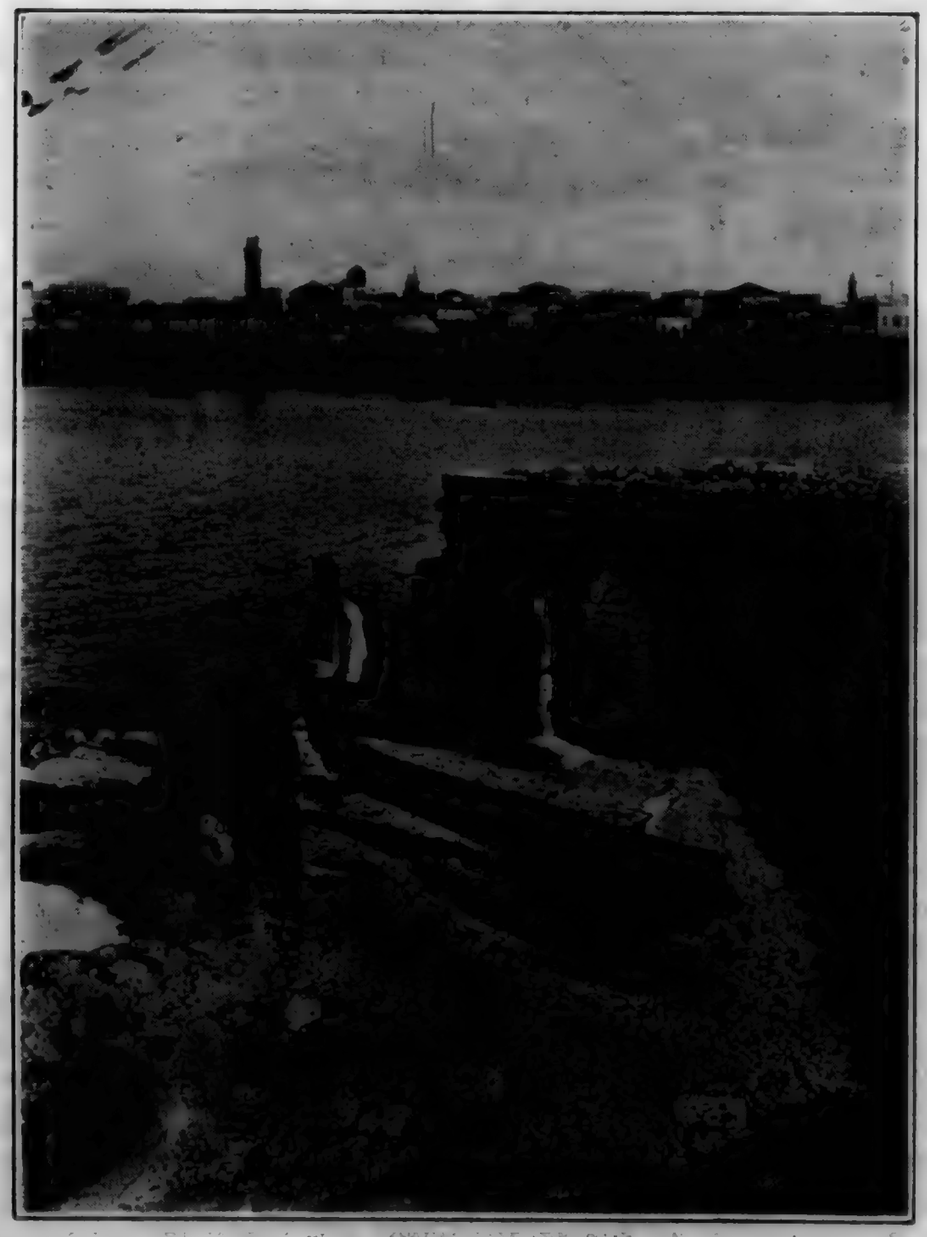
By Anis Ch. Haddad

We came to Acre, early on the morning of July 21, 1924, arriving by the noisy little train which journeys between Haifa and Acre.

The beach stretching from Haifa to Acre is most picturesque, in parts studded with tall palm trees. We crossed the mouth of the River Kishon with the great plain of Acre on the right. All kinds of shells are to be found on the beach, including the shells of the fish from which the Phoenicians in olden times obtained the Tyrian purple. Glass was made from the sand of this river. At its mouth, when joining the Mediterranean Sea, a large monument of Memmon once stood.

The River Kishon, in Arabic, Nahr el Mukatta'a, lies to the southeast of Haifa. It is a slow sluggish affair usually but can be a terror in a very few days and although rain has poured down for only an hour it begins to show its power. Its principal source is at the springs of El Mujadd'eh. It is also fed by the numerous springs at the western edge of the Plain of Esdraelon, through which many small streams run in the rainy seasons to join the river. The stream in spring time is twenty feet wide and two feet deep, of good clear water running over gravel and stones. Below the bridge the bed is too stony, and lower down the stream becomes sluggish, flowing between clay banks, fifteen to twenty feet high across the plain.

In a glance I understood what it would be like in such a storm as swept over the plain where Barak charged on the hosts of Sisera. No wonder the chariots were the ruins of the host. With the sleet in the faces of the foe, and the plain a sea of mud, Barak's men swept to the disordered mass of Sisera's army, and drove it headlong.



The City of Acre With French Cannon in Foreground

And if Ahab had not taken Elijah's advice and driven at once to Jezreel, when the sign of rain came on, the eighteen miles which lay between him and his home would not have been covered that day.

On the seashore is found the **Murex Trunculus.** We halted for a while on the sands of the beautiful Bay, and examined the shells which abound on these shores; a bright purple shell cannot fail to strike the eye, and it was from this that the Tyrians produced their famous Tyrian purple dyes. To our right is the plain of Acre, where Foulques fell from his horse and died.

We soon reach the Nahr en Na'aman. First we go past St. George's Mount, and cross the little River Belus, when the route lies among shrubberies of "valmides and laurestinus." It is a marshy stream and drains the north-west portion of the plain. Memmon, General of Artaxerxes lies buried in this river. His mighty monument originally measured one hundred sixty-four feet square.

In ten minutes we enter the city of Acre, the ancient Accho of the Old Testament, of the tribe of Ashre, whose inhabitants were not slain by the Israelites but lived amongst them. Judges 1:31.

The city before bore the name of Ptolemais, after Ptolemy who seized it in B. C. 286. In the time of the Emperor Claudius it was a Roman Colony, and it is recorded that the Apostle Paul spent a day here. Acts 21:7.

Vespasian made the preparations of his expeditions against Judea in Ptolemais. It was the birthplace of Alexander Severus, who became Roman Emperor at the age of fourteen years. The city passed under Arabian domination, and its name which had been faithfully preserved in the popular language, together with its official name of Ptolemais reappeared, in the form of Akka. It attained its chief importance in **the time of the Crusaders** who made its port their chief landing place.

It was here that Richard Coeur de Lion landed with the Crusaders under him, and after the fall of the crusading power of Hattin, the place came into the hands of Sa'laddin. Baldwin I, King of Jerusalem, took the city in 1104. From that time it became the centre of Christianity in Syria and was the landing place of the Veterian Fleet. But after the unfortunate Battle of Hattin, Ptolemais again fell into the power of the Moslems. The city having been overthrown by an earthquake in 1902 was rebuilt. Ptolemais became from that time the chief city of the Christian possession in the Holy Land, the headquarters of the military orders. At a later period the notorious Jazzar Pasha was Governor here for a while, and established for himself an independent sovereignty extending from Baalbeck in the north to Caesarea in the south. At the Crusaders' time, when the knights of St. John occupied the city,

Ptolemais took the name of St. John of Acre. St. Louis, king of France, landed at St. John of Acre and restored its walls, thereby making it the last Christian stronghold in Palestine. Acre was besieged by Napoleon, but Jazzar Pasha with an Egyptian army took the place after great slaughter in 1832, but since 1840 it has enjoyed a more peaceful career.

From 1840 until 1918 it remained in the hands of the Moslems. It is interesting to note that during the late World War, it was neither attacked by land, nor bombarded by sea, **an altogether new experience** for this bellicose little town.

As the train neared Haifa, on the first day of my arrival, Acre was pointed out to me, shining in the sun, and standing out on its small promontory. The very first sight of Acre attracted me intensely, not only because of its charming situation, but also because of what it stands for in history and romance. The queer fact about Acre is that though almost every stone has witnessed the thrilling scenes of its history, not one building of ancient interest remains, except the Gate of the City and part of the ramparts which dates back to the time of the Crusaders. All else, bazaars, mosques and houses are built up of the old stones that once formed part of the great monasteries and magnificent palaces.

Acre is not a place of Bible interest, but to anyone who has ever thrilled over the great doings of the Crusaders and their sad deterioration and failure, it is haunted ground. Ever since the approach by sea became a factor in the life of Palestine, Acre has been its keypoint, and few places can tell of such heroic and dramatic deeds of high adventure.

The water supply is led into the town by an aqueduct carried on arches and comes from a spring at el Kabri, seven miles to the northeast. It enters the town by a conduit and provides a good supply which soon becomes contaminated inside the town. On the east side of the town are the remains of ancient moles. These give shelter to small crafts, but the harbour is very shallow. There is a landing place in the southwest, about seventy yards long standing four feet above water, with a flat space of fourteen yards wide at the back, the depth alongside is three feet. Boats and lighters haul up on the beach, southeast of the town.

The city lies in a fine position at the north end of the bay, and looks across to Haifa, which is now its great rival, as a port and commercial centre. It occupies a triangular peninsula, extending from the northeast to southwest, closing the great semi-circular bay, which is terminated by Cape Carmel.

The city contains about twelve thousand inhabitants of which three thousand are Christians and Jews, eight thousand are Moslems and the remainder Babists. The latter adore a man known as Sir Abbas el Bahaya, **who claims to be god.** His doctrine is a mixture of Christian, Mohammedan and Jewish religions. He is concealed as much as possible and at very rare times answers the petitions of his worshipers from behind the curtain. This false god and his worshipers were expelled from Persia. The false god died in the year 1921, and was buried on Carmel's beautiful slope. One of his sons lives in a seclusion and succeeded his father after his death.

In Acre is an exquisite Mosque of Jazzar Pasha, a mosaic of fine marbles rising from cypresses and palms. Its dome and the fountained kiosk upon a pavement shadowed by palms, the airy arcode which surrounds the enclosure, like the gallery of a cloister,—except that this breathes of pleasure and not of meditation—give memory still a nucleus in Acre.

Let us now **visit the mosque** accompanied by the guardian. No one is allowed to visit with his shoes on and the visitors should either provide themselves with slippers, or have their shoes covered with wraps.

The mosque is surrounded by galleries, with pointed arcades supported by columns, some of granite and others of marble, brought from the ruins of Tyre of Caesarea and of Ascalon. The portion of the courtyard between the galleries of the mosque is paved with white marble and shaded by palms, and other trees. In front of the mosque is a fine fountain, entirely of white marble and east of it rise two handsome mausoleums of the same material, enclosing the remains of Jazzar Pasha, who built the mosque.

The Mosque of Jazzar Pasha was built at the close of the 18th century. Its cupola was demolished in the bombardment of 1840, but was restored in 1868. This mosque is square, its four walls are covered with marble and decorated with texts from the Koran, The Moslem's Holy Book. It is kept scrupulously clean, but has nothing remarkable in its architecture. Close by is a charming and graceful, sunlit minaret the galleries of which were brilliantly illuminated with color lamps, for the muezzin, or "caller to prayer" was announcing the prayer time. The citadel near by marks the spot where once stood the ancient castle of the Knights of St. John of Acre.

We now enter the streets, which are narrow even for an Eastern town, and every turning brought me upon something fresh and strange. In the square were several Arab cafes, with men sitting on low stools smoking their hubble-bubble (narghiles) and from the square ran the very narrowest street of bazaars, over which were stretched tarpaulins and sackings to protect the sellers from the heat of the sun. In many of the shops dinners were already cooked on tiny trays, and there was no lack of customers. From one bazaar I passed to the others, all equally beautiful and picturesque.

Farther on I came to **the Franciscan Convent** in the Khan Frandji, the ancient quarter of the European merchants. There are at present four friars in charge of the Latin School for boys and girls. What remained at present of the hospital was used as a Moslem Hospital.

Close by their convent is the large building of the Khan el Frandji itself, which dates from the 17th century, and would seem to have escaped destruction. It was one of those many fortified caravanserais, where traders and others took shelter under the protection of their consuls, and were thus able to carry on their business. I could just distinguish in the fading light, the mosque of Jazaar Pasha, in its very picturesque position surrounded by orange trees, palms and cypresses.

On the opposite side of the road leading to Jazzar Pasha's Mosque is the Turkish arsenal, where lie sacks of round shot of all sizes, bar and chain shot and fireballs, of the eighteenth century, much of which was put on shore by the English at the time of Napoleon's siege. In the citadel tower, whence there is a superb view, is a small museum with a collection of Phoenician glass. Near by is the "hammam" or bath built by Jazzar Pasha, **the finest Bath in Palestine.**

To the northeast can be seen on the hillside the late Arab castle of Jeddi, and to the north the white cliff of Ras el Nakurah, the boundary between Palestine and Syria and the beginning of the Ladder of Tyre. The beautiful Wadi Qurn well-wooded and with a strongly flowing stream deserves a visit and on we go! We also visit there the ruins of the Crusaders' Castle of Montfort.

As we stroll about the ruined fortifications in the still afternoon, and look across the water to the misty head-land, where—braving the sea at the farther extremity of the crescent beach nine miles away,—is Mount Carmel, we listen to the tradition of the Convent of Acre:

"When after that turbulent thundering at the gates, the Saracenes entered the city, the lady abbess of the nunnery fearing the fate of Houris for herself and nuns, summoned them together as the enemy approached and exhorted them to **cut their faces,** thus to quench in their own blood the lust of the conquerors. As she spoke she set then the example, and all the nuns, inspired by her lofty courage, did likewise. And while they stood bleeding and mangled, the soldiers burst into the convent, and mad with disappointment, immediately slew them all—"thus restoring them as in charity we may suppose," says the sweet and grave chronicler, "to a new and inviolable beauty."

The brilliant day was melting into the tenderness of evening light, but was still so soft and glowing that I could well fancy Palestine once more "beloved of the Lord." All day we had seen Mount Carmel from Acre, hazy in the distance, and it was hard to feel, as we looked at it,

that it was Elijah's Mount, and that the sparkling sea was the same over which the boy saw the cloud of a hand's size gathering.

As I hastened back to the station, passing through the quaint and fascinating **survivals of the past,** I meditated on the former glories of this wonderful little town and the part it had played in history from the time of the Phoenicians until the year 1840, when the Turks wrested it from the Egyptian Ibrahim Pasha and once more surrounded it with fortifications, but almost entirely with the stones and debris of a former splendor.

Jerusalem, Palestine.

THE INADEQUACY OF EVOLUTION AS WORLD VIEW

By Chester K. Lehman

Brother Lehman is to be thanked for his laborious research on the subject of Evolution. He will give us a series of articles on this controversal subject. To us that believe the Bible, it is a settled question. There are young people among us who need just this type of an article Brother Lehman writes. The contents are rather deep in points, but there is no danger of drowning. If you can't wade, possibly you can swim through the same. At least get all of it that you can. It is worth the time of reading, and worthy of close study.—Editor.

PREFACE

Reflection upon the progress of my thinking durisg my later school career causes me to observe four contacts with the theory of evolution in which I came to learn and appreciate a most important principle that should be the touchstone in all scientific inquiry. The first contact was made in a Normal School zoology class in which the professor, a theistic evolutionist, told us that evolution gives one a bigger, grander, and more scientific view of God and the origin of the universe. According to his view evolution was God's method of creation. Instructed from my youth to believe in the old-fashioned Biblical view of creation, I almost intuitively recognized that a literal interpretation of Genesis excluded even a theistic evolution. In spite of the jests of my classmates at my failure to accept this new teaching and my impertinence to ask questions, I felt that **facts** ought to be forthcoming to substantiate the proofs of the theory. My faith in the truth of the Bible sustained me through this period, but I lacked evidence to support it. In my mind lurked the question: Are there facts to support the old traditional view?

This tentative conclusion remained in my mind for several years until I continued school work in College. Hearing that the Professor of Biology in the College I chose was an anti-evolutionist, I was eager to continue scientific studies under his instruction. A unique surprise awaited me. It was my confident expectation that he would pace the floor of the lecture room delivering lecture after lecture against the "awful theory of evolution" so as "to safeguard students against its pernicious influence." I expected him to lay before us every shred of argument against this "devilish doctrine." But it was not so. We were first of all sent to the laboratory. Day after day we studied the cell. Though microscopic animals were given especial attention, we also studied typical forms of invertebrate life. Laboratory periods were interspersed with lectures on these animals and I wondered, "Will no anti-evolutionary lectures be given? Surely he will open fire on it sometime." Week after week passed but no lectures of that kind were delivered. At last I began to understand the method he was pursuing. It was not by polemic lectures and by skilled dialectics that he was guiding our thinking but rather by means of the laboratory that he led us out into real scientific research. Theories were not mentioned. It was facts, **facts, facts** from beginning to end. Then it dawned on me that the truth or falsity of evolution is to be determined not by mere dint of argument but solely on the plane of **evidence.** I began to search in the writings of scientists for the **evidences** of evolution. It was my conviction that these evidences must be closely scrutinized in view of the evidences against evolution piled up by our Professor. I have never ceased to marvel at the quiet way in which he produced facts upon facts which, it seemed to me, proved evolution unscientific.

This method of depending upon facts and upon evidence made an indelible impression upon my mind. When at a later date graduate studies in Sociology were pursued, theories were scrutinized on this same basis of facts. To my amazement I found that much of the material of sociology had no foundation whatever in the researches of true science. Still later, while pursuing theological studies, a still more acute test was made of this method. There was the record of a supernatural revelation, the record of the miraculous, of prophecy, of the God-man—all these contained in a remarkable Book. Are they true or are they false? Then I realized that the evolutionary theory was the foundation of the thinking of those who denied their truth. I was face to face with the crucial test of the method of evidence. Trained already to appreciate the value and neecssity of testing all things by this method, I grappled with this most important of inquiries. The evidences of Christianity became a study of absorbing interest to me. Surely, if God in a certain time and place broke the silence of the ages and spoke to man, His message must be supremely important,—there must be adequate evidence for His having done so. I soon realized that there is a body of available facts to be dealt with, just as there is in biological science. Weighing these facts with the same scrutiny and care as I did the facts in biological science, I concluded that they were adequate and conclusive in favor of Divine revelation. This was the supreme test of the method, and, I may add, the supreme triumph of the same. Upon this method alone can real scientific progress be made, whether biological or theological. The law of evidence, then, is my guiding principle in this work.

CHAPTER I

Introduction

The most prominent landmark of scientific study during the nineteenth century is the formulation of the theory of biological evolution by Charles Darwin. The history of this theory from that day to this is full of interest from many points of view, but probably the point of absorbing attention is its growing influence, its storm-like advance upon all of our thinking to the extent of its claiming the right of being the foundation principle of the world-view of things. At first the theory was only a passing view held by radical biological scientists, but soon men realized that if it be true, it necessarily must revolutionize the entire science of biology. The forms of life are to be viewed, not as fixed species, but as being in a never ending flux, change, and evolution. It was through the application of evolution to Geology that the "ages" were determined and thus this study was reduced to a scientific basis. Indeed evolution seemed to receive its greatest confirmation from the fossils in the rocks. Soon it was observed that not only is this world tuned to this idea, but that the worlds, even the universe, came and are still coming into being by the process of "gradual development." Astronomy then must be reorganized to march to the music of this modern thought. Coming back to this earth, it was evolution that gave rise to the new science of Sociology and has never been its mainspring. Primitive man was a brute and the great institutions of mankind developed slowly as man raised himself above his hairy ancestor. Likewise, history is recast into its mold. This noble discipline is no longer a story of mankind with the incarnation of Jesus as its pivotal event. It has become a scheme of advancement with democracy and the ever widening achievement of **man** as its goal. Ethics and psychology must be revamped; for the soul and conscience canot be found by the dissecting experimental psychologists. A change took place in religion also. It used to be God's speaking to men, now it is man's feeling for God. In short, evolution vied for the supreme place in our thinking. It would place itself upon the throne as the true world-view of things—the all-comprehensive thought that unifies the universe.

This ascent of evolution to the throne offers a unique problem; it is distinctive in that it is the first aspirant to the world

view of things that has its basis in science. The load it carries is tremendous; but are not facts able to carry an infinite load? Why then is all this revamping and reorganizing of our thinking necessary? Has mankind, in its thinking, run off on a tangent for the past two thousand years or more, and is at last being brought back to its true course by scientific achievement? Surely the world ought to be willing to be guided by facts. Facts must influence even our philosophy and religion. Our most cherished hopes and faith must be shattered if there are facts available which oppose the objects of our hopes. It is precisely this that makes the problem unique. For thousands of years there has been a group of thinkers who have entertained exalted ideas of God and of the universe; they hold sublime hopes and had a deep faith in immortality. Are all these convictions and hopes vain since alleged facts of evolution involve and challenge their very foundations?

This seeming antagonism between science and religion has led some to doubt whether a synthetic view of the world is possible. Is it thinkable that evolutionary science can continue in its way and be true, and at the same time a group of thinkers entertain certain religious ideas rendered impossible by science and they also be on the way of truth? It is the deep seated conviction of the author that there is a profound harmony in all things—a world view is possible. To admit such an antagonism between two truths is to affirm that this world is in a hopeless chaos, all search for truth futile—all thinking banished. A choice must be made between a governor of the universe or the crushing dictum of fate. There is law and order in all things or all things came by chance. We conclude then that a re-examination of the whole question is necessary. The foundations of evolution and the foundations of Christian belief, both should be scrutinized. Truth will bear the closest investigation, and with open mind we should accept the truth.

How then is the true world-view of things to be reached, by which one can test an aspirant to the supreme place in one's thinking? Manifestly, a sure method is to measure up a given theory to every department of our thinking, test it by all our knowledge, and if it is sufficiently comprehensive to unify and account for all things in the realm of man's knowledge,—then certainly the desired goal is attained. It is convenient to divide our thinking into three compartments each of which contains well authenticated facts or accepted truths. These realms are science, philosophy, and religion. In science the pertinent question is: Is a theory in accord with well authenticated facts of one's experience? Philosophy asks: Does it satisfy the heart? It is the author's belief that the religious interrogation is: Does it harmonize with revealed Truth?

On this point a few explanatory remarks are in order: First as to the question of science,—the great achievements of science have been wrought by accurate painstaking observation of things in nature. An advance is made only when no error creeps in to wreck the supposed clue of knowledge. What then constitutes the test of science? Is the theory in accord with fully attested facts? It is futile to attempt an enumeration of all the facts that have their bearing upon the establishment of fundamental truths. The following classes of facts are merely suggestive of the tremendous range of knowledge that is known to man and to which a given theory must be in harmony; (1) from biological science—the meaning of life, the fundamental likenesses and differences between the animal and plant kingdoms, the similarities and dissimilarities of structure among animals and plants, extent, degree and nature of variations between parent and offspring, nature of embryonic development, fundamental likenesses and differences between man and animals, modes of self-protection and preservation, etc., etc.; (2) from geological science—nature of earth's structure, dynamic forces, the fossils, age of rocks, etc., etc.; (3) from astronomy—the plan of the universe, inter-relations of the worlds, composition of the stars, etc., etc.; (4) from physics and chemistry—nature of force, matter and the elements, physical and chemical laws, inter-relations of physical, chemical and biological realms; (5) from social sciences—remains of primitive man, intellectual attainments of the peoples of the world, historical development of nations, etc., etc.; and (6) from religion—the origin, development, peculiar claims, beliefs, effects upon adherents, etc., etc., of the historic religions. Through this mass of facts a given theory must run the gauntlet. If it escapes untouched by any point of scientific knowledge, the theory's scientific foundation is sure and it can be passed to the other realms of thought for inspection.

The test of philosophy differs from that of science. In this department of thinking the test is not observing facts from the sensual world—philosophy strikes its roots deeper. Putting the matter crudely, yet fundamentally, a theory is sound philosophically when it convinces the heart. The inmost longings and the deep seated convictions of the soul must be satisfied. As Dr. Hibbens[1] explains its domain: "The problems of philosophy are, in fact, the problems of life, the burden and the mystery of existence, the origin and the destiny of man, the relations which he sustains to the world of which he is a part, and to the unseen universe which lies round about him." What answer does the theory of evolution give to these pertinent questions? If to such problems as the relation of mind and matter, the origin of the universe, the existence and nature of God, His relation to the universe, the origin, nature, and destiny of man, the ground of right and wrong, and conscience, evolutionary thought gives an answer which carries conviction to the heart, then, philosophically, evolution is sound.

There are those who may question the validity of the mind of the third and last test—revealed religion. It shall be my purpose in a later chapter to outline briefly reasons for accepting Christianity as the revealed religion. It will suffice to state here that it is my deepest conviction that God did break the silence of the ages and spoke to mankind, that what He spoke is infallible and authoritative, and that this special revelation is the Bible. This being true, the final word on many of the profound questions at stake is given. If evolution squares up with the spoken Word of the God of the heavens, its truth is beyond question.

If then, the theory of evolution satisfies our scientific sense, our philosophic intuition, and the revealed Word of God, rightfully it deserves the place of the world-view of things. Accordingly, this three-fold test determines the method of treatment. Six chapters will be devoted to an analysis of the scientific grounds for evolution. A chapter on "The Philosophy of Evolution" will show its status in the important realm of philosophy. Another chapter will be occupied with the pre-eminent subject, "The Religion of Evolution." A concluding chapter will give an outline of the Christian World View.

Harrisonburg, Va.

(To be continued)

1. *The Problems of Philosophy*, p. 3.

CIGARET FACTS

The cigaret not only has a grip upon boyhood, but it invites all the other demons of habit to come and add to the degradation.—Judge Lindsey.

"Pipes Out, No Smoking!"—Two of the largest American concerns, the United States Steel and American Bridge Corporations, have issued orders forbidding the use of tobacco by their employees while at work, on the ground that it is an injury to health.

Bob Burdette, in his wise way, says: "My son, as long as thou hast in thy skull the sense of a jay bird, break away from the cigaret, for lo, it causeth thy breath to stink like a glue factory; it rendereth thy mind less intelligent than that of a cigar store dummy; yea, thou art a cipher with the rim knocked off."

It is responsible for more crime than any other one thing to-day, so far as the juvenile court is concerned.

Cigarets create a longing for other stimulants, and the gigantic smoker is on the road to the saloon. Thirsty smokers are the saloon's best patrons.

Doors of opportunity are closed to cigaret smokers.

All the largest railroad companies, business firms, insurance companies, and banking institutions in the United States practically debar the cigaret user.

The fight against the cigaret is a fight for civilization.—Kentucky Sunday School Reporter.

THE SUNDAY SCHOOL

A SMALL WORD FILLING A LARGE PLACE

By J. B. Moyer

(Continued from last month)

In a previous article, written under the above title, we gave a number of quotations from the Bible showing the proper use of the word truth as given by inspired writers. We intimated also that there is an erroneous blending of Bible truth and the many alloys used for substitutes. In this article, arranged under sub-topics, we want to notice some of the opinions expressed by the older philosophers and modern scholars in contrast with Bible truth; and then we want to speak also about the sources of truth, and about some of its characteristics, as we understand them.

We wouldn't advise reading the writings of the ancient philosophers out of curiosity, because if we fail to detect all the weak points in their theories, we might become too favorably impressed with their wisdom. Some of them were men of great mental powers, but they were floundering in darkness in search of the truth which they expected to find by reflection.

Many Unsuccessful Seekers

While there are many unsuccessful seekers of the truth among all classes of people, both ancient and modern, we want to notice only two classes—the Greeks and the Romans. The origin and mysteries of life and of the visible forms about them; and the origin and movements of the heavenly bodies above them, gave rise to many strange conjectures which found expression in Greek and Roman mythologies. But these myths were not accepted by all their leading scholars as the truth about life and nature which they were supposed to explain, and so we need not say anything more about them.

Two of the leading philosophers of Ancient Greece were Socrates and Plato, who believed in the power and reality of truth; that truth is one and eternal; that truth rules all things in the world and in the lives of men; and that men need the truth. Plato believed also that truth is latent in the soul; that to waken this latent truth is very difficult; and that the highest means to achieve this end is reflection. Another class, known as Sophists, and a large portion of the general public, who scorned the philosophers, said that there is no truth which is always and everywhere; that men are all different from each other and every one is constantly changing, then how can a changing man find anything which applies to every other man. Still another class taught that we should die to the body and the things of the body. We notice that this thought runs parallel with Bible truth; but since they also taught disregard for family ties and were rude in their conduct, etc., we need not quote Bible truth to find the contrast. Thus we notice here a general confusion of ideas about truth in the minds of the Greek people; but on the other hand we know that in the books of the Bible there is perfect harmony along that line.

Whence Came Truth?

In our previous article we gave a quotation from Coleridge, the English writer, in which he said, "Truth depends on, or is arrived at, by a legitimate deduction from all the facts that are material." Modern scholars tell us that truth is being evolved and that science is the main avenue. Plato believed that truth was latent in the soul and is wakened by reflection. But from the Bible we learn that truth came by inspiration of God, and by his Son, Jesus Christ (John 1:17).

Truth Made Flesh

The Romans of ancient history had some strange ideas about the supreme issues of life and man's privileges relative to them. We had intended to write about some of these ideas, as they were taught by some of their philosophers, but we must pass them. Some of their philosophers felt, however, that no one had yet found the truth, but that some one would appear at some time—either some super-intelligent man or one of their gods—who knew the truth and would teach them the ttruth. We notice here that they didn't know just how this would come about; but we want to notice, too, that one of the inspired writers of the Bible made a more definite statement as to how truth would manifest itself in some personality when he said, "Truth shall spring out of the earth" (Psalms 85:11). Truth was then made flesh, when Jesus Christ, the Son of God, came and said, "I am the truth" (John 14:6). Truth did not appear just in the manner in which the Romans thought it would, nor did it appear to them directly, but it came to the Jews who were then Rome's tributary subjects. "What is truth?" (John 18:38) was one of the questions asked by Pilate, a Roman officer, when Jesus who was the Truth, was before him, but Pilate didn't accept the Truth.

Truth Brings Freedom

Some seem to think that when Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8:32) that he foretold a condition that, at some future time, would become general. But the previous verse tells us that he was addressing the believing Jews only. He spoke about freedom from the bondage of sin, which is offered to those only who accept the truth as it is given in God's word. Paul and Silas enjoyed this freedom while they were in prison at Philippi with their feet fast in the stocks, because they gave evidence of that fact by singing praises unto God. This freedom belongs to those only who meet the spiritual conditions.

Truth Is Imperishable

Many of us remember the familiar quotation from William Cullen Bryant: "Truth, crushed to earth, shall rise again." This sentence may appeal to every one who loves the truth, but we shouldn't overlook its implication that truth can be crushed; truth is divine anl therefore cannot be crushed. Although it was entombed in the earth for three days after the crucifixion of the Son of God, it rose triumphant to live and abide forever. We may also remember the quotation from Coleridge in which he spoke of truth being subject to the contaminating poison of "whispering tongues," but divine truth cannot be tainted by any other agent.

Doesn't Become Obsolete

Truth can never become obsolete except in the minds of people. That some people look upon some Bible truth as tending in that direction was evidenced by an article that appeared some time ago in one of our leading magazines relative to Henry Ford's proposal of a five-day week for the laboring people. The author of this article referred to Exodus 20:9 which reads, "Six days shalt thou labor and do all thy work." He might have used this scripture for argument against Ford's proposal, but instead of doing that he referred to it as having been outgrown, because the many labor-saving inventions have brought about new conditions in the industrial world. What impressed us most in reading the article was its intimation that this part of God's law will soon be obsolete. We notice, however in Psalms 119:142 that God's law is truth. If then this law would become obsolete truth would likewise become obsolete; yet more than two thousand years ago some of our pagan philosophers had a higher conception of truth, for they believed in its perpetuity.

Truth Is Eternal

Men may reject the truth, or pronounce a part of it obsolete and other parts ob-

solescent, but Mark 13:31 says, "Heaven and earth shall pass away; but my word shall not pass away;" and John 17:17 says, "Thy word is truth."

Truth Cannot Be Revised

There is an opinion in the minds of some of the teachers and students of some higher educational institutions that some truth may be found in other religions besides the Christian religion and in other books besides the Bible; and that by gathering from these different sources we could build up a new structure that would embody the "whole truth." It is safe to assume, however, that these teachers and students agree with Plato and other scholars of Ancient Greece that there is but one truth. If then, there is but one truth, how would it be possible to have a revised edition made up by parts selected from different sources that do not run perfectly parallel with each other. It is evident, too, that this effort would result in inevitable confusion, because of differences of opinion as to what to select.

(To be continued)

Elkhart, Indiana.

THE PASTOR'S PLACE IN THE SUNDAY SCHOOL

G. S. Seiple

(Note: The following is a brief of an address given by Rev. G. S. Seiple at the Ontario Conference Convention of Religious Education recently at Roseville, Ontario:)

I

The pastor is to be the social mentor in and for the church.

1. There is no place so opportune to be as at the door of the school, when the officers, teachers and scholars enter, with a hand shake, a smile or a cheerful greeting of some kind.

2. It is within the privilege of the pastor to know and call every child by name in the greeting. It is still more valuable to him if the moment he sees a child, he is familiar with the home environment.

3. The pastor is to be the prime organizer of forces, with an intimate knowledge of the rules of the Sunday school.

II

What he should know.

1. How to superintend a school in all of its departments.

2. How to be the head of an Executive Committee, with ten things to do when nobody was ready to do one.

3. He should have a program for every class in his school; that program should contain social, intellectual, moral and spiritual improvements.

4. He should be in such intimate relation to his corps of teachers as to be their spiritual mentor, so as to keep ever before them the high privilege, and duty which is theirs in the class. If Jesus knows His own by name, so should the teacher know every one by name in that most tender relation of divine values; and there are times when prayer should be made with the knowledge of the scholar.

5. He should be a bureau of information.

6. He should have his heart so divided as to include every member of every family in some department of his Sunday school.

7. If the pastor will fill his place in the Sunday school he must be able to preach five and ten minute sermons to the boys and girls occasionally.

8. He should be present at the opening and closing of each session of the school, and be a minute man for a speech, prayer or benediction.

9. He should be able to teach a training class for the training of officials and teachers.

10. There should be a method by which he could be kept in touch with those out of the classes who might become teachers.

11. There is one place of privilege above all that have been mentioned,—a privilege which has been and is being denied the pastor so much, perhaps because the teachers are blind to it. That is the privilege of hearing the teacher say to the pastor, "This or that scholar is ready for church membership." As a pastor I have been grieved at that point more than by all other failures on the part of teachers. It indicates a lack at the very most vital point in all the career of the child. It is the place where the great worthwhile thing is needed, and as the child tires of childish things, he will seek the things of manhood or womanhood elsewhere if they are not offered to him here.

III

So far I have only been dealing with the privileges of the pastor on Sunday. Now however, lest he have too much leisure time on his hands for the week, let us offer him the place of privilege as Seer; the Sage; the Counsellor; the Mediator; the man who when he hears must not forget; the man who when he learns must put into practice.

1. Then in the week he shall confer with the Superintendent on the best plans for the progress of the school.

2. He is to carry enrollment cards with him in his pastoral visiting and see to it that every member of every family is enrolled and the fact brought to the attention of the Superintendent.

3. Particular attention should be given to the Cradle Roll. Here centers the home life in the baby. One pastor in Ohio won three hundred parents of Cradle Roll babies to his church in one year.

4. He should be able to call the scholars by name and greet them when he meets them on the street.

5. He should seek to meet the young people in his own home for counsel and instruction.

6. He should teach the Sunday school lesson every week to his officers and teachers.

7. Leadership and training in all the departments of school work are his to undertake; but his leadership must come from Jehovah.

8. His task will become a joyous privilege when with the Superintendent he has seen the last person in the community reached for the Sunday school and church.

Kitchener, Ontario.

OBSERVATIONS

By Albert M. Ferry

Fashion is mimicry run to seed.

Woman without modesty equals nothing.

The Devil captures many a girl by first capturing her mother.

If clothes make the woman there is not much chance for women these days—because there are not many clothes.

An old motto reads: "By virtue, not by craft." Modern girls, seemingly, have changed it to: "By craft, not by virtue."

What is wrong with the modern girl? Is the twist in her head, or is it in the older folk, or the parents?

"And God saw everything He had made, and, behold, it was very good;" but woman thinketh not so, so she hieth to the beauty shoppe.

On the "Almighty Dollar" is the inscription: "In God we trust." Written into woman's fashion seems to be the motto: "In the exposure of personal charms we trust." —Purity Crusader.

BODILY FITNESS FOR TEACHING

There is the preparation of the body that has a direct bearing on our preparation of the lesson. Saturday evening I call my own. If possible, I keep all special engagements away. To be fit on Sunday, I begin on Saturday—more truly I should say on Monday morning. A good teacher needs a sound body. Good health is an invaluable asset in teaching.

I give some attention to my person. It does not mean that we are vain because we are clean.

The thought concerning physical preparation leads me to speak of my mental preparation, for aside from the special preparation and study of the lesson, there is a very definite preparation of the mind. I try not to be hurried in my work, and I find this helps the mind exceedingly. Mental processes take time and the study of the Sunday school lesson is no exception. I find it helps not only to retire at a reasonable hour on Saturday evening, but to arise in good time on Sunday morning. After an earnest season of prayer, I review my notes on Sunday morning.

I have found it to be of considerable advantage to be in class a few minutes before the opening of the school. Through these moments of social intercourse I discover what the class is thinking about. Oftentimes I find an open door into their hearts by connecting up with the things that are uppermost in their minds. This little social period is one of the final periods of my preparation.—Lewis Keast, Laurium, Michigan.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. B. M. Editor

The Biblical Basis for Missions
Keep Thyself Pure
The Holy Kiss
The Story of a Godly Young Man

These are the topics which are included in this issue of the Christian Monitor for the consideration of our Young People. Each Topic is important and touches a phase of life essential to every life.

The motive for missions is the center of every worker's life. Unless right motives prevail the worker might as well leave the field as far as service in the true furtherance of the cause is concerned.

A pure life is the only life that will count with God. May we seek to inspire our young people with a continual desire for purity and make known to them the ways by which purity may be reached and kept.

The ordinance of the Holy Kiss carries with it a sacredness which cannot be dropped out of the life of Christian people without a distinct loss. The greatest progress will be made in this study if we can impress the inner life which is expressed by this ordinance.

Timothy was a godly young man. His life is a pattern of what is within the reach of young people. There is a kind of ungodly sentiment abroad to-day that it only belongs to older people to be pious. May we recognize it as one of Satan's lies and press forward in the zeal and enthusiasm which God gladly gives to youth.

After our young people have thoroughly meditated upon these topics and heartily expressed them in their talks and essays, they will be more completely furnished unto the good work which Christ has called them to do. We trust there will be none to despise any phase of life which the Word of God brings before us.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Serve."**
2. Serving a Loving Master.

For Young People.
1. Reasons for Sending Missionaries to a Lost People.
2. The Motives that Will Not Stand the Test of God's Word.

For Older People.
1. Compassion for the Lost.
2. Obedience to Our Lord.

SEED THOUGHTS

"It makes no difference how much training a missionary has, unless he can be conscious of the power of the Spirit of God, his work is still limited. The power of the Holy Ghost comes only by coming to Jesus Christ. You will never get that by studying the field or learning Scripture. A successful missionary must spend a great deal of time on his knees asking God for power."—D. H. Bender in Mission Sermon.

"Give me a faithful heart—
Likeness to Thee—
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done
Some wanderer sought and won,
Something for Thee."

—S. D. Phelps.

"Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way
Patiently win them,
Tell the poor wanderer a Savior has died."

—F. J. Crosby.

BIBLICAL BASIS FOR MISSIONS—The Impelling Motive.—II Cor. 5

Topic for March 13.

MOTTO

"The love of Christ constraineth us."

MEDITATIONS ON THE TOPIC

I. **Scriptural Motives in Mission Work.**—Every work is carried forward by some motive. The work of Missions is really carried forward by an inward power or motor in the heart of the worker. Not every one who goes into the mission field is impelled by the true motive. Some, with a vision born of human ambitions, launch out into mission fields, but their lives fail to function as true missionaries. Among the human ambitions that impel men to enter the field are: **great world-betterment programs** in which they hope to play a part in bringing about social reform, political reform, industrial reform, etc., which shall contribute to the vision of a better world. Others are impelled by a motive largely denominational in which they desire to make a mark in gaining large accessions and thus increase the power of a particular organization. Still others are inspired by missionary literature to become famous as others have by enduring and working and accomplishing things that will place their name on the roll of fame.

The motives that are set forth in the Bible have their source in the heart of God who sent His Son into the world to reconcile men to Himself. The Son Himself was moved with the love of the Father **and gave Himself for us.** Every disciple who has received the blessings of salvation is also filled with the Spirit of Jesus Christ and is thereby moved by the needs of fellow-men as well as a love for Jesus to make known His love to others. When this true motive possesses our hearts, we may engage in various forms of service including industrial, medical, social, and relief work, while we hold the higher end in view of saving the soul.

II. **The Text.—II Cor. 5.**—The fact of immortality; the fact of a judgment day; the fact of a sacrifice for our salvation and for all men—these move us to do all in our power for the souls of men, especially since Christ has given us the office of ambassadorship for Him and has given us the grace to do the work He calls us to do.

PERSONAL THOUGHT

Has the power of God so possessed our hearts that we are constrained to do our utmost to persuade men to accept the offers of salvation?

OUTLINE STUDY

I. Compassion for Souls.
1. Pity for their helplessness.—Matt. 9: 36-38.
2. Pity for their misery in sin.—Matt. 23:37.
3. Aware of their danger of eternal punishment.—II Cor. 5:10, 11; Rev. 20:15.
4. Aware of a possible salvation.—Tit. 2:11-14.
5. Aware of the joy of saints in this present time.—I Pet. 1:8.
6. Looking for the coming of Jesus.—Jno. 14:1-3; I Thes. 2:19.
7. Knowing the future bliss of the redeemed.—Rev. 21:1-7.

II. Service to a Self-sacrificing Lord.
1. His love for us moves us to serve Him.—II Cor. 5:14, 15; Jno. 14: 21-24.
2. His commands direct us.—II Cor. 5:19, 20; Matt. 28:19, 20.
3. His power energizes us.—Acts 1:8; Col. 1:29.

"KEEP THYSELF PURE."—I Tim. 5:22; Psa. 15.

Topic for March 20.

MOTTO

"Keep thyself Pure."

MEDITATIONS ON THE TOPIC

I. **Purity.**—All purity worthy of the name is measured by God who is holy. We cannot see ourselves in the true light until we have had a vision of the holiness of God (Isa. 6:3).

All efforts to cleanse ourselves without the cleansing which God Himself has provided will be vain. But when God cleanses us we may rest satisfied that it is perfect and need not be a cause of anxiety (I Jno. 1:6).

It is by God's keeping power that we are kept pure in our lives, after He has cleansed us. He makes abundant provision that we may be presented "faultless before the presence of His glory" (Jude 24).

It behooves every one of us to be true to ourselves and to God so that we may behold the glory of God and see ourselves in our own unworthiness. Then having a right estimate of cleanness and uncleanness, we are ready to apply for cleansing

in the blood and look for the purifying presence of His Holy Spirit in our lives.

Having received the grace of God in our hearts, we are prepared to apply to our lives the means God has placed in our reach to keep ourselves pure. No person continues with a clean garment who is constantly in the filth. And no one who must more or less be about filthy things will continue clean unless there is a constant washing. God has provided the best of spiritual environment for the soul in a spiritual way and expects us to use that, even though we are subjected to an evil surrounding in this world. The blood is a continual cleansing power effectual to cover all our defects in nature. The Word is a constant water of purifying. Prayer and fellowship with God and fellowship with saints will keep us in a place of power that will secure for us blessings in purity.

II. **The Text.—I Tim. 5:22.**—Here is counsel that will keep one safe from defilements. There must be a conscientious separation from every association that would in any way contaminate our life and involve one in guilt.

Psa. 15.—This sets forth the necessity of being pure if we expect to stand in the presence of God. It shows in some detail what are the characteristics of a pure life.

OUTLINE STUDY

I. A Pure Life Includes:
1. Clean consciences.—I Tim. 3:9; Heb. 9:14.
2. Clean minds.—Phil. 4:6, 7.
3. Clean speech.—I Pet. 3:10-13; Col. 4:6.
4. Clean bodies.—I Col. 6:19, 20.
5. Clean conduct.—I Cor. 10:31.

II. Purity is Kept:
1. By light and by blood.—I Jno. 1:7.
2. The light of God's Book.—Psa. 119: 9; II Tim. 3:16, 17.
3. The light of godly associations.—Psa. 119:63; Prov. 13:20.
4. The light of godly homes.—Eph. 6: 1-4; I Pet. 3:1-7; Deut. 6:4-9.
5. The Spirit of God.—Gal. 5:16; Rom. 8:13; Eph. 5:8-10.
6. The throne of Grace.—Heb. 4:14-16; Jas. 1:5.
7. By separation from evil.—II Cor. 6:14-7:1; Eph. 5:1-14; II Tim. 2: 19-22.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Pure."**
2. Pure Boys and Girls.

For Young People.
1. A Clean Mind in a Clean Body.
2. What the Clean Person Avoids.

For Older People.
1. The Necessity of Keeping Clean in Heart and Outward Life.
2. God's Provision for Our Purity.

PERSONAL THOUGHT

Have I met honestly with the great source of purity and have I been ready to meet all the requirements for a purification as well as to live in that realm in which my life may be constantly kept?

SEED THOUGHTS

"Selfishness, eager for a heaven of enjoyment, is quite a different thing in the soul from love and purity and truth, yearning together for what is their natural element."—Wm. Mountford.

"Lord, pardon what I have been, sanctify what I am, and order what I shall be, that Thine may be the glory, and mine the eternal salvation."—Sel.

"The foundations of all human excellence must be laid deep in the blood of a Redeemer's cross, and in the power of His resurrection."—Robertson.

"That blood is a fount
Where the vilest may go
And wash till their souls
Shall be whiter than snow."
—F. Crosby.

"Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—Paul to the Church at Corinth.

THE HOLY KISS.—Rom. 16; I Pet. 5:14; I Thes. 5:26.

Topic for Mar. 27.

MOTTO

"Love one another."

MEDITATIONS ON THE TOPIC

I. **The Holy Kiss of Love.**—The command to saints is to greet with a "kiss of charity" also a "holy kiss." From these statements we must conclude that the love here indicated is a love that springs from a divine and holy source. When the love of God is shed abroad in the heart by the Holy Spirit that love is shed forth upon our fellow believer because it is the natural thing when we love Him that begat, to love him also that is begotten of Him (I Jno. 5:1). And when that love is mutually responsive on the part of both believers it is indeed and in truth a Holy Kiss of Love.

There are kisses and kisses. Some are kisses of affection such as is natural toward kindred and loved ones. Some are kisses of passion that wane when the passions cease. Some are kisses of treachery given to deceive. Some are kisses of formality, given because the giver feels that it is necessary to his religion. But, as noted in the paragraph above some are the fulfillment of obedient loving hearts giving expression to that Spirit which the Lord has placed in the heart. Such a kiss is holy and approved of God.

We are living in an extremely scientific age. Protests are often raised in the name of health against the practice of kissing. Yet it is exceedingly ridiculous to note the extreme precaution which is taken on a few things of this nature, while the bars are let down on so many other, even more likely, ways of spreading disease. While God has not demanded any unreasonable exposure in any matter, the alarm in such cases is inclined to be unfounded and out of harmony with good faith and good sense.

II. **The Text.—Rom. 16:16; I Pet. 5:14; I Thes. 5:26.**—These passages are given in connection with other instructions from apostles to the Churches with whom they had written communication. These letters are given by inspiration of God and are authoritative in their teaching. What was thus given of God by the hand of His apostles are for us to receive for our own edification and instruction and are binding upon us to observe.

OUTLINE STUDY

I. Old Testament Usages of the Kiss Expressing Affection between Kindred and Friends.
1. As Isaac.—Gen. 27:27.
2. As Jacob.—Gen. 29:11.
3. As Joseph.—Gen. 45:15.
4. As David and Jonathan.—I Sam. 20:41.

II. Wrong Uses, as, Treachery in the Deceitful Enemy.
1. Absalom.—II Sam. 15:5.
2. Joab.—II Sam. 20:8-10.
3. Judas Iscariot.—Mk. 14:45.
4. An impudent person.—Prov. 7:13.

III. The Kiss Used to Show Fellowship of Brethren in the Lord.
1. Christ and the Disciples (a custom which permitted Judas to mark the Master).—Matt. 26:48.
2. The Ephesian elders and Paul.—Acts 20:27.

IV. The Kiss Used to Express Honor to a Superior.
1. Samuel toward Saul the anointed of God.—I Sam. 10:1.
2. The penitent woman kissing Jesus' feet.—Lk. 7:38.

V. A Command to Brethren in the Lord.
1. In Paul's writing.—Rom. 16:16; II Cor. 13:12; I Thes. 5:26; I Cor. 16:20.
2. In Peter's writing.—I Pet. 5:14.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Love."**
2. The Kiss of Love.

For Young People.
1. How the Kiss is Used Among Bible Characters.
2. The Kiss of Religious Fellowship.

For Older People.
1. How Observe the Holy Kiss?

PERSONAL THOUGHT

Have we entered into the spirit of this brotherly ordinance? Do we observe it with the joy that characterizes a Spirit-filled Christian?

SEED THOUGHTS

"Mutual salutations, as they express love, so they increase and strengthen love, and endear Christians one to another: therefore Paul here encourages the use of them, and only directs that they may be holy—a chaste kiss, in opposition to that which is wanton and lascivious; a sincere kiss, in opposition to that which is treacherous and dissembling, as Judas when he betrayed Christ with a kiss."—M. Henry.

"We have heard many objections—unsanitary, inconvenient, making a gazing stock of ourselves, liability of catching disease, the other fellow a hypocrite, "out of date," too little to be noticed—but the one objection that outweighs the rest in the eyes of the objectors is that the world looks with scorn upon the practice. With due consideration for the care which both the Bible and common sense teach, all these objections would immediately disappear if either of two things would happen: the kiss come into common use among men as it is among women, or all people bearing the name Christian filled with fervent love for God and charity for one another."—D. K. in Bible Doctrine.

THE STORY OF A GODLY YOUNG MAN.—II Tim. 1:5; 3:15-17; Acts 16:1-3.

Topic for April 3.

MOTTO

"Well reported of."

MEDITATIONS ON THE TOPIC

I. **The Story of Timothy.**—Paul found him after he was a young man. He had accepted Christ when Paul and Barnabas preached the Gospel at Lystra. His mother and his grandmother were Jewesses. His father was a Greek. His grandmother was a godly woman and his mother had followed her teaching. Timothy had been

(Continued on page 94)

CURRENT EVENTS

"Ma" Ferguson Leaves Office:—Dan Moody, the youngest man ever elected Governor of Texas, assumed office in succession to Mrs. Miriam Ferguson, first woman Governor of the State. "Ma" Ferguson's final act was to grant 143 more pardons or paroles, bringing the total for her administration close to 3,600, a number approximating the prison population of the State when she became Governor.

Orders Priests to Capital:—All Roman Catholic priests in Mexico were ordered to report to the Secretary of the Interior in Mexico City within ten days on penalty of being declared outlaws. The government explained that it desired to concentrate the Catholic clergy at the Capital because it had received information that the priests were responsible for rebellious movements in several parts of the country.

United States Crime Record is Decreasing:—The New York World says that since the close of 1926, crime in the United States has decreased almost exactly 50 per cent.

The World reached its conclusion from statistics gathered from official police records of various cities. Boston, Jersey City, New York, Detroit, Philadelphia, New Orleans and Baltimore all have crime rates well below the average, says the World, but St. Louis, Chicago, Los Angeles and SanFrancisco show abnormal figures.

Powers Seek to Conciliate China:—While both the United States and Great Britain announced readiness to negotiate new treaties so soon as a stable national government is established in China, and willingness, even before that is accomplished, to treat with both the Northern and Southern factions, the internal situation in China remained grave and the exodus of British and American citizens continued. Both America and England continued the mobilization of warships and cruisers in and near China for the protection of their citizens, but definitely indicated they had no intention of intervening except to protect their nationals.

Smith Denied Seat:—Frank L. Smith, appointed by Gov. Len Small to succeed the late Senator William McKinley of Illinois, has been denied, by the vote of 48 to 33, the right of taking the oath of office. The Senate, at the same time, referred his credentials to the Committee on Privileges and Elections with instructions to conduct an inquiry and report back to the Senate. The vote was preceded by a two days debate during which opponents of seating Smith charged that the Illinois appointee was disqualified from taking office because of the large amount of money spent in his primary campaign. Regardless of the outcome of the present inquiry, Mr. Smith will face a similar situation when he appears next March to take his seat as a regularly elected member of the Senate.

The Mexican Situation:—"Without a dissenting vote the Senate has adopted the Robinson resolution declaring for arbitration of the American-Mexican dispute. The vote was 79 to 0. The resolution carried no weight beyond the expression of the Senate's opinion that arbitration is a sound policy, and does not bind President Coolidge to the course suggested. In fact it endorsed the President's view that American citizens and their property should be protected in Mexico.

"Evidently realizing that the chief point at issue in the controversy with America is whether or not the new oil and land laws shall be retroactive, the Mexican government has taken steps to obtain an early decision by its Supreme Court on the injunction suits instituted by American oil companies. The district court at Vera Cruz already suspended the operation of the laws and granted permission to companies there to resume operations. That ruling, however, is subject to review by the Supreme Court."

Soviet Statistics:—According to the official date of the Soviet government the Bolsheviki have executed to date:

Bishops	28
Priests	1 219
Teachers	6,000
Doctors	9,000
Officers	54,000
Soldiers	260,000
Policemen	7,000
Capitalists	12,000
Bourgeois	355,000
Workmen	193,000
Peasants	815,000

These records cry to heaven. They speak for themselves without comment.

Pacifist Students Suspended from Honolulu High School:—Four boys were recently suspended from the McKinley high school, Honolulu, T. H., for distributing among the students a pamphlet opposing war and cumpulsory military training. The pamphet, which was issued in mimeographed form was entitled "Peace by Way of the Cross," and was said to be "published by the Fishermen." It did not bear the names of the parties responsible for it, but it bore the names of many eminent statesmen and educators attached to statements which they have made in opposition to war, and articles by students against military training. Mr. Roy Votaw, of the Y. M. C. A., who sends the documents and the local papers containing the story, says that the four boys have been in his Bible class for two years and that three of them are planning to enter Christian work. The principal of the high school explains that their suspension was not on account of the character of the material circulated but for disregard of a school rule forbidding the distribution of any printed matter among the students without previous permission from the office. The pamphlets were confiscated soon after distribution began and students who had received them were asked to turn them into the office.—Christian Century.

"Everybody".—That most faithful servant of education, the Boston Transcript, last week published its annual survey of 86 colleges and universities whose condition may be sofely regarded as typical of all the 780 institutions of higher learning in the U. S.

Greater enrollments than ever per capita of population. "Everybody—not most everybody, but everybody—wants to go to college."

In France, 13 out of every 10,000 persons go to college; in Great Britain, 15 out of every 10,000; in the U. S., 60 out of every 10,000.

In 1925 the total enrollment of the 86 specimen institutions was 253,630 full time students. In 1926 it was 265,564—an increase of 138 students per college.

Higher education is becoming increasingly centralized. About 4% of all U. S. colleges enroll about 40% of the students. The geographical centre of higher education, having moved steadily inland from the Atlantic seaboard since 1880, has crossed the Indiana-Illinois line and is some 15 miles southeast of Urbana, Ill.

The ten largest enrollments:

	1926	1925
University of California	17,101	16,282
University of Minnesota	10,796	10,001
University of Iillinois	11,810	11,212
Columbia University	12,643	11,836
University of Michigan	9,587	9,422
Ohio State University	9,377	9,008
University of Wisconsin	8,220	7,760
Harvard University	7,993	7,652
University of Washington	6,851	6,149
University of Nebraska	6,124	6,105
Other enrollments:		
Cornell	5,471	5,393
Yale	4,960	4,722
Washington (St. Louis)	3,413	3,318
Leland Stanford	3,318	3,130
Princeton	2,301	2,265
Tulane (New Orleans)	2,190	2,091
Johns Hopkins (Baltimore)....	1,662	1,667
Women's institutions:		
Smith	2,137	2,158
Wellesley	1,588	1,599
Vassar	1,147	1,149
Goucher	1,050	1,057
Mount Holyoke	1,032	1,024
Radcliffe	1,024	944
Bryn Mawr	482	508

—Time.

Censoring the Sewer:—In speaking of "censoring the sewer," we mean that section of the press which pours out every morning the detailed accounts of divorces, crime, scandal, suggestive reports of private family or society lapses in virtue. This sewage is not seeping through American readers, it is gushing through them in a foul stream to such an extent that if one were to gather together into a book the selections culled from certain daily tabloid sheets, the probability is that the book would be excluded from the public libraries and then the compiler arrested by the authorities and jailed for obscenity.

The long-suffering British public has at last done what we in this country may soon have to do to preserve a decent reading habit. Through the Judicial Proceedings bill a very drastic treatment of published sewage matter has been prescribed for the sick man of the Press. Publishers of British newspapers who are guilty of publishing detailed accounts of crime and scandal are liable to a fine of £500 sterling (or about $2,500) and imprisonment

for four months. This action is all the more remarkable because the Britisher generally prides himself on his liberty, and lauds the common habit of free speech in Hyde Park of an evening, where everybody from anarchist to free-thinker to Bolshevist has been free to express himself regardless of what he says or how he says it, so long as he abstains from personal assault on the King or the Prime Minister as they pass by on the way home.

We here in America have been more subservient to the idea of free press than over on the other side. We resent—that is, the press resents—any curb on what it calls a free expression in print. But it is a question whether what is called the right to free speech has not reached the limit when it means a brutal and vulgar and indecent assault on the mind of the reader. A free press is a fine thing to have, but there comes a time when it may mean freedom to do violence to the sense of morality and common, every-day cleanness. A sewer may be necessary for a civilized community, but it is not necessary to run it through a man's dining-room or pipe it through his library. It belongs underground! The filth that certain newspapers convey into the homes of the people and brazenly pour through the cities in open gutters is beginning to sicken even those who stand over it and help to keep it flowing by paying the price of the day's flow.

Censoring the sewer may have to come in sheer defense of decency, unless the owners of the present sewer privileges take the matter in hand themselves. Under the new British law, a paper can publish only the merest outline of a divorce case, the cold judicial proceedings, and no more. But a famous United States daily a few weeks ago printed two whole pages of a certain divorce case with every detail of love letters and private correspondence, and the stench or immorality that rose from it was enough to sicken even those who boast of the press as a palladium of freedom. Censorship may carry its danger to public freedom, but the press sewer certainly carries its far greater danger to public health and safety. C. M. S.

THE GRANDEUR AND ATTRACTION OF BALL'S FALLS

(Continued from page 70)

Autumn has come. Did we call Ball's Falls lovely in spring, beautiful in summer? Then grand indeed it is in autumn. Maples, flaming red and glittering gold like camp-fires—the pillar of fire is with us still—; rocks, steeped all summer in golden sunlight, take on a glow as of gladness; water, flecked here and there by the sunlight, reflects the shades and shadows as a heart mirrors love; and over it all the subdued, musical sound of water gliding over rocks and the hush of the wind in the pine trees. Lovely, beautiful, grand —Oh, God! How wonderful are Thy works, how marvelous Thy creations! Truly, man is a little thing, and the works of his hand most futile. Man may never hope to create such beauty, pure and undefiled, that wrings the heart and makes the soul cry out in adoration, worship, fear of such a Creation! Sing, ye waters, and exalt His Name!

The rapture of autumn is over. The glories of the autumn are gone. The trees no longer flaunt gray branches to the winds, but shiver in icy loneliness. The birds no longer carol praises to their Maker. Winter is here, and with icy fingers has claimed Ball's Falls for his throne. All is cold, bare, desolate. But look! In the night a miracle has taken place! Those rocks, lately so cold and gray, are now pure white and warm in the sunshine. Snow, the beautifier, deftly used by a Master Hand, has transformed an orge's rungeon into a fairy grotto. Snow-laden rocks, trees and hills glisten and sparkle in the sunshine. Only the merest tinkle of water breaks the prayerful stillness,—but it is enough to keep feeding and feeding the monstrous ice mound where once the deep reservoir received the water as it tumbled from the rocks. Icicles! Festoons of them decorate the sides of the great bowl—They vie with each other in growing to the largest possible dimensions. One monster, overestimating his capabilities, attempted too much and snapped in two. There he lies, on top of the mound, like a vanquished giant. A little boy might, as many no doubt have done, easily crawl through its hollow stem. That tiny trickle of water as yet unconquered by King Winter, has built up a huge ice-column, reaching in tier after tier, layer after layer to the very brim of the bowl. The fantastic shapes and odd formations catch the rays of the sun, and the whole place is a marvel of pure loveliness. Pure even as the commandments of the Lord are pure, for out of His command came forth this beauty.

Spring, Summer, Autumn, Winter the beauties of the Lord's creations are on every hand. Day by day we may hear their messages,—messages of a God of love, of glory, of mighty works and of wondrous wisdom. Open your eyes ye who sleep when the sun is high! Use your ears, ye who hearken not to the voice from the waters! Not at church alone do we hear sermons of salvation and glory—every inch, every foot of Ball's Falls is crowded with illuminated texts, only you see them not. Truly, there are "books in the running brooks, sermons in stones, and good in everything." Come, and let us show you what we have seen, and we will sing with David:

"Bless the Lord, O my soul,
O Lord my God!
Thou art very great;
Thou art clothed with honour and majesty;
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
Who layest the beams of his chambers **in the waters;**
Who makest the clouds his chariots
Who walketh upon the wings of the wind."

Vineland, Ontario.

A minister called upon a woman of whom it had been reported to him that she received most marvelous answers to prayer. "I hear you are a woman of great faith," he said to her. "That is a mistake," said she. "I am but a feeble woman, but I rely upon a great God."

THE TWENTY-THIRD PSALM

(Continued from page 77)

puts the "valley" in the middle of the Psalm, instead of at the beginning of our Christian journey, lest we should be unduly discouraged, but in the middle after we have been strengthened with spiritual food and drink and have been assured of the tender care and guidance of our Shepherd. Of course the **"valley of the shadow of death,"** also refers in particular to death itself, I believe. With our Shepherd to guide us, we need have no fear of death, the fear is removed and the valley lightened. If one does not have Christ as Savior and Guide in the dark hour of death, he goes through the valley of the shadow alone. Without Christ he will stumble and fall in the valley.

Poor indeed is that soul who, when he is about to enter the valley, has no guide when he comes to the brink of death's river.

What a blessing and comfort it is for those who know Christ as Savior and Comforter to know that in the last hour of this life, He is by their side to guide and lead them safely through the valley to the wonderful "Homeland."

"My cup runneth over," In our Christian experience our cup should always run over. We should be satisfied with Christ, first for ourselves, then we would take from Him so large a supply that others with whom we come in contact, may also take of His fullness.

"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." someone has said that "goodness" and "mercy" are two of God's Guards to preserve the Christian from all danger.

How unhappy we would be if we could not say, "yea, though I walk through the valley of the shadow of death, I will fear no evil," for the grave is not the terminus but the passage-way that leads to endless light and life, into the glory and beauty of the house of God where we shall dwell forever. Beyond the night of death, lies the "perfect day" and beyond the valley of the shadow lies the "plains of peace."

Elkhart, Indiana.

BOOKLET OF PRAYER

The 1927 "Booklet of Prayer" for Missions of the Mennonite Church is again ready for distribution. The booklet is so outlined that all the Mission, Charitable and Educational work of the church is covered during each six months' period. Every Church worker will find a copy valuable as a handbook of information covering the general work of the Church. A copy should be in every Mennonite Home. Orders can be sent to the Publishing House at Scottdale. The price is 10 cents per copy.

"All that can be done in fellowship with Christ can surely be done in fellowship with those who are walking with Him."

YOUNG PEOPLE'S MEETING

(Continued from page 91)

taught by them from the Holy Scriptures from childhood. The reason why he became wise unto salvation was through his knowledge of the Scriptures when Christ was preached to him.

He had a good reputation in his home community. Paul needed a young man to go with him to help in the Gospel ministry. When he found how good a record Timothy had, he wanted him. He was ordained to the ministry by the "laying on of hands," by the apostle Paul.

He traveled with Paul and assisted in the spreading of the Gospel. Paul also used him to go to different places where he, himself could not go. Paul found Timothy a young man whom he could trust to look after the things which belong to Christ Jesus without a selfish motive.

Paul felt safe in making Timothy a bishop of the churches and so we find him instructed in how to conduct churches and ordain men to the work of the ministry (I Tim. 3).

Paul and Timothy became very much attached to one another. They were like father and son to each other. Paul earnestly prayed for Timothy when they were separated. And Paul greatly longed to meet Timothy again. He remembered Timothy's tears, possibly when they had parted some time before. Timothy was a faithful servant of Jesus Christ.

II. **The Text.—II Tim. 1:5; 3:15-17; Acts 16:1-3.**—These passages tell briefly the story of Timothy. The first tells of his mother and grandmother and the religious advantages which Timothy received by their example and teaching. The second tell what blessings came to him in a knowledge of the Holy Scriptures. The third tells how Paul found him as a worker.

OUTLINE STUDY

I. His Parentage and Early Training.

1. His mother and grandmother.—II Tim. 1:5.
2. His father was a Greek.—Acts 16:1.
3. Trained in the Bible.—II Tim. 3:15.

II. His Christian Service.

1. Became a disciple of Christ in youth.—Acts 16:1.
2. Made a good record in his home church.—Acts 16:2.
3. Was chosen of Paul for Gospel service.—Acts 16:3.
4. Was found faithful in the service.—I Cor. 4:17; 16:10; I Thes. 3:2; Phil. 2:19-23.
5. Was given a solemn charge by Paul.—I Tim. 1:18; 6:13; II Tim. 4:1, 2.
6. Encouraged by Paul.—I Tim. 2:14-16; 4:12-16; 6:20; II Tim. 1:6, 13, 14; II Tim. 2:1-3, 15, 16, 22-26; 3:14.
7. Was tenderly loved by Paul.—II Tim. 1:2-4.
8. Stood by Paul in his bonds.—Philemon v. 1; Heb. 13:23.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Timothy."**
2. Lessons from the Life of Timothy.
3. The Faithfulness of Timothy.
4. The Confidence Placed in Timothy.

For Older People.

1. The Profit of Teaching the Bible to Youth.
2. The Service our Young People can Render.

PERSONAL THOUGHT

May our lives be encouraged by the example of Timothy to greater zeal in learning the Scriptures and encouraging the young to live for Christ and the Church.

SEED THOUGHTS

"Letting go the unworthy things that meet us, pretense, worry, discontent and self seeking,—and taking hold of time, work, present happiness, love, duty, friendship, sorrow, and faith, let us so live in all true womanliness as to be an inspiration, strength, and blessing to those whose lives are touched by ours."—Anna Robertson Brown in "What is Worth While."

"Father, our children keep!
We know not what is coming on the earth;
Beneath the shadow of Thy wing,
Oh keep them, keep them, Thou Who gav'st them birth.

Them in Thy chambers hide!
Oh hide them and preserve them calm and safe,
There sin abounds and error flows abroad,
And Satan tempts, and human passions chafe!

Oh keep them undefiled!
Unspotted from the tempting world of sin;
That, clothed in white, through the bright city gates
They may with us in triumph enter in."

—Selected.

EXTENDING THE BORDERS

(Continued from page 81)

cooperative church. And when division is abolished, and in its place the spirit of humility given full sway, there is no telling, even in this twentieth century, how many may be persuaded to accept Christ, and from how many corners of the earth this multitude may be gathered.

—Mennonite Year Book.

SWISS MENNONITES

(Continued from page 66)

used rough words. He is hot headed, as you know. They made him a prisoner and the young governor of Trachselwald, Bartholomey Mey, sentenced him to the pillory to-day. Do you think it will do Niggli good? Do you think it will cool his hot blood? Will it be an honor to us when the people of the whole town laugh at our son?"

Steiner betook himself to the barn leaving his sorrowing wife alone in the house. Niggli did not return home. A deep feeling of shame and remorse seized him and he decided to leave the community. After some time the report came that he had lived a wild life and had been murdered by a man against whom he had committed a crime.

It is hard to lose a child; harder when it is the only one; harder yet when it dies at the age when it might be the stay and support of its parents; hardest of all when his life ends through his own fault. Where could the sorrowing mother find comfort? Her husband remained morose and silent. His sorrow expressed itself in hatred toward those whom he blamed for his son's downfall. Had not the parson reported Niggli to the authorities? Anna also did not think that the parson had done the right thing toward her son. She did not feel inclined to again go to him for comfort. At the same time she felt that her religious life was far from satisfactory.

A strong, overpowering desire grew in her heart to find some one who might be able to show her how to bring her life into closer conformity to the Christian standard. With the majority of the population she believed that the Täufer took their Christian profession very seriously. Not a few of them she knew personally and had confidence in them. She finally decided to invite a member of the Täufer church with whom she was acquainted, Lena Wiszler, to come to her for a visit.

(To be continued)

STARTLING AND AMAZING FACTS

Miss Z. I. Dahvice

Praise God, if we can conquer the strongholds of Satan here as found in heathenism, when we go with the Gospel of Jesus we may feel encouraged that we are going to get victory over our spiritual enemies in our hardest battles in life. We will be most richly rewarded for every effort put forth to save the people from the clutches of God's adversary.

At least a half million people paid their respects at the Meiji shrine recently, where the festival in honor of the anniversary of the death of the last emperor of Japan, (who is worshiped as God), and the first anniversary of the opening of the shrine was observed. All streets leading to the shrine were crowded at early morning, and the grounds soon seemed to be alive with people. It is said that a huge sum was realized as all visitors made offerings according to their means, while worshiping, many giving yen 10.00.

A statue of Buddha made out of 1,350 pieces of human bone has been completely and temporarily installed in the Chogan Temple in Saruecho, Fukagawa, pending the completion of the Bone Buddha Hall, which is now under construction in the Temple Court. The bones used are those that were consecrated to the Temple by poor families after bodies of relatives were cremated, and have been accumulating for several years, and now become the new object of worship. During one month, it has been found after careful investigation, that an average of more than 180 persons made pilgrimages to the temple each night after one o'clock.

Japan is in the fourth place among nations as regards the rate of suicides, according to a report of the census office published Monday. The rate of suicide is 8.8 persons per thousand. According to the report the total number of suicides in Japan in a recent year was 11,358. One-third of the cases are said to be men and women of from 20 to 25 years old.

Grand Rapids, Mich.

"If you would have a good friend, you must understand how to be a good friend."

BEAUTY AND HAPPINESS

By Dorothy Trimbath

Many people of limited means have the delusion that if they possessed the means to gratify their desires they would automatically become happy, with all their problems solved, and life a pleasant pathway to heaven. These people have confused happiness with pleasure, which is merely a pale reflection.

Happiness lies too deep to be purchased with coin. It is a mysterious power that often must be bought with pain, and hard won knowledge.

One requisite for happiness is the ability to discern and appreciate beauty in all its myriad disguises, and to find the charm that is present in the most hum-drum places and in the most commonplace people of our work-a-day world. The one who has learned this precious secret is able to see beauty where to others only sordidness or positive ugliness is obvious He has learned that there are many kinds of beauty which cannot be judged by comparisons. Sometimes it does not always please the aesthetic taste, and is perverted into the picturesque, the humorous or even the pathetic.

It is essential, in order to appreciate beauty in all its infinite variety, that one should possess an optimistic disposition. Even on bleak dreary days, muddy and depressing, he will be able to see a gleam of beauty in the reflection of the sky in the roadside pools, and the dark, gaunt silhouettes of the trees against the laden skies. And not only in his physical environment will he be able to separate the jewels of true worth, but he will perceive the deeper, more exquisite beauty of service, of love, and sacrifice. He will be able to strip life of its gaudy sham and tinsel, and obtain a higher vision of THE LIFE BEAUTIFUL.

Scottdale, Pa.

CRYING BABIES

By Ursula Miller

In this article I am far from disparagement of the situation, or from casting reflection on any baby or parent, present. All of us were at one time crying babies and many of us have, or have had crying babies. May the Father bless their crying to their good, even as He does us, who cry to Him.

One very warm, sultry day,—the heat really was intense and the house crowded to the utmost—the tiny people of the company voiced their displeasure loudly, the only manner almost, that they use for present expression. So they cried-for all the world to hear as far as they were concerned—some persistently, some hungrily, some thirstily, some sobbingly, but all loudly in individual degree of expression. It was their peculiar manner of voicing their dissatisfaction with the condition. And they expressed themselves freely and individually—though to all—excepting their mothers they were only crying babies.

Then I wondered—and hoped in wondering—that each crying child would receive that which he lacked for comfort; a drink, food, relief from heat, relief from distress of confusing crowds—whatever it was that caused their crying—I wondered how far grown children are different after all from the crying babies, even though they take a little different way of crying and do not wrinkle their faces quite so openly or freely.

Then I wondered further as I helplessly considered the infants discomfort, by letting my thoughts—and eyes—wander to grown-up faces about me. The hot day was intensely hot—and still (not speaking of baby cryings) so still the heat languished and panted for a gust of wind, however small, to bring relief—as though it were to blame for the crying of these tiny people—and, as my eyes wandered and my thoughts wondered I made an astonishing discovery. Although the grown people did not cry aloud, that is the baby's prerogative, yet their faces, especially their eyes, revealed their feelings as plainly, if not as audibly as the wrinkled baby faces: some were too warm, too tired, too thirsty; over work, tiredoutness, physical weariness; disgust, contempt, amusement; kindness, happiness, love. O, many emotions on the grown faces with not a sound from the voice.

Although grown, or middle-aged, or old we—most of us—had a cry inside of us—an unsatisfied wish, or a discomfort of a sort; perhaps we had not practised being happy, even though miserable. Perhaps we saw no joy even if we were disgusted, and were therefore disgusted. Happiness and joy both come with practice like learning a lesson. Just like the baby who now cries, will eventually as he is taught, ask, or beg or demand, that for which he now cries.

So our faces tell the story of our hearts—like the voices of the babies tell theirs. Our need for a thing shows also our reaching out to find what we lack. "Can a mother forget her child?" Not in these conditions—though she may disregard them. God says she may but He will not forget us, neither does He forbid us to cry lustily, loudly, long. Let us, in our own cry approach our Heavenly Father who will do more than we ask. If we are thirsty He will give us living water; if hungry the Bread of life; if weary, rest; if we are confused by the whirling madness of the world's crowds, He will lead us to green pastures by still waters. No matter what the need, if we trust Him, He will comfort and guide, and overshadow with His wings of comfort. We may seem to be only crying babies to those who do not know the Eternal Ears who hear—and supply—everything we need.

Hesston, Kans.

"All pretenders are sure to find their own level sooner or later."

CALLING ON THE COOLIDGES

Just home folks. That is the phrase that best describes the present occupants of the White House—President and Mrs. Calvin Coolidge and their son—not to mention the several dogs, cats and canaries that make up the household menagerie, and add to the homey atmosphere about our first family.

At any rate both the President and Mrs. Coolidge seem to have brought to the White House a large share of the traditional New England love of plain living, judging from what one sees and hears about them since their residence in Washington. Located as the executive mansion is, in the midst of spacious lawns bordered with ancient elms and maples, the head of our Government and his family might be back in the environs of peaceful Northampton, Massachusetts, for all they hear of the noise of the busy streets and avenues that border the White House.

But the thing that impresses people most in the national capital since President Coolidge assumed the reins of government and Mrs. Coolidge came to preside over the White House is their complete lack of affectation and their "just home folks" attitude toward those they meet in course of their daily life.

They have set Washington an example in churchgoing. No Sunday visitors or callers for the Coolidge family, or even motor drives. Sunday means churchgoing, a family dinner and later on in the afternoon, weather permitting, a stroll in the White House grounds.

There is nothing spectacular about the churchgoing of the President and Mrs. Coolidge. No dashing up to the church doors when the sermon is about half over, causing a great flurry among congregation and onlookers.

Quite the contrary! If a visitor to the First Congregational Church in Washington was not told that the President and his wife attended that particular church each Sunday morning, it is doubtful if he would be aware of the fact—so devoid of anything spectacular are the arrival and departure of the Coolidge family from church.

During the service both the President and Mrs. Coolidge join in the responses and the hymn singing. He can be seen any Sunday morning there changing his street glasses, when it comes time for the responses, to a pair he carries with him for reading purposes.

Then it is home to a quiet family dinner, an afternoon with books or a walk in the grounds later on.

Both the President and Mrs. Coolidge greatly prize an evening alone at home with their books and son, with perhaps a dog or two before the fire, and a similar number of cats adorning the chairs or their laps.

Both of them are fond of music, not the jazzy or ultraclassical sort, but the tunes found in any well-worn hymn book

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No. 324. Post Cards. A very pretty series. The attractive Easter designs with the pictures, in colors, of springtime scenes make very pleasing combinations. The greeting and text is in hand-letter printing.

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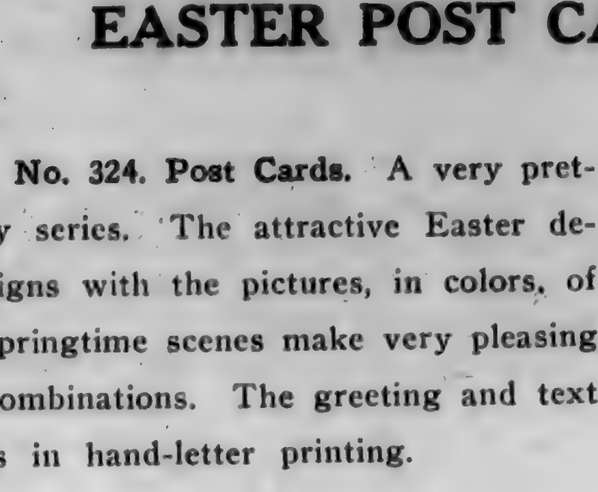

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5c each 50c a dozen

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Four Designs

Boxed 12 assorted with envelopes
Beveled gilt edges Size 3⅞x4⅜
10c each $1.10 a dozen

MENNONITE PUBLISHING HOUSE
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or some of the old-time favorites, like Way Down Upon the Swanee River.

They regard the rearing of their son as a serious affair, one demanding much thought and attention.

The "just home folks" attitude of President and Mrs. Coolidge is endearing them to thousands of people and is setting a new fashion for Washington society.—Hazel Blair in Country Gentleman.

"My hope is built on nothing less
Than Jesus' blood and righteousness."

WOULD IT HAVE REACHED YOU?

It is said some years ago a letter came to the post-office at Boston, addressed to "The Man Who Believes God, Boston, Mass."

The postal authorities agreed that the letter should be sent to Dr. Cullis. The sequel showed that the letter had been intended for him, but the party who wrote it had forgotten the name. Here was a man whom parties at a distance, and also in the city of his residence, agreed that among the thousands of Boston was the man who believed God. What a striking tribute. The world about us knows who the men are that believe God. Such men are never forgotten. Like Abel and Abraham, they are remembered when all others are forgotten. If a letter should come to the place where you live, addressed "The Man Who Believes God," would it be sent by the postal authorities to you?

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CHRISTIAN MONITOR

A monthly Magazine for the Home

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HINTS OF SPRING

Ursula Miller

O, the blissful thrill of waking
To the marvelous surprise—
Lady Spring with laughter shaking
At Apollo's radiant rise:
Warming our delightful hours—
Giving meadows gowns of green,
Quite bedecked with glistening flowers
Like the court-robe of a queen.

Hearts must not forget to sing,
A melody to Lady Spring!

Behind trees, and half-hidden nook,
Half-sleepy bloom the shyest flowers;
Places we failed—almost—to look,
In shady, quaint and mossy bowers.
A thousand birds in the early morn
Greet us as the voice of Spring!
And gardens, and green lawns adorn
The laps of towns that sing and sing!

Through life Spring is a rainbow gleam
Like a roseate hint of tomorrow's dream!

Hesston, Kansas.

SELECT READING

THE GARDENS THAT WE DREAM
May Be Made to Come True in a Beautiful Way

By Margaret E. Sangster

When winter is coming to an end—when the first thoughts of spring are awakening in our souls! Then it is that we dream of gardens—of gardens filled with the loveliness of living flowers. Gardens through which the breeze dances; gardens that invite song birds and laughter.

Perhaps it is because we have been so long without flowers that we get such a thrill out of the mere mental contemplation of blossom-laden bushes and green lawns. Perhaps because the barren look of the winter landscape becomes such a sad sort of a view. Perhaps because—when spring comes—it is the time for dreaming. And because when it is the time for dreaming, flowers should be a part of the dream.

We dream ever so many dreams when the winter is drawing to its close. Dreams of all sorts. We dream of journeys—often journeys that we will never take. We dream of romance. And seldom does the romance, of which spring dreams are made, materialize. We dream of new clothes. Clothes that, perhaps, we can never afford. That, most likely, we shall never even come close to owning. But we dream of them just the same.

In the spring. Oh, then we know just what our dreams are worth. Especially as the spring is becoming summer. But before it is spring—just as the winter is about to end—all the dreams seem at least possible!

I think that we dream of travel because, through the winter, we have been confined rather closely to four walls. And we dream of romance because the earth has, for so long, been cold and dreary. And we dream of clothes because our winter wardrobes are threadbare and shabby.

And that, in a way, is why we dream of gardens. For the world's wardrobe has grown shabby during the winter months. The whole of the earth seems to need new clothes. The fields—brown and bare, or, perhaps, snow covered—are crying for color. And the yards that are in front, or in back, of our homes are like blank, featureless faces.

At the end of February we dream of gardens. And—if the dreams are ever destined to come true—we should put our dreams into practice. We should plan carefully, so that they may come true in a beautiful way.

Almost everybody (and I've said this to you before, many a time, my friends!) has room for a garden. It may not be a space large enough to hold more than a spray of fragrance. Or it may be acres of rich land, crying to be cultivated. But, no matter how small the place may be, nor how large it is, you owe it to yourself—and to the gardening urge that lies in every heart—to make it blossom.

We who live in the city—who have apartments instead of houses, and brick walls instead of trees and vines—can not plan very extensive gardens. We must content ourselves with the sort of bulbs that grow in water and pebbles in flat bowls; with the seeds that can be planted in shallow window boxes. But, even so, we may have a certain joy from the watching of the first green that creeps above the earth that some florist has prepared for us—we may know a real exhilaration from the shoots that rise out of the brown bulbs that we have set aside. We, who live in the city, may not be quantity gardeners—but we may be, in our own way, quality gardeners!

And those of us who live in the country! What pleasure we may take, during the last days of winter, with the plans that we make. Plans for vegetable plots, and berry patches. For flowers to be planted against that bit of bare wall, this ugly angle of the porch! For formal gardens, and informal ones. For fruits that will feed our bodies, and for other fruits that will nourish our souls.

It is more fun to spend a long evening planning a garden than to spend it in almost any other way. Much more fun, it is, than the playing of games! More fun than any other planning. For so many plans touch the realm of impossibility—and gardens are never impossible. They are always apt to happen—especially if we want them badly enough.

And, after all, gardens should be planned. No matter how tiny they may be. For a garden that is planned is more apt to be successful than a garden that just happens—that, like Topsy, "just growed."

Work out your garden carefully. Go over in your mind the space that you have to fill, and decide those things that will fill it in the best, and most profitable, as well as the prettiest way. If you must concentrate upon vegetables have the most decorative vegetables nearest the house (some vegetables are every bit as lovely to look at as flowers.) If you are fortunate enough to have adequate space for flowers, place them to the finest advantage.

It is rather amusing to draw garden maps. Try it, one evening! Give each member of the family a pencil and paper and have them draw their ideas of the way that the land at your disposal should be treated. I don't mean to draw it as a picture is drawn, but as a plan for a house is drawn. Then gather all of the small maps together, and consolidate the best features of each of them. In this way your garden will have the interest of the whole family—and each member will feel that he or she has had an important part in its creating.

Don't think that it is too early, now, to plan gardens. It isn't. Every experienced gardener will tell you that this is just the time to dream successfully—if your dreams are planting dreams. If you wait too long there'll be many a plan that will never materialize. Many a dream that will remain only a dream.

Oh, winter is coming to an end. It is, truly! February is over, and March is really a spring month. At least it goes out in the gold of spring sunshine. And we—who have been winter bound, and are winter tired—are daring to dream of gardens. Gardens that may come true—if we will it so—in a beautiful way.—Christian Herald.

The gardens that we dream to-day,
Will blossom in a lovely way,
When April comes, and when glad May
Is singing songs of wonder!
Although the fields are white with snow,
And crystal with the frost's white glow,
It's nice—Oh, more than nice—to know
Good soil lies waiting under!

The gardens that we plan may be
The fairest that our eyes shall see,
Through all of life's long mystery,
There is no way of knowing!
Oh, as we plan our dreams will make
Sweet romance....Winter ice will break,
And, when the land begins to wake,
Our dreams will all be growing!

Sad is the day for any man when he becomes absolutely satisfied with the life he is living, the thoughts that he is thinking and the deeds that he is doing; when there ceases to be forever beating at the doors of his soul a desire to do something larger which he feels and knows he was meant and intended to do.—Phillips Brooks.

"If you feel I—can do this or that service you are not the vessel God can use."

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ON HOLY SOIL

Attacking the City of Jericho with Joshua

By Anis Ch. Haddad

Moses from Pisgah saw the Plain of Jericho, a gentle, undulating, fruitful region. He also saw the city of Jericho itself, which was the first large town which the Israelites would have to approach after crossing the Jordan.

After his death, the command of the expedition devolved upon Joshua. Joshua, immediately after being inducted into office, sent heralds throughout the camp to direct the people in respect to the preparations which they were to make for passing over the river. The first question which Joshua had to consider was whether there was an enemy to be encountered on the other side. To ascertain the facts in this respect, Joshua sent forward two men as spies, with orders that they should cross the river and then proceed cautiously into the country beyond, noting carefully all that they should see, going on, if possible, as far as Jericho.

Indeed, the main object of their mission was to ascertain the condition and the character of that city and the nature and extent of the hostility which the Israelites were likely to encounter there. The spies executed their commission in a very bold and successful manner. They made their way to the house of a woman named Rahab and were received and lodged there. Notwithstanding all their caution it seems that they were observed, and the news spread about the city that two strangers had come in and were in Rahab's house. The king sent and demanded them. He supposed that they were spies from the camp of the Israelites, for the fact that a large and formidable people had come away from Egypt, and had been wandering for many years in the wilderness and were now approaching the frontier of Canaan, was generally known throughout the land. Accordingly when it was known that these two strangers had come into the city every one suspected at once that they were Israelitish spies.

Rahab feared the power of the coming enemy. So she did not give up the spies but hid them under some bundles of flax upon the top of her house, making an agreement with them that when Jericho should be taken by the Israelites she and all her relatives and friends whom she might assemble with her in her house should be spared. She deceivd the messenger of the king by saying that the men had gone away. They came to her house and remained some time but in the evening about the time of shutting the gate, they went away and she did not know where they had gone.

Where the Earth Whispers the Tale of Jericho's Fall

The king of course concluded that the spies must have gone back toward the camp, and he sent messengers in that direction, with orders to hasten on at their utmost speed, so as to overtake them before they should reach the Jordan.

The messengers did not succeed in accomplishing their object. The spies were too wary for them. Instead of going towards the river, when Rahab in the course of the night let them down from the wall, they sought a hiding place among the monutains and remained there for three days until the excitement had subsided. They then cautiously descended into the Valley of the Jordan and creeping stealthily along the by-paths they found their way to the fords and crossed safely over to the camp of Joshua. They were able to communicate all the intelligence in respect to the condition of Jericho, as a stronghold of the enemy, which Joshua desired.

The account of the mission, as recorded in the second chapter of the book of Joshua, besides the dramatic interest and beauty which characterizes the narrative itself, is very valuable to us on account of the information which we incidentally derive from it, in respect to the state of civilizaton and advancement to which the people of Canaan had attained at this period of the world. The dwellings of the people within the city must have been of a somewhat substantial and permanent character, for it was on top of her house, where the flax had perhaps been spread out to dry, that Rahab concealed the men. As the town lay close to the hills, it is easy to picture how the spies could have escaped to the hills (Joshua 2:22), though there may not have been the same wild cover of jungle to hide them, that there is now. The town consisted of a collection of laborers' dwellings over which some of the windows projected, and was defended by a wall, with gates to be shut at sundown. (Joshua 2:5). This wall must have been, too, a tolerably substantial one, as it was so high as to make it necessary to let the spies down from it by a cord.

Now the Israelites had crossed the Jordan. In the meantime the people of Jericho well aware that they were wholly unable to cope with so immense throng of invaders were overwhelmed with terror. They shut themselves up closely within the walls of their city allowing none to go out and none to come in. While I write, I can, in imaginative recollection, stand on the site of Jericho, and while

looking down towards Jordan, can imagine the scene.

There is a vast company which no one can number crowded in the plain of Jericho. There is a stir of preparation. The dust of the plain rises in clouds about them. Joshua, a noble chief in their midst, is bearing his high commission to bring the people into the Promised Land, the land flowing with milk and honey, which is the glory of all lands. The priests are uplifting the ark of the covenant, and the crowd is marching towards Jericho. The story tells us how Jericho was taken.

The whole host of Israel marched solemn procession around the city before the ark borne by the priests. From all that vast host, not a sound was heard save the blast of the trumpets and the tramp of their innumerable feet which the hills echoed back! It must have been most terrifying to the wondering people who thronged the walls. This tour of the city was repeated daily for six days. Jericho still stood in the pride of place. The seventh day dawned upon her. Seven times, on the seventh day did the prists "compass her" about still bearing the ark of the covenant. The last step was taken. The work of preparation was complete. And there went up from the spot the great shout of the people, mingling with the blast of the trumpets, and the walls of Jericho fell down flat. Their first care was to place the hospitable Rahab and her family in a place of safety. Then came that fearful panic, followed by blood, havoc and death. Every creature of man and beast that breathed in the city was slain, and after the prey had been collected, the place was set on fire and levelled to the ground. Close by Rahab with her kindred sat with tear-dimmed eyes and saw the smoke of their burning city ascending. It was not the people's own power that threw down the walls, but the power of God, in the commandments and the ark. The same power which had divided the Jordan for them to pass over.

Before the last glow of evening was gone I ascended the mound. Here on this spot I opened my Bible and read the historical incidents connected with the city. As I rambled about the ruined streets and houses explored by the excavators and picked bits of pottery from the walls of excavations, I seemed to hear the tramp again of the Israelites and the scoffing of the people of Jericho, as they looked down upon them from the walls of their city wondering at their strange and apparently mad proceedings! Then the shout and the blowing of trumpets and —this! One narrow street with its very small houses was quite visible and its width might have just allowed one chariot to pass at one time, but there would have been no room for a side walk. So small must the city have been, that there was no longer difficutly in understanding how the Israelites were able to "compass the city walls," without fatigue since the ark was carried round it seven times in one day. Nothing now even remains to indicate that there ever were walls here to fall down. There would have been, too, nc difficulty in discovering where Rahab lived, as the Israelites in marching round the city thirteen times would have recognized the "line of scarlet thread in the window" the sign that had been agreed upon.

We wandered over the ruins in the moonlight, our feet among the silver flowers. There is very little to be seen except deep trenches where, I suppose, the streets were and shapeless mounds which were once clusters of houses. Scattered about over the ruins are numerous stones distinctly showing that the dwellings had doors which were hung on hinges, which revolved in upper and lower sockets, the latter being deep holes, hollowed out in heavy hard slabs of flint or lime-stone. The style of door-hinge still in vogue in out-of-the-way places is one of the simplest and most primitive modes of swinging a door, and has probably come down from the preceding centuries. It was wonderful to be standing on the very ground where the people had "shouted with a great shout upon which the walls fell down flat." I felt myself to be standing on the scene of wonderful transactions as I looked upon the remains of Jericho. Perhaps it was on some high standing ground near here that Joshua in the presence of all Israel stood and pointing to the ruined mass, that had once been the strong city of Jericho cried, "Cursed be the man before the Lord that riseth up and buildeth this city of Jericho: he shall lay the foundation thereof in his firstborn and in his youngest son shall he set the gates of it." (Joshua 6:26). The curse of Jehovah thus rested on the fallen greatness of Jericho. Who can stand against the Lord of hosts when His word has gone forth? The word was literally fulfilled more than five hundred years after it was uttered in the time of Ahab, for a man was found named Hiel of Bethel who dared to rebuild the city and who fulfilled the prediction by inheriting the curse. (I Kings 16:34). The soil around it is fertile as ever. Its fountain pours forth streams over the "well-watered" plain. It was noted for its wealth and luxury. Its palm girt and well irrigated plain was made world famous by its palaces, gardens and amphitheatres, and here the Roman governor Herod died. When Christ passed through it on His last journey to Jerusalem it was at the height of its splendor and prosperity but alas! to-day it is a desolate waste. The balsams are gone, the stately palm trees wave not in the breeze. The curse pronounced upon the doomed city still seems to linger amongst its ruins. Of all its opulence not a trace is seen, as the illustration which I took on the spot will show. And now—only an inconsiderable heap of ruins remains to proclaim—"This is Jericho!"

Jerusalem, Palestine.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story
II

By John Horsch

Lena Wiszler responded willingly to Anna's invitation for a visit. In mild and loving words she showed her from the Scriptures that the Lord chastises those whom He loveth. She told her that this great sorrow had not come into her life by chance. God had permitted it for her own good. He was abundantly able to comfort her if she would earnestly seek His help and was willing to conform her life to His will. She pointed out to her that it is quite possible to have peace of heart and consolation despite all trials and difficulties.

Anna thought much over these words. She knew many of these people who were patiently bearing the heavy cross of persecution. Her thoughts often turned to Lena and her three sisters, to Oswald Bricker and his wife at Frittenbach and to many others whom she knew to be so zealous and yet so contented, and who lived in all quietness and kept themselves unspotted from the lusts and turmoils of the world. Finally, one morning when Steiner had gone to market at the distant town of Burgdorf, she decided to go to Langenbach for an interview with Peter Schenk, a Täufer minister, whom she had well known in earlier years as a reserved, godly old man.

On the way to Langenbach she crossed the narrow bridge over the Emme. She stopped and looked over the wooded valley. It seemed to her that she was taking a step which was destined to change her life and to land her, as it were, on the shores of a new land with a future that seemed dark and yet so bright. She felt sure that a higher power was leading her.

Jacob Schenk greeted her warmly. He was a tall man with gray hair and a gray beard, only his moustache was shaved off. In his constantly friendly manner he invited her to come in and motioned to those in the kitchen to bring in milk.

She began with apologies that her coming must seem strange to him, but she had always had special confidence in him

and now she needed comfort. She felt that she had failed to lead a true Christian life but had resolved to mend her life and seek peace with God.

"Anna," said the old Täufer minister, "I am glad that you are seeking the kingdom of God. Let me tell you, there is only One who can speak to your condition and give you that which you seek. It is He who has said: 'I am the way, the truth and the life, no one cometh unto the Father but by me.' I know that you have been taught to believe in Him as the Redeemer of the world. But it is not enough to believe this in a general way. He has paid the debt and wrought the great salvation for each man personally and is offering salvation as a free gift without money and without price. It is necessary for every one to break with sin and the world and to personally accept Christ. He has atoned for your personal sin and He will take away your sin if you receive Him personally in childlike faith. Such personal acceptance alone will give you the inward assurance that it is well with your soul."

"I know that Christ died for our sins, but that I should actually have the assurance of personal salvation seems to me too good to be true. I feel so unworthy of it.'

"Unworthy. You have said the word. Tell me who is worthy. Not a living soul. We are all utterly unworthy. But Jesus Christ is the Savior of sinners, that is to say, of those who are unworthy and realize it. If it were not so, no one could be saved. Those who are unworthy are invited to come and accept salvation. It is offered free. The fact is that the realization of personal unworthiness and sinfulness is the first requirement for entering into the kingdom of God. The self-righteous are excluded."

"I know that there are those who hold that we receive God's grace in infancy by baptism."

"Such teaching you will not find in Scripture. Every infant, whether his parents are Christians or not, is within God's covenant of grace, and this for no other reason than because Christ died for all. Infants and young children are not sinless, but sin is not imputed to them because Christ paid the debt for all men. Therefore infants are saved. 'As in Adam they all die, so in Christ they are all made alive.' As children come to the age of responsibility, it becomes necessary for them to realize their need of personally accepting Christ. According to Scripture teaching they should then unite with the Church by being baptized on the confession of their faith."

"I have been taught that infants are baptized because they are within God's covenant of grace."

"As far as this argument is concerned, it is to be remembered that, as just said, God's grace includes all infants, those of non-Christian and heathen parents as well as those of Christians. If the fact that infants are not excluded from God's grace would be a good reason for baptizing them, it would follow that the infants of heathen parents should also be baptized. They also are within God's grace. But the theologians of the established church approve only of the baptism of such infants as are expected to grow up under Christian influences. It is seen, then, that this argument for infant baptism is of no value. The fact that infants are included in God's grace is not a good reason for practicing infant baptism, no more than for the observance of infant communion which has actually been attempted but had to be abandoned as impracticable. Church membership and the observance of the ordinances have no inherent magical power. Without faith these ordinances are out of place. The practice of such commandments of the Lord does not concern the unknowing infants. Baptism without faith and confession is not scriptural baptism."

"You do not deny that it is of great value that children be brought up under Christian influences, do you?"

"No, indeed. To be brought up by Christian parents and educators under desirable Christian influences is of the greatest importance and value, but only to those who are willing to yield to such influences. I believe, if Christian parents do their full duty by their children and set them the right personal example, children will, as a rule, accept Christ when they hear the Gospel message. But even if we had the assurance that all children will accept Christ, they should be baptized when they become converted, not in their infancy. As I already said, baptism has no magical power. The belief that infants need baptism to be saved and that they are lost if they die without having received this ordinance, is contrary to Scripture. It is a superstition. No one should be made a member of the Christian Church without his consent and personal surrender to Christ and his expressed willingness to walk in the Lord's ways. The Church of Jesus Christ should consist of believers. It is only too well known that many who, without their knowledge and consent, have been made church members in their infancy by baptism, do not live Christian lives. They have never made the decision for Christ. Baptism cannot take the place of conversion. Faith and confession are prerequisites of baptism."

"Is it true that the founder of our state church first expressed himself unfavorably concerning infant baptism?"

"Yes. The evidence is found in Zwingli's own writings. It was only when he decided upon the establishment of a state church of which the whole population were to be made members by a decree of the state, that he began to defend infant baptism together with other unscriptural practices."

"I know that the government does not permit baptism outside of the established church."

"No, indeed. The government has undertaken to compel every one to hold membership in the state church. Our people have always been oppressed and persecuted, as you may know. The state church makes the claim to be the true church of Christ, but its membership consists of those who happen to live within the boundary of the state. It is girded with the carnal sword. Many of the members of the state church are members only because they are compelled by force. Rather than be dissenters and endure persecution, they obey the unscriptural religious mandates of the state. The state church uses the sword against those who from conviction differ from its teachings. Can we recognize such an institution as the bride of Christ? Can we with a good conscience identify ourselves with such a church? It is impossible, and the consequence is that we are evil spoken of and oppressed. You know, Anna, that in the eyes of the leaders in the established church we are deceivers and deserve the most severe punishment."

"Speak not so, Jacob," entreated Anna; "I know that you are a godly man and that people from far and near respect and honor you. I know that you are acquainted with the Word of God. I have the confidence that you will lead me in the right way."

"You may have heard that the governor of this district has threatened me with imprisonment if I further preach or expound the Scriptures to the brethren. While sins of various kinds, such as gambling and drinking, are allowed and winked at by the authorities, praying with the brethren is strictly forbidden. Some of our brethren are at the present time living lives of cruel suffering on the benches of the row-galleys in Venice. No one should decide to cast his lot with us without counting the cost. The Lord Jesus Christ has said that for His sake we should be willing to leave all, and the good book says further that all who would live godly in Christ Jesus shall suffer persecution. The way of Christ is the way of the cross.—But what is this? What do I see? Is not this Moschard, the parson of Langnau, coming this way? This does not portend anything good. Go quickly back into the other room, for your presence here, if discovered by the parson, will have undesirable consequences for both you and me."

(To be continued)

"Nothing is of any value in the judgment of God, which is not immediately connected with Christ."

"There is not an ache, a pain, a trial or sorrow, His heart does not fully enter into."

CHRISTIAN MONITOR PULPIT

SERMON PREPARATION

By Jesse B. Martin

II Tim. 4:2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering.

What is a sermon? Preaching is not popularity. The pulpit is not a theatre or stage to display self or human learning. Some one has said, "A sermon is not a work of art; but it is the tool of a trade." Preaching is proclaiming the good news of salvation through man to men. It includes a man sent from God with a message from God. The core of the message is redemption. "A sermon is constituted of intellectual, emotional and volitional communication"— or knowing, feeling and willing. "The truest style of preaching is to set forth doctrines practically and practice doctrinally." The end of all sermons is that men may believe the truth and obey the gospel. Now we are ready for the definition of a sermon. A sermon is a message from God to men proclaiming the good news of salvation, so that men may believe the truth and obey the gospel.

Perhaps the next question we should ask is—What is a preacher? There are eight things that ought to be outstanding in a preacher's character—1 Holiness.—"Ordination does not confer holiness; but assumes its existence." 2. Gravity.—The world looks at us out of the Church to know what we mean when in it, or as Peter said, "Epistles read of all men." 3. Sanguine and hopeful temperament.—Have a warm heart. Be cheerful. 4. Wisdom.—"St. Paul was not a worse preacher because he was a man of learning." 5. Kindness.—"Manner is something with all and everything with some." 6. Self-denial.—Jesus never allowed seasons of retirement, hunger, thirst, and fatigue to set limits to His Father's work. 7. Consistency.—"The minister that lives below his profession shakes the confidence of the people." 8. Soul-lover.—The salvation of souls is the central object towards which a preacher's thoughts and energies will turn. Hogs, cows, farms, money, buying and selling will not stand ahead of souls. If you want to enlarge further on the character of a minister read II Tim. 3 and Tit. 2, where at least thirty positive and negative things are mentioned in regard to character. "He was doctor **invisible** all the week and doctor **incomprehensible** on Sunday," as somebody has said. In preaching the whole man is acting—his physical, mental and spiritual faculties. The face, hearing, voice, eyes, reason, judgment, insight, imagination, sympathy, aspiration, high resolve, faith, love, hope, etc. are all in action. "If a minister's sermon is not an expression of his life and experience it is sounding brass and a tinkling cymbal." To get a good idea of what a minister is let us read Acts 11:24—"For he (Barnabas) was a good man and full of the Holy Ghost and of faith.

Thus far we have defined a sermon and the preacher. Now what is the relation between the sermon and the minister? A minister's life and character is either a wholesome, uplifting preparation in his preaching or a shallow mockery that makes his message sound like "sounding brass or a clanging symbal."

I The Accumulating of Resources

Reading holds an important place in sermon preparationn. II Tim. 4:13, When thou comest bring with thee the books..... I think this verse tells us that the apostle Paul knew the importance of reading widely. Paul also gave Timothy advice along the reading line. "Give attendance to reading." "Extemporaneous preaching is not necessarily extemporaneous thinking in preparation." We must not expect God's blessing to supersede our exertions but rather to rest and accompany our exertions. Oh! the shame of idle and lazy preachers resting on the promise of Divine assistance. "The preacher who does not continually learn will soon degenerate into a mere utterer of the commonplace." There are two ways of reading. 1. The "Memoriter way," which is the gathering of facts. 2. The "thoughtful, broadening, creative way" which constantly suggests new resources and material. Someone asks where and how will I get my resources?

First of all we must remember the Bible as the place of resource without dimensions. Let me quote a tract entitled—The Word of God—

"This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

"Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

"Here paradise is restored, heaven opened, and hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. Read it slowly, frequently, and prayerfully. Let it fill the memory, rule the heart and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and remembered forever. It involves the highest responsibility, will reward the highest labor, and will condemn all who trifle with its sacred contents."

Just a few suggestions in studying the Bible. (a) Study the **books** of the Bible. Te more we know about each book of the Bible, the greater will be our stock of material to be drafted into sermons. Subjects and themes will pile up galore. (b) Study the **words** of the Bible. Don't be afraid to use a Young's concordance and a Greek lexicon. (c) Study the **subjects** and doctrines of the Bible. (d) Make an exegetical study of difficult passages such as the blasphemy against the Holy Ghost and justification by faith in Christ. (e) Study the characters of the Bible. (f) Study the **addresses** of the Bible such as the Sermon on the Mount; Peter's sermon at Pentecost; Paul at Mars Hill.

Second, the study of history should be emphasized. Church history is a field that will inspire and stimulate a person by the noble lives and great thoughts of the saints of God. Secular history reveals the wickedness of mankind and their need of Christ and the Gospel. Biographies reveal human nature and show us the distinct individuality of each person. Men are always interested in human experience and the field of history both church and secular furnishes an abundance of resources which can be drafted into sermons.

Third, General methods, style, facts, and incidents by which men may be reached in the most effective way should be noted. "Poetry is simply the most beautiful, impressive and widely effective mode of saying things, and hence its importance." Read the newspapers and magazines both religious and secular and get acquainted with the world in which we live **and to whom** we have to preach. Newspapers are good commentaries on prophecy and the signs of the times.

Fourth, Don't forget the study of nature as a multiplier of resources. Jesus is the example in this field—"Behold the birds, the lilies," etc.—"The heavens declare....." The only way we can keep on accumulating resources is to read, read, read.

II Mental Endowment

II Tim. 2:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Somebody said, "A man of tact will turn to account all he knows." Let us look at a few incentives and methods by which we can enrich our minds and build up a mental endowment. The Bible is rich with ideas, adds vitality to the mind, gives a literary style. We as preachers must all be students, but not scholars and our period of study is a lifetime. It is important to follow a systematic study. Only study the first class in all departments. Have intense and prolonged periods of study. In all your studying master and preserve your material. "The richer the mind is endowed the better God can use us to prepare sermons." The key to build up a rich mental endowment is **study**, STUDY, **STUDY.**

III The Study of Men

"Take heed unto thyself," is the apostle's admonition. Many failures can be traced to a minster's ignorance of human nature both in himself and others. Every minister ought to study himself and ask such questions as: Is my emotional nature well developed? What is the prevailing cast of my mind? Am I inclined to take a bright or dark view of things? Have I a fair degree of practical judgment? Is my personality reasonably influential? A knowledge of self helps us to adapt ourselves to help others. Next we need to get acquainted with other men. Study the age, temperaments, occupations, pleasures, sorrows, temptations, home life, environment and attitude of those to whom you have to preach. The profit which we receive from such a study is valuable. It warms the preacher's interest in men. It gives us practical wisdom how to approach various men. It gives power of adaptation. If we know the nature of men we can often win them more easily. "He never came into my shop," said a blacksmith, without talking with me as though he had been a blacksmith all his life. But he never went away without leaving Christ in my heart." "We must always work with men as they are and not as they ought to be."

IV Contents of the Sermon

Why have a text? A text ought to do three things. 1. Give a specific truth for a sermon. 2. Direct the course of thought and thus create unity and progress. 3. Aid the memory and progress of the hearers.

In selecting a subject one ought always to see to it that he does not have three or four subjects in one message. The subject should contain a central scriptural truth. The purpose of the introduction no doubt varies but it often has a three-fold purpose. 1. To prepare the hearers for the sermon. 2. To awaken interest. 3. To gain the good will of the people. For a good example of an introduction see Paul's sermons, Acts 17:22-23. "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, to the unknown God. Whom therefore ye ignorantly worship, him declare I unto you." Also see Acts 13:16-22; 22:3-4. Paul approaches the people from their point of interest and gets their interest, then sends the message home.

It is well to have a definite outline in a sermon. But be sure to add some meat to the bones. Let me illustrate what I mean. An uneducated Irishman one day found a pocket dictionary. He started to read it through. To a friend of his he said, "This book seems to contain a lot of valuable information, but I can't get the thread of the story." That is the way with some sermons. The text is read and then the sermon starts with, "in the beginning God created" and ends with "even so come Lord Jesus" but like the Irishman we can't find the thread of the story in the sermon.

Illustrations should be drafted into sermons. To illustrate means to throw light on something. Jesus used fifty-six word pictures in the Sermon on the Mount—salt, candle, bushel, rust, beam, fish, scorpion, etc.

Humor for humor's sake in a sermon is wrong, but I believe it sometimes has its place in a sermon. The story about Elijah and the Baal worshippers certainly contains humor. Read the story slowly and watch the scene how the prophet tells the people to cry louder and louder for their god might be talking, sleeping or on a journey. Jesus one time said to the people, "Do not sound a trumpet when you do your alms." Perhaps we would say, "Don't hire a brass band when you do a humanitarian deed." That statement contains irony. Humor is that mental quality which gives to ideas a ludicrous turn. Ludicrous means very ridiculous. Thus we see that the prophet Elijah through his sense of humor adds a ludicrous turn to his idea and ends up with ridicule.

In a choice of language it is well to have a large vocabulary. Avoid slang and slipshod phrases. Do not use complex sentences. Aim to be grammatically correct.

When we have come to the conclusion of our sermon let us drive the truth home and then stop. Some sermon conclusions are like the earthworm. The earthworm can vary in length. Some sermon endings are like the elongated earthworm when it would be far better to give it pointedly in condensed form.

In all our sermon preparation we should remember that "in the cross of Christ the world's moral problem has found God's best moral solution." "All preaching is to make men feel, resolve, and act under the operation of the Holy Spirit." Your next sermon may be the last one someone will hear; could he find the answer in your sermon—"What must I do to be saved?" The slumberer is to be disturbed, the heart touched and melted, the ignorant instructed, the seekers encouraged, and the believer built up in his most holy faith. "The power is God's, the instrumentality is the preacher's." The minister is to plant and water and God gives the increase. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

Waterloo, Ontario.

"MY GRACE IS SUFFICIENT"

The other evening I was riding home after a heavy day's work. I felt weary and sorely depressed, when swiftly, suddenly, as a lightning flash, came, "My grace is sufficient for thee." And I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thames said, "Drink away, little fish, my stream is sufficient for thee."

Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine. Joseph might say: "Cheer up, little mouse, my granaries are sufficient for thee."

Again, I imagine a man saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say: "Breathe away, O man, and fill thy lungs; my atmosphere is sufficient for thee."

O brethren, be great believers! Little faith will bring your souls to heaven but great faith will bring heaven to you.—C. H. Spurgeon.

HALL CAINE ON THE BIBLE

Sir Hall Caine, the well-known English novelist, has the following in The Methodist Leader on the Bible. Sir Hall Caine, we may say, has spent a long time in Palestine and has written a life of our Lord:

"I have walked or ridden again and again over every foot He trod, as far as I know, in the land He lived in, and during those thirty-four years I have (I say very humbly) accumulated as many of the material facts of His life on earth as anybody, as far as I can judge, seems to have possessed; but, lest this should seem to be a vain saying, let me add that I am still by no means sure that of the soul of the deathless book that tells His story I know any more than my old mother knew, who in simple faith lived and died by it."

EDITORIALS

Daily Vacation Bible Schools

The DAILY VACATION BIBLE SCHOOL is another Bible teaching agency fraught with danger, but carrying with it a great possibility for good. The right kind of teachers, the right course, with pupils and regular attendance, you have a good thing. With worldly teachers, and improper courses, you have a dismal failure.

The Mennonite Church has been in some sections making use of this avenue of teaching the rising generations. Others have been giving consideration to the same. We are favored at this time by Brother Yake giving the matter consideration, in connection with those whom he has consulted. This work is not a new thing, Just a new name, conducted under somewhat different circumstances, in somewhat different methods, but with the same ends in view. The idea of bringing the message of the Bible to the boys and girls in the best possible way has always been our aim.

The Protestant Church is far in the rear of the Catholic Church, and the Jewish Church in giving time to the religious training of their youth. The Daily Vacation Bible School is just another way of meeting our responsibility to the rising generation. May we seek to give the next generation as much as we received from the past, although we are responsible for giving them more.

Thanks is due Brother Yake for his service in this direction. The results of the work will be put in tract form for future use, D. V.

Some Striking Figures On One Of Our Great Problems

One of the great problems facing the Mennonite Church is to meet State requirements for**"Accredited and Standard Colleges."** The question is practically settled among the brotherhood who have given the question real thought, that we want our Colleges standard, that to have them accredited does not violate the faith for which the Church stands. Then, also, it is settled in their minds that we can have accredited schools, and meet the requirements of the State.

To make clear to the minds of those who have not given the matter much thought we offer this editorial. What is an Accredited College? Why have Accredited Schools.

First, an Accredited College is one that the State endorses as giving good work, having trained and efficient teachers with sufficient equipment to meet the needs of good teachers, and adequate funds to meet this expense, thus guaranteeing to the students that they are getting more than an equivalent for what they pay. To do all this costs money, but a good education is worth money to the State. It is likewise worth much to the Church, when it is a Christian education.

Second, why have accredited standard Church schools? The reason is evident; the Church should give more than value for money received. The pupil coming to a Church school, and then finding after the investment of time and money that he will not be given credit by the State for the work done, is left in a predicament which does not make him feel too well disposed towards the Church which sponsors such a school. Then also the Church ought to give better training with its Christian staff of teachers. This they usually do, in spite of the financial shortage. Let it be said for the faculty of each of the three Church Schools that they have rendered their service admirably in spite of the handicaps in equipment. The students from our Church schools rank among the highest.

The only question that seems to stagger is "where is the money to come from to endow the schools according to State requirements." We want to say with all the power of our being, that it can be done. If the matter is the will of God for us, then the word "cannot be done" should be stricken out of our speech. Here are some figures.

$25 dollars, or $5 per year per member the next five years, will give us the sum we need, and then some, in other words, $1,000,000.

The same sums we gave to relief work will adequately endow our three schools. This has been done once, why can't the same be done again?

The Mennonite Church members save $20 a piece by not following the changing fashions, this gives another million dollars, if we count 10,000 Amish and others among the supporters of the schools.

It costs $2000 yearly at least to support a pastor, and give him a home. Counting 500 churches among the supporters of the schools, this would give us another million dollars. Other Churches pay such a sum every year. We are not asked for sums like that. Then also the Mennonite Church has few real poor folks. Our financial status is among the best.

If these 500 hundred Churches had to have pipe organs and pianos it would cost $250,000. We saved this and the expense of up keep.

We saved on an average $2500 per building when we built cheaper places of worship. This would make $1,250,000.

THE MENNONITE CHURCH CAN ENDOW HER CHURCH INSTITUTIONS ADEQUATELY, AND UNDER GOD SHE WILL. MAY THE LORD GIVE US THE SPIRIT OF CO-OPERATION AND

THE PROBLEM WILL BE SOLVED. IN THE NAME OF GOD, LET US GO FORWARD.

The Prospective General Conference In The "Big Valley"

The Editor carries in his heart fond memories of the widely known valley, commonly called "Big Valley," but more properly called Kishacoquillas Valley. Rather a mouth full for strangers to utter. At this place the Lord started us out in evangelistic work. When we think back how inexperienced we actually were, that the brotherhood co-operated so responsively, and the Lord blessed so greatly, it makes us feel very humble in His sight.

"Big Valley" will be a beautiful place for the Conference. The scenery is different. Then also the atmosphere is just somewhat different because of the large amount of Amish of the Old Order who live there. We trust that the scenery will be enjoyed, but that it will be one of the secondary things of the Conference. Nature is wonderful, but the God back of nature is more wonderful, and does not want us to allow it to steal our affection for Him from our hearts.

It is good news, and shows the spirit of the people in general in that community, that all the doors of the entire community will be opened to entertain those attending the Conference. Now for planning the Conference.

Do some fervent praying, whether you shall attend or not.

Do some honest thinking, as to whether you will carry a pleasure seeking atmosphere there, or one of spirituality.

To those taking active part there should be intense work as far as they are concerned, for a General Conference is very expensive and is no place for apologies for poor preparation.

The speakers should know in advance that they will be called upon for messages, and should have ample time for preparation in their responsible tasks.

Last, but first there should be strong dependance upon the Spirit of God for the blessings, attended with Divine power.

The New Mission In Detroit

In a former editorial we referred to Detroit as an undesirable place to go to for our young people. The reason given was, "there is no congregation there of like precious faith." If the faith of the Mennonite Church is true to New Testament teachings, and we believe it is, then it is not right to let it slip for the sake of a good job and big pay. This is what too often occurs in these migrations to our large cities. This is what we sought to oppose. Better a small salary, a poorer job, and with it an enriched soul. True to all the will and Word of our God should be the slogan of every Christian.

Now Detroit is no worse than Chicago; it may be better for that matter, but in Chicago our youth entering the city may worship and fellowship at a Church that loves the entire Word of God. We are happy to say that this is what the Indiana-Michigan Mennonite Conference Mission Board is now seeking to do for Detroit. There are some of our people in that city whom we have learned to love dearly, and for their sakes we are glad for this good news. Then also for those who will in the future enter that city.

But there is a larger ministry in our hearts than just the preaching of the "full Gospel" to those who have espoused the faith. It is the ministry of that Gospel in life, in teaching, in prayer, through tracts, literature, and other ways to those who are waiting for the light, as well as those who sit in the regions and shadows of spiritual death." To these may the mission be a "lighthouse" indeed. May they with Paul, "hold forth the word of life." May the eternal God bless the work just begun "in His Name" in Detroit. May God bless the new superintendent, C. C. King and wife. It is the Editor's fond wish to be able to enjoy the fellowship of saints at that place, and that right early. This Mission is just across the border from Canada, and the Ontario Conference; may there be a strong mutual co-operation.

Some one told us that when a canary learns to chirp like a sparrow, that there is no way to stop it. Isn't it fine that the grace of God can silence the heart and lips from songs of non-sense, to songs whose message will be the theme of all the redeemed, when the earth will pass away, and the heavens are rolled together like a scroll.

Housecleaning time is highly suggestive to the man interested in the best in this life. Much rubbish accumulates in the temple of the human soul. "Clear the darkened windows, open wide the door, let a little sunlight in." The sunlight of the Divine Presence, the radiance of eternal truth.

Youth comes to man but once, it hastens away with the speed of lightning. Let it be the dawn of faith in God, love for the Lord Jesus, belief of the truth, the following of righteousness, a day of preparation for a life of beneficient service to God and man.

Many Pulpits of the present day are rather warm, for in typical American language we have felt quite a bit of "hot air" from that direction. When men seek to remake the Bible there is as much sense in them, as in a man seeking to empty the ocean with a teaspoon.

There are some winds more penetrating and chilly than a Winter East Wind, among such are the words of the backbiter. This is one of the most cruel sins perverse humanity commits.

If the mind and soul had glass windows for the gaze of the fellow humans, wouldn't there be a rush for curtains and shades in many quarters.

By way of information, the Prodigal Son in Luke 15, was not the last foolish youth that packed his suitcase for a journey.

CHRISTIAN LIFE

MENNO SIMONS—THE LIFE WITH A CHALLENGE

By Menno Schrag

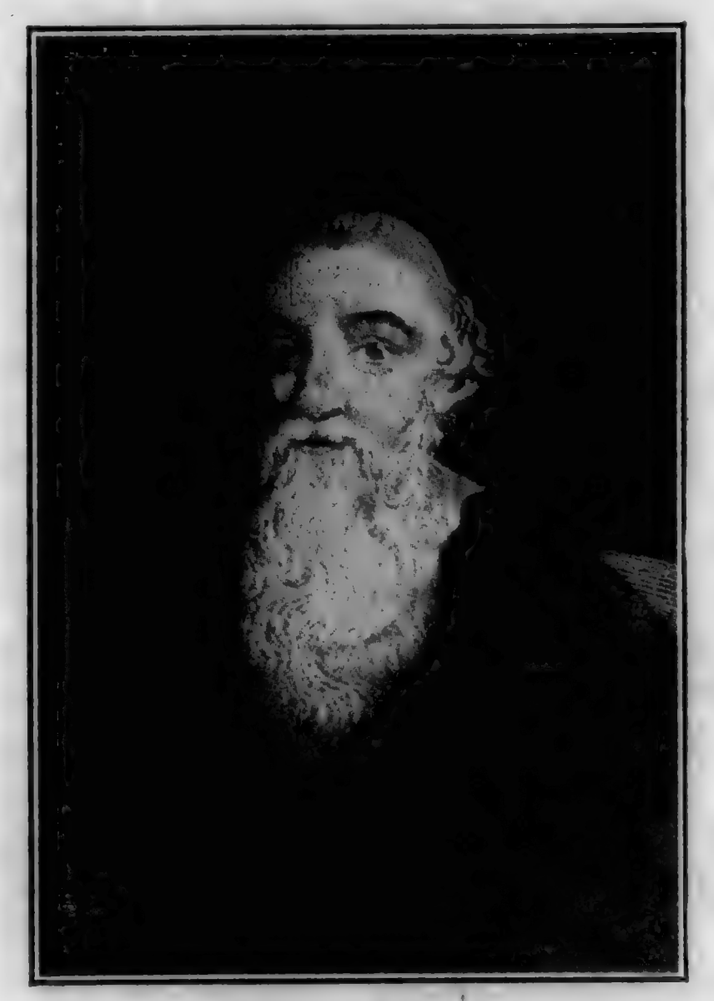
In the early part of the sixteenth century the world was in a confusion as it had never been before. It was stained with the blood of many years, it was wrapped in the darkness of the formal and mechanical Catholic Religion, it was under the iron rule of the Papacy, which failed to satisfy the longings of bleeding hearts and souls. Men were groping for the light, men were looking for a religion which satisfies the longings of their hearts and souls; and to lead them through the darkness of this period was a task which required an able leader. Strong men arose, as John Huss, Felix Manz, and others, but one after another they were hurried to a martyr's death.

It was in the darkness of this period that Menno Simons came to be known. He was born in 1496, in the village of Witmarsum, in the province of Friesland, in the Netherlands, of parents who were zealous members in the Roman Catholic State Church. They had their son educated for the duties of the priesthood. That he was educated Latin style, and had also attained some knowledge of Greek is clearly shown in his later writings. But in spite of all this, in the year 1524 he entered the office of priest without any religious knowledge; in fact, he had not even read the holy Scriptures.

How can any one lead souls to the haven of rest if he has not studied the Book which shows the way, if he has not found the way himself? Such was the condition of Menno Simons, and he remained this ignorant preacher for two years; he enjoyed the lusts of the flesh, lived at the expense of the poor, in fact, a life abominable to both man and God.

But as all men, sooner or later, have to see where the stormy ocean of life may land them, so he was awakened to face the seriousness of life. He was burdened with a conviction he could not get rid of. This bore him down, till, "At length," he says, "I resolved that I would give myself to reading the New Testament attentively. I did not proceed far therein ere I discovered that we were deceived. Through Luther's writings I was led to see that transgressing the commandments of men cannot be the cause of eternal death. By the illumination and grace of God I increased in the knowledge of the Scriptures and was soon considered by few, although undeservedly, an evangelical preacher. Every one spoke well of me for I loved the world and the world loved me. Yet it was said that I preached the Word of God and was a fine man."

As thousands to-day, Menno Simons had now reached a place where he tried to please the world and God. He tried half-heartedly to preach the evangelical doctrine and with one hand he tried to hold to the Catholic Church ordinances. Oh, yes, the abolition of Romanism by the State would have been hailed by him with joy—but, even as many of us to-day would be great, would do the right, but are too great cowards—so he, too, was



Menno Simons
From a Dutch Engraving.

afraid of the threatenings of men. He was afraid of paying the price of giving up the worldly pleasures and lusts, but was ignorant that he was making a greater sacrifice by giving his soul to Hell.

But the burden of his soul could not be cast aside, except through the blood of Christ. He was filled with fear and his heart trembled as he saw how men, women, and children of different sects, who were groping in the dark for light were willing to give their estates and lives, in search for truth, while he had found the light and knew the truth but was living in ease and pleasure. He saw how their shed blood would rise and pronounce sentence against his poor miserable soul at the judgment of that great day. He prayed to God in sighs and tears, that He would give him grace, and create within him a clean heart, that through the crimson blood of Jesus Christ, God would forgive him his unclean walk and unprofitable life, and bestow upon him wisdom, Spirit, frankness, and strength to endure suffering, that he might preach God to shepherdless, dying souls.

What a complete surrender! He was willing to go the whole way for what he saw was right. He stood for it in the face of life and death. To become a leader of those erring souls who had renounced Romanism, who were looking for peace, meant as much as looking into the pale face of death.

However, he was willing to make this sacrifice. With Paul he said, "Those things which were gain to me, I counted but loss that I might win Christ." His greatness cannot be measured by the humble part he played upon the religious arena of the time, although he lived and died one of the great heroes of the Reformation. After his baptism his first aim was to proclaim the Gospel of the Cross of Christ to the poor, peace-seeking souls of his age. To spread the everlasting kingdom of Christ, to bring honor to His most holy name, to bring souls out of the pit of darkness to the dazzling heights of glory in the Christian life was his unfaltering aim, even at the cost of home, possessions, life, and blood. One Church after another was organized through his labor. One soul after another was baptized, hundreds were but in a short time, brought to the Fountain of Life. We ask: why was this? It was because he worked with the soulwinning love in his heart that could not be shaken by all the combined powers of Satan.

But, you may ask, whereon did he stand? For what principles was it that he was willing to give up his blood and his life. Thousands have died for a cause which they thought was worthy of the price. Was his cause more noble, was his aim any higher than theirs? History tells us that the motto of the Ancient Spartans when they went to war was: "Return with the shield or on the shield." In one particular incident it is told that when some of their men returned alive after a defeat, they were scorned at and their mothers wept over the son that returned alive instead of over the one that was slain in the struggle. Now, was the cause nobler, were the principles Menno Simons lived and

was willing to die for more cherished than that of those men? Ah, his zeal, his ambition was not to save a nation from earthly enemies, but to save souls from their archenemy, to the life and joy that will be from eternity to eternity. This meant to stand contrary to the custom of the time, for true repentance, which crucifies the flesh with its affections and lust, casts off the work of darkness and puts on the armor of light, which sees no other hope than in the blood of Jesus Christ who hung on the old rugged Cross for every soul. With this was connected a renunciation of Infant Baptism, which by the learned was considered a holy and glorious work, but was absolutely against the principles of the Bible. It meant to stand undaunted, in the face of persecution on the teaching of Non-resistance other than that of the Sword of the Spirit. Humbly, but with a burning zeal he challenged the hypocritical monsters of his time for their fruitless breaking of bread, for their easy-going gospel, fruitless preaching and shameful life. He pointed out to the leaders of his time their sins, with a fearlessness which cannot be accounted for other than the mighty power of God. Contrary to Luther and Zwingli he knew no compromise, he was not a man who shunned frankness, but looked the world squarely in the eye.

But now let us consider in the face of what he stood for, those vital things. To the world in general he is practically unknown, but possibly no one from his time to the present has done more for the cause of Christ under such trying circumstances. Of all those who were shamefully persecuted and horribly put to death on the wheel, the stake, or by some other awful means, and then given to the fowls of the air because they lived out the Word of God as they saw it was right —he, their able leader was most despised and hated, in fact, to such an extent that a decree was issued offering forty dollars to any person who would deliver him into the hand of the authorities. For his capture pardon was offered to the worst criminal in the land. But on the contrary any one who offered him a cup of water was subject to death. A description of his appearance, clothing, and stature, was nailed to various church doors. From the eastern part of Germany he fled to the west, and then finally to Holland for the sake of escaping the unmerciful hand of the enemy. Thus to be chased about with a sick wife and feeble, delicate chlldren, like a dangerous beast was often harder to bear than words can describe. "To pass like the other great Reformers, from the bosom of Rome to the banners of reform, even though men of letters, magistrates, and princes were gathered there, cost much. But harder yet was it to be compelled by conviction, clear and irresistible, founded upon the Word of God, to go still further and beyond them —beyond Luther, beyond Zwingli, beyond Calvin himself, to stand alone as none of them ever did, or, worse still, to be identified with the plebian sect, scattered and calumniated as no other ever was, the scorn and horror of all living Christendom, condemned and persecuted to death by both Papist and Protestant without exception: to wear out a life in labors and perils and privations of all sorts, with the absolute certainty of no earthly recompence, to search for sympathy with the whole evangelical body of the reformed; and to be repelled from all approach of consolation was his sore agony, his severe but sublime probation. Yet for Christ's sake he meekly bore it and was faithful unto death."

Oh, how different was that from our modern age! We are all so very anxious to go with the crowd, for fear of what men will say! How afraid we are that someone will laugh at us! A sneaking look from a classmate is enough to turn us from our conviction of truth and we fall and quiver like babes, while his convictions of truth could not be shaken by all the powers on earth. Yea, with Paul he said: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I am persuaded that neither death nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us from the love of God which is in Christ our Lord."

Now, will you, when you go out into your daily life uphold, if necessary, in the face of the whole world, the powerful Gospel of Jesus Christ according to your heart's convictions? Are you willing to stand for the whole Word of God, for the everlasting standards of Jesus Christ in the face of scorn, persecution and death? Are you willing from to-day to seal your life for what you know is true and right? Are you willing to give your life for others, are you willing to-day to tread the path of the cross to reach the crown?

Hesston College Journal.

THE TONGUE — A WELL OF LIFE

By Margaret Gingerich

What is the tongue? A small member of the body but a powerful instrument of great harm or much good. In James 3 the first verse we have these words. "My brethren be not many masters, knowing that we shall receive the greater condemnation," The "Master" spoken of in this verse is such a person who is inclined to be officious and ready to boss affairs and to rule over them. This passage shows that they bring themselves under condemnation by such self assumed offices with the tongue. A man in a position to speak rightly in all things is a perfect man. James leads us to see that the source of the evil of the tongue is from the evil one at work in the heart. To have proper fruit in our speech and conduct we must look at these sources from whence our heart is inspired to speak, for, "out of the abundance of the heart the mouth speaketh."

We should not be too ready to speak until we have carefully considered what we are speaking. A man of self control is usually a man who is balanced in what he speaks. A bit controls the horse, a small helm will turn about a great ship and the tongue is able to do very much among mankind. Like a little spark of fire it may kindle a large mass of matter. It may be set on fire of hell and is then uncontrollable, even worse than wild beasts which it is possible to tame. No man can tame the evil tongue which professes love to God while it curses men. Such a condition is not what it should be. Fountains do not yield two kinds of water. Fig trees do not bear olives nor vines figs.

The heart is the dwelling place of love and the tongue is a messenger of the love that is in the heart. We must give God our hearts and let Him have His way in them before they can be pure. After the heart is cleansed there will be different thoughts in the mind and if we have a pure heart and mind then only will the tongue be a well of Life, for Christ alone will be the Fountain Head.

Thus as the tongue remains true to the regenerated heart and is controlled by the regenerated mind it carries the message of a regenerated life. But someone may ask "what are the messages of a regenerated life." Why, messages of the love of Christ in their hearts. Speak a word for

(Continued on page 111)

CHRIST'S WINSOMENESS

A winsome voice my Master had.
He spoke and strong men rose
And in their fishing garments clad
Stayed not for day to close.
And one who at the treasury sat
Looked up, and seeing, came
And all his gains and friends forgat
At hearing of his name.
So winsome was my Master's voice,
They and the whole wide world rejoice.

A winsome touch my Master had.
The suffering ones arose
And, doing as he gently bade,
Pain vanished and their woes.
The sick and the heavy laden came
And something in His face
Brought rest and healing strength. The lame
Crept close with stumbling pace.
So winsome was my Master's touch,
The whole wide world felt never such.

A winsome smile my Master had,
The little children rose.
Though friends and followers forbade,
Him as their own they chose,
And eager ran to His embrace
And straightway had no fear,
For something in His loving face
Assured them they were dear.
So winsome when my Master smiled
His very own were man and child.

—Mrs. Newell Dwight Hillis.

• MISSIONS •

THE TWO GREAT POSSIBILITIES OF THIS LIFE

"Two babes were born in the selfsame town,
On the very selfsame day."

This, or something much akin, must have been true concerning two babes born in 1813, in the village of Blantyre, in Scotland. Born of the same central stock—Adam; born with the same evil nature (Eph. 2:3); born to live, born to act, born to make a choice in time, which choice would decide their doings in time and destiny in Eternity.

Babe I—A Great Well-Known

Dr. David Livingstone was born within the humble home of "poor and pious parents" at Blantyre, near Glasgow, on March 19, 1813. His parents were poor, and at the age of ten he was put to work in the factory as a piecer, that his earnings might aid his mother. Greatly to his mother's delight, the first half-crown he ever earned was laid by her boy in her lap.

It was about his twentieth year, in 1833, that the **great spiritual change took place** which determined the course of David Livingstone's future life. Before this time he had serious thoughts about eternity. "Great pains," he says, "had been taken by my parents to instil the doctrines of Christianity into my mind, and I had no difficulty in understanding the theory of free salvation by the atonement of our Savior; but it was only about this time that I began to feel **the necessity** and value of a **personal application** of the provisions of that atonement **to my own case.**"

He Makes the Great Choice

He says that about his twentieth year he began to reflect on his state as a sinner, and became anxious to realize the state of mind that flows from the reception of the truth into the heart. He was deterred, however, from embracing the free offer of mercy in the Gospel by a sense of unworthiness to receive so great a blessing till a supernatural change should be effected in him by the Holy Spirit. Conceiving it to be his duty to wait for this, he continued expecting a ground of hope within, rejecting meanwhile the only true hope of the sinner, the finished work of Christ, till at length his convictions were effaced and his feelings blunted. Still his heart was not at rest. Later on, God revealed to him his error, and he renounced all hope in himself; and as a bankrupt, beggared sinner he trusted in the power and willingness of Christ to save. To use his own words, he says: "I saw the duty and inestimable privilege **immediately to accept** salvation by Christ. Humbly believing that through sovereign mercy and grace I have been enabled so to do, and having felt in some measure its effects on my still depraved and deceitful heart, it is my desire to show my attachment to the cause of **Him who died for me** by henceforth devoting my life to His service."

He Sails for Africa

On Dec. 8, 1840, he took ship for South Africa, and landing at Algoa Bay, proceeded inland to Kuruman, then the most northerly mission station in South Africa. Like Paul the Apostle, he yearned over those who yet sat in darkness and knew not the Truth, and earnestly longed "to preach the Gospel in the regions beyond." It was not long ere he pushed on into the interior, and wrote: "I had more than ordinary pleasure in telling these Bakaas of the precious Blood which cleanseth from all sin. I bless God that He has conferred on one so worthless the distinguished privilege and honor of being the **first messenger of mercy that ever trod these regions.**"

For over thirty years this marvelous man labored unweariedly for the good of the teeming millions of his beloved Africa. Towards the close of his noble life he became greatly reduced by severe illnesses, but still he labored on. So weak did he become that a "ritanda" or palanquin had to be made for carrying him. It was sorry work, for his pains were excruciating and his weakness excessive. April 29, 1873, was the last day of his travels. At last they got him to Chitambo's village, in Ilala, where they had to put him under the eaves of a house, during a drizzling rain, until the hut they were building should be ready. Then they laid him on a rough bed in the hut, where he spent the night. Next day he lay undisturbed. His people knew that the end could not be far off.

His Home-Call

Nothing occurred to attract notice during the early part of the night, but at four in the morning (May 1) the boy who lay at his door called in alarm for Susi, fearing that their master was dead. By the candle still burning they saw him, not in bed, but kneeling at the bedside, with his head buried in his hands upon the pillow. The sad, yet not unexpected truth soon became evident; he had passed away on the farthest of all his journeys in the act of prayer, commending his own spirit, with all his dear ones, as was his wont, into the hands of his Savior; and commending Africa—his own dear Africa—with all her woes, and sins, and wrongs, to the Avenger of the oppressed and the Redeemer of the lost. As Dr. Moffatt, the veteran pioneer, said, "Thus Livingstone died, possessing the blessed hope, or rather the **assurance** that living or dying he was the Lord's."

"He yet liveth," for his work in Africa is being continued, and his testimony as to the saving, keeping, and sustaining power of the Christ of God is yet fragrant throughout the world. As expressed in a paper at the time of his burial in Westminster Abbey:

A DECALOGUE OF STEWARDSHIP

By N. K. McGowan

1. You shall not make Gold your God.
2. You shall not idolize the things that Gold can buy.
3. You shall not cry, "Lord, all that I have is thine," and then do not with what you possess the things that He commands, for this is to use the Lord's name in vain.
4. You shall deal justly and honestly with the Lord and gladly yield to His special service one day of every seven, and not less than one out of every ten dollars of net income beyond actual cost of production.
5. Honor your parents by devoting your inheritance both of material and personal wealth for purposes that are distinctly unselfish, that those who live with you and live after you may wish to perpetuate your memory for the good you have done and inspired others to do.
6. You shall not destroy the vitality of the kingdom by pauperizing the church.
7. You shall not prostitute your power of material gain to prodigal provision of selfish pleasures.
8. You shall not rob God.
9. You shall not cloak your own stinginess in the threadbare plea that you are doing as much as others. Who are you that you should judge the standards of another as worthy of yourself?
10. You shall learn what covetousness is and shun it. It keeps profane company. A covetous person ranks equally with liars and fornicators. Covetousness is the autocrat of the gambling table, whether in the dive or on the avenue.

—World Call.

"He needs no epitaph to guard a name,
That men shall prize while worthy work is done;
He lived and died for good, be that his fame,
Let marble crumble, this is LIVINGSTONE."

Babe II—**A Poor Unknown**

On that memorable day in 1874, when the remains of the well-known pioneer of missionary work and exploration in Africa were laid to rest in Westminster Abbey, the streets of London were lined with thousands and tens of thousands seeking to show respect to the memory of David Livingstone.

Amongst the crowds in Whitehall was one different from all others, a poor old man, unkempt, poorly clad, weeping bitterly. So unusual was the sight that a friend approached him, saying "Old man, why do you weep when all are seeking to honor the illustrious dead?" "I'll tell you why," the sad old man replied, "Davie (using his familiar boyhood name) and I were born in the same village, brought up in the same day and Sunday school, worked together at the loom. But, Davie went **that** way and I went **this**; now Davie is honored by the nation, and I neglected, unknown, and dishonored. I have nothing to look forward to but a drunkard's grave!"

So With Each One of Us

Beginning alike "in sin," we come to the parting of the ways, make the great Choice of **self** or the **Savior**; of **sin** or **sacrifice**; of this life, or the life to come. That choice determines the course of our life in time, as well as our destiny in eternity.

Standing at the portals of another period of time, is it not well to ask: Have I personally made the choice of Christ for me, my life for the service of Christ, my time, talents, and all that I have, for Him who gave His all for me? If not, **now** is none too early to make the choice. As Abner said: **"Now then do it"** (2 Sam. 3:18).

My Course During 1927

If a Christian or servant of Christ, the question is: 'What shall my record be at the close? Shall I terminate my course on earth, beloved by fellow Christians, honored by all, and, better even than Westminster Abbey, shall I hear the Master say, "Well done, good and faithful servant: * * enter thou into the joy of thy Lord"? (Matt. 25:21).

Or shall I serve indifferently, stand idly by, fall out of the race, Demas-like depart and love this present world, and at last, Job-like, be "saved by the skin of my teeth" (Job 19:20), not afraid, but **ashamed** to meet the Master at His Appearing and His Kingdom.

May God stir up the heart of each one of us, not to examine others, but to examine **myself** whether I be in the faith or not (2 Cor. 13:5); inquire what my purpose of heart is; how I mean to regulate my life in coming days, and in what manner I expect to appear before Him, whose "eyes are as a flame of fire," and who says, **"Behold, I come quickly;** and My reward is with Me, to give every man according as his work shall be" (Rev. 1:14; 22:12).—HyP., in Christian Graphic.

GREAT EVANGELISTIC EFFECTIVENESS

Medical work among an ignorant, superstitious, non-Christian people, who do not know the beginning of sanitation and of prevention of diseases, is different from doing medical work in a well equipped, up-to-date hospital, where all the laws of the country assist the doctor in conquering in his fight against disease. Most frequently doctors in India are called on for help when nothing more can be done for the patient and under such circumstances must work up a reputation for their Christian Mission Hospital among an indifferent people. They deserve our sympathies and prayers as they faithfully make Christ known to those to whom they minister.

The following are actual cases showing the great evangelistic effectiveness of medical missionary work:—

1. Medical work overcomes hostilities and prejudice and thus opens the way for the Gospel. For a number of years we have had much opposition in preaching the Gospel in the village of Jamgaon. About a year ago one of the Brahmans of this village had a very sick child. He had been to different Indian doctors but his child received no help. A friend of his who knew the mission dispensary and the missionary, suggested to him that he take the child to the mission dispensary. Here the child received careful medical attention and got well in a very short time. Since that time we have frequently been called to this village for medical help and advice and the door for preaching the Gospel is also open, and former hostilities and prejudices have been removed.

2. The other day a man came to the motor on his hands and knees, begging for money. His legs below the knees were as though they had never developed and would fall most any way. Whether he has always been in this condition or whether he in an attempt to please his gods walked in this way until his lower limbs became useless we do not know. It is needless to say our hearts went out to him in pity for both his physical and spiritual condition. This is only one example from many thousands. May we all do our bit for the suffering Indians.

3. Some few years ago one of the missionaries needed help on a dark rainy night. He was on a cycle trying to get to Mahodi and had lost his way. He finally saw a light and went straight for this light through rice-banks, mud and water till he got to the village, carrying his cycle. He could get no one there to help him carry his cycle or to show him the way, although Mahodi was only three miles away. In place of helping him they even told him Mahodi was in an entirely different direction.

Two years later while we were at Mahodi a case came to the bungalow. This was the son of the shopkeeper of the place where they had treated Brother Kaufman so rudely. We helped the lad a lot and won them for warm friends. Later on he insisted that we visit the town and come and see him. He fed us all manner of good things. This thing was noised abroad in that town and the men say that the attitude of the place is different now. They can now preach and teach there with good interest manifested, whereas several years ago they had quit going there entirely because they felt other places were willing to listen more attentively than they. We like to think that medical work had something to do with this changed attitude.

4. A certain man was bitten by a snake. He was nearly dead when Sister Smucker was called. Brother Smucker was gone from home at the time. She hurried out and by giving large doses of medicine and by working with him she managed to help him enough so he pulled through. He was unconscious when she arrived and remained that way for some time. He eventually entirely recovered. He and his sister and mother then thought seriously of accepting Christ, the missionary having had splendid opportunities of telling of Jesus, the Savior, and of His love. The man expressed his desire to become a Christian and we started to teach him. In the meantime also talked with his mother and sister. When the village people learned that they were considering becoming Christians they became alarmed and raised an awful fuss. A deputation even went to see the Malguzar, the owner of the village, to see if he could not do something about it. They evidently scared the young man and his mother for he ran off and would not show up for several weeks. Later on he came back but his mind had been changed in the meantime. However he is still very friendly and we hope yet to win him for Christ.

5. It is the custom of our hospital to have prayer before operations. We are able to point to a number of cases where the patients or their friends or both have stated that our God saved their lives. We believe this is one way which helps to bring the heathen closer to us and to our God.

Several years ago a man came to the hospital critically ill. He was given the best we had. We prayed for him in his room, and when he was able to listen, the evangelist daily told him Bible stories. He became well and says, in all sincerity, that our God saved his life. Since that time if any one is sick in his village he tries to persuade them to come to the hospital and he has brought many patients. Although he has not openly ac-

cepted Christianity he is very receptive to the Gospel teachings.

The people of the surrounding villages have volunteered material aid for the dispensary at Ghatula. They also put in a special request that their children attending the mission school at Ghatula have regular medical inspections and be given medical aid if necessary. In case the child has some ailment which needs special treatment the parents are to be consulted as to method and expense. Through the medical dispensary the attitude of the people has changed a great deal. This is very largely due to the faithful efficient help of Sonai Bai the trained Indian nurse who has received her training in a mission training school in North India and serves the people from an evangelistic standpoint.

7. I was called to help a poor widow whose husband had died a few months ago. They live in the village of Chitod. Her life was saved. The caretaker of the Leper Asylum and some other helpers, and myself hold a village Sunday school at Chitod. This woman has invited us to hold the Sunday school at her house, and we now have a number of attentive listeners there every week.

Durjan one of the men in this Sunday school said a few weeks ago, "I have left idolatry since I know Jesus. I will never go back to it again, Jesus satisfies my soul." He was saved through medical work as have thousands of other outcastes.—India News Bulletin.

ALL BIBLE LANDS IN ONE TRIP

After Thrilling Adventures Amidst Scripture Scenes on an Unprecedented Journey, Dr. William T. Ellis Returns with New Tribute to the Old Book

Newspapers report the return to America of Dr. William T. Ellis of Swarthmore, Pa., from a ten months' tour of Bible Lands, wherein he has covered every geographical region mentioned in the Scripture.

Dr. Ellis says that, so far as he can learn, this comprehensive trip over all Bible Lands has never before been made by any one man, in either ancient or modern times. So accustomed are even church folk to consider simply Palestine as the Holy Land that it is with a measure of surprise that we learn how vast is the area comprehended by the Bible Story.

His travels took Dr. Ellis from Paul's Rome, down the Appian Way to Rhegium and Syracuse, in Sicily; throughout Greece and Macedonia; over Paul's route in Turkey and to St. John's "Seven Churches of Asia;" from Antioch, in Syria, where the disciples were first called Christians, throughout all of Bible-marked Syria and Palestine, (he was under fire in Damascus) and into the untraveled recesses of the Sinai desert; then, over all the way that Moses knew, through the length and breadth of Egypt, and across into Arabia, where he got within fourteen miles of Mecca, nearer than any undisguised Christian has ever before gone; afterward he traversed the Trans-Jordan region, with its still-standing ruins of cities where Jesus doubtless preached; subsequently he followed the route of Abraham and of the Hebrew exiles and of the Magi down into Babylon and into Ur of the Chaldees. This arduous search for Scripture sites ended in Persia, with a visit to Shushan, and its memories of Queen Esther and of Daniel and of Nehemiah; to Persepolis and to the ancient Jewish tombs of Esther and Mordecai in Hamadan.

Once in Arabia Dr. Ellis and Mrs. Ellis barely escaped with their lives, after a fight with the Arabs. "More interesting, and far more important, than any of our adventures is the mass of confirmatory and corroborative evidence we have gathered attesting the historicity of the Bible," said Mr. Ellis, after his return. "This expedition has fairly opened up a new field of Christian apologetics. To trace the entire geographical course of the Scripture story is to demonstrate in a compelling fashion that the Bible is a place book; and that its authenticity is supported by the extraordinary accuracy and reasonableness and unity of its geographical allusions. I have written a book for Appletons, 'Bible Lands Today,' covering our travels; but there is not space between its covers for the whole thrilling tale of the new light which old lands shed upon the inspired record. Something like a revival of religion would ensue were the churches to give themselves to intelligent study of all the Bible back-grounds; and of Bible lands as a testimony to the Book."—Selected.

A DOLLAR A DAY FOR READING BIBLE

A colporter was recommending the Bible to a man at the close of a meeting in a western town. The man refused the book, saying he had had his "fill" when he was a boy. He told how his father had always made him read it Sunday afternoons, until he never wanted to see the inside of a Bible again. He declared that he would not pay five cents for the finest Bible ever published, and that he wouldn't read it for less than $1.00 a day.

At that moment, the evangelist who had come up unobserved, spoke to the man, saying, "Brother, I'll take your offer. Pick out the best Bible in stock, read a chapter that I suggest every day, for the fourteen days that I will be here, and when I go, you come back and I'll pay you $1.00 for every day you have kept your agreement, and make you a present of the Bible besides."

The man could not gracefully decline, and so accepted the offer, picked out the finest Bible and took the list of Scripture passages to be read, and left. He was not at the meeting the next night or the following night, and on the fourth day the colporter and the evangelist began to wonder what had become of this man. They kept on praying for him though. The next night he was at the meeting. However, he managed to get away before any one could speak to him; and thus he came intermittently and always left before services were out, and in this way eluded the brethren who were trying to speak to him.

Seeking Refuge in a Barn

On the twelfth day they decided to call on him. As they came to his house, on a small farm a few miles from town, the farmer's wife greeted them, and, when they inquired about her husband, told them that she could not imagine what had come over him of late; that for days he had been spending hours in the barn; that he seemed so pre-occupied and somehow changed that she would be very glad if they would find him and see if they could help him in some way.

They went to the barn where they found him on his knees in prayer. Beside him on a feed box lay the open Bible. He was praying his way into the Kingdom of God. Thoroughly penitent, longing for the forgiveness of his sins, he had found his Savior through the reading of the Word.

It is needless to say the evangelist did not need to pay the $1 per diem price agreed upon, nor would the farmer accept the Bible as a gift—he paid for it.—Pittsburgh Advocate.

OUR SUPPLICATIONS

J. S. S.

Dear Lord I intercede,
For all who are in need
Of help and grace divine.
Reveal Thy loving face,
And Thy abounding grace,
To all who would be Thine.

Yea, strengthen Thou the weak,
And bless the truly meek
With Thy sustaining power,
And comfort those that mourn,
Cheering the hearts forlorn,
Thus keeping them each hour.

To all who love Thy Word,
Which they have read and heard,
Give grace the same to heed.
Give victory over sin,
And the power to win,
And thus from guilt be freed.

Most graciously forgive,
And help us all to live
A life from sin set free,
And when our race is run,
Our work on earth being done,
Please take us home to Thee.

Dakota, Ill.

SOCIAL VALUE OF SYMPATHY

By Mary Shenk

"Sympathy means a condition in which one enters into the feelings of another, sharing the pleasures or pains."

The highest type of sympathy always goes hand in hand with love. The home is the foundation of society, and it is in the home that the greatest love and sympathy should be exercised. The true love of husband and wife makes them think always of the interests of the other and they are anxious that everything possible shall be done for the happiness and satisfaction of each other. It has been said, "The one, for the other, has no need of self-forgetfulness; every movement of the heart of either is taken up and shared by the other, and even an involuntary anticipation of the wishes of the one, turns also the other in the same direction. No pleasure is separately enjoyed, no pain separately experienced." When there is this sympathy and love between the father and mother, it shines out like a beacon light to the others in the home. The children are affected by it. Sympathy among brothers and sisters is a beautiful thing. I think of one home where this was lacking. Everything that one did for another, was a burden. They did not enjoy each other's company. Every little mistake or failure on the part of one called forth criticism and abuse from the others. The home was not happy. One brother remarked to a young man in another family, "I wish that we could get along as you and your brothers and sisters do. You seem to like to be in each other's company. One appreciates what another does for him." That was a sad commentary on the home life of those people.

There are people who apparently live only for themselves. The problems of others, their cares and troubles, and even their joys do not concern them. Society leaves such a person alone. He is displaying extreme selfishness. This, in a perhaps lesser degree, is a great force for evil in the world. Most of the world's crimes can be traced back to it. Selfishness is diametrically opposed to sympathy. There is not the slightest similarity between them. There is a case in history which illustrates remarkably the lack of sympathy. I shall quote from Hugh Price Hughes: "During the White Chapel scare, when a reporter was examining one of the spots where those unhappy women had been murdered, he expressed surprise that the murderer should have escaped, as the scene of the murder was a crowded neighborhood, in which it seems almost incredible that such a crime could be committed and no one hear a scream or witness a struggle or see the murderer flee. A costermonger standing near, explained the situation by saying, "It's everyone for hisself down here." That is to say, in that neighborhood, everyone was so preoccupied with his own personal, selfish or sinful interests that no one would trouble himself to listen to a woman's scream, or to witness a struggle going on almost in his sight. However, we feel sure there are not many such people. "The one who has lived for himself has the privilege of being his own mourner."

"To really sympathize, one must put himself in another's place." In school the teacher must meet pupils on their own level. A teacher who forgets his own childhood, cannot understand the moods and actions of children, and cannot, therefore, be a successful teacher. By having sympathy for the children, the teacher can win from them a sympathetic attitude toward school, without which no amount of school work will be successful. Sympathy and coöperation between teacher and pupil will bring the best results from studies.

Many great men go down to their graves unmourned, because, while they were great in their fields, they did nothing that would appeal to the masses. But, take an example of someone who, like Lincoln, worked for the good of the people, whose life was made up of kind acts which the masses understood—you will find a man who went down to the grave, mourned by the entire nation, from the rich and great, down to the poor ignorant negro laborer.

In closing I shall quote a few paragraphs from Francis E. Willard:

"The highest genius predicates the most universal sympathy. A shut-up soul and a shut-up oyster are nearer the same level than the soul believes. One can be exclusive on small intellectual capital; but only broad, far-sighted minds can be inclusive.

"What we call lack of charity is usually lack of perception. If we knew more, we should love better. The Divine mind knows all and loves all. From human nature's ever vocal Gerizim sounds the beatitude, 'Blessed are the inclusive for they shall be included;' and from the Mount Ebal of its malediction sounds the door, 'Cursed are the exclusive, for they shall be excluded.'"

Harrisonburg, Va.

WINTER WILL SOON BE OVER

By F. W. Pitt, London, England

When winter spread its cold, white wings
And from them scattered ice and snow,
Fond nature found her precious things
And safely buried them below.
There was no treasure in the land
But had its refuge near at hand.

The latent life of leafless trees
Was folded up in root and branch,
Secure against the biting breeze,
The torrent and the avalanche.
The trees seemed dead, but in their heart
There lived the germ of every part.

So in the heart of Love divine,
Secure from Time's wild wintry breath,
The fruitage of the Living Vine
Is sheltered from the chill of death.
And while earth's winter passes by
Eternal summer draweth nigh.

There in a golden paradise,
The blood-red vintages of love,
The fragrant fruit of Sacrifice
Shall ripen in the realms above
Beyond the blast of sin and strife,
In endless more abundant life.

THE TONGUE—A WELL OF LIFE

(Continued from page 107)

the One who has done so much for you. Messages of kindness to the sick and afflicted. How many dreary hours have been turned into sunshine by someone visiting the sick room and speaking a few kind words of encouragement or singing or prayer.

Messages of love to the disappointed and discouraged. Many are the happy hours that can be spent in visiting and speaking to the discouraged and shut-in. Messages of comfort to the mourning and suffering. I remember well a certain family who suffered the loss of an only child, a boy of seven. One evening while we were visiting there the mother of the child walked up to another lady and thanked her very much for the letter that she had sent and told her that it had been so comforting. Every time she thought of it she would have to read it and it had done her so much good. By this we see that a sad hour was brightened by just a word of comfort.

Then we can give the message of life to the sinner. No matter how deep in sin they may be, if we obey the command of our Master when He said "Go ye" many souls will be saved.

So we see much good can be done by just speaking a few kind words. We know not how deep they will go.

"Pleasant words are as an honey comb, sweet to the soul, and health to the bones." Proverbs 16:24.

Drop a word of cheer and kindness—
  Just a flash and it is gone,
But there's half a hundred ripples
  Circling on and on and on,
Bearing hope and joy and comfort
  On each splashing dashing wave,
Till you wouldn't believe the volume
  Of the one kind word you gave.

Drop a word of cheer and kindness—
  In a minute you forget;
But there's gladness still a-swelling—
  And there's joy a-circling yet,
And you've rolled a wave of comfort
  Whose sweet music can be heard
Over miles and miles of water
  Just by dropping one kind word.

Kitchener, Ontario.

The Eternal God is thy refuge, and underneath are the Everlasting Arms: and He shall thrust out the enemy from before thee; and shall say, Destroy them.—Deut. 33:27.

"A man at his wit's end is not at his faith's end."

BIBLE STUDY

BIBLE STUDY COURSE

II Samuel

This book is called the Second book of the Kings, being associated with I and II Kings, making four books of the Kings. The authorship is one of the disputed matters, but it is evident that these books are a series of records preserved during the history of the people of Israel and compiled from time to time as the records accumulated. The fact that the authorship of the books as we now have them cannot be definitely determined does not decrease the value of the books as records in the providence of God for the admonition and instruction of His people. The same thing can be said of the record of God's people in the land of Canaan as was said of their record in the wilderness. "These are written that ye might not lust after the things for which they lusted."

First and Second Samuel are particularly associated with the history of Samuel and David. Samuel was instrumental in the hands of God in ordering the circumstances of the people which led up to the establishing of the kingdom. His work was much like that of the Master, whom he served, in spirit. Not of the priesthood, yet a priest of God; not of the kingly line uncrowned, yet a King in the spirit of his ministry for his people. While he never entered fully into the time and glory of his work, he was able to so establish it that it should go on with success when he went away. So Christ begun the work of His spiritual kingdom, and when He went away the work continued under the blessing of the Holy Spirit. Saul's kingdom was in a state of dissolution; for the spirit of the Lord had departed from him. The Spirit of the Lord rested upon His servant David, who entered fully in the work of assembling and establishing the people of the Lord into one large body, every part of which was loyal to the God who had brought them into the land and blessed them there according to the promise made to the fathers when they came out of the land of Egypt.

The Nature of the Book

I. It is, first of all, history of the life and deeds of David, the king. All of his important affairs are mentioned in this book. I Samuel ends with the death of Saul, the king; and I Kings begins with the inauguration of the Kingdom of Solomon. II Samuel is purely a book of David's Kingdom.

II. It gives a record of events in which the providences of God are revealed in the life of the king whom God had chosen. It is not a record which would shield the king from all evil or from all blame. It records the evils of his life as well as the commendable deeds.

III. It deals with the providences of God which brought about the unifying of the Kingdom of Israel, and the establishing of the worship of God in the place which He had chosen for His name.

IV. It faithfully portrays the desire of the king to fulfil every purpose of God in establishing His worship among them, and to bring to His people the blessing that He had promised.

V. It sets forth the impartial judgment of God against sin whether found in the life of the King or in any of his subjects.

VI. It shows the failure of human nature under the most favorable circumstances. David, a man after God's own heart, was found failing because of the passion of human nature.

VII. It shows the power of love, a godly virtue, over the forces of hatred and evil, as depicted in the attitude of David toward those who would have done him evil.

IX. The triumph of the covenants of God, over the forces of sin, that would have diverted his purposes, are definitely declared.

The Contents of the Book

1. David's lament for Saul and his sons, whose death, at the hands of the Amalekite, he avenged. 2 Sam. 1.
2. David made king over Judah, and over Israel by the devise of Abner.
   a. By the people of Judah, by choice—Ch. 2.
   b. Over Israel through the rebellion of Abner against Ishbosheth—3.
   c. The death of Ishbosheth, and the people turning to David—4, 5.
3. David honored by the King of Tyre—5:11-16.
4. The triumph of David over the Philistines—5:17-25.
5. The ark of God brought to the house of Ebed Edom, and later to the city of David, to David's tabernacle—6.
6. God's covenant with David concerning his house—7.
7. David's worthy deeds.
   a. He overcomes the Philistines and other enemies—8.
   b. He consecrates the rich spoils of war to the Lord's service—8.
   c. He cares for Mephibosheth, son of his friend Jonathan—9.
   d. He subdues the Ammonites who refused him honor—10.
8. The sin of David and the punishment—11, 12.
   a. The wife of Uriah taken.
   b. The death of the child.
9. The trouble in the king's family—13-19.
   a. The treachery of Ammon.
   b. Ammon's death by the treachery of Absalom.
   c. Absalom's flight, and return to Jerusalem.
   d. Absalom's rebellion against David and his death.
10. The rebellion of Sheba which threatened the loss of the ten tribes—20.
11. Special judgment visited upon the house of Saul for breaking the covenant with the Gibeonites—21.
12. The last of the Philistine giants—21.
13. —David's praises for God's blessings—22.
14. David's mighty men—23.
15. Numbering the people and the punishment—24.

Spiritual Applications

1. David's attitude toward his enemies was more than that of a kindly disposition. His respect for the Lord's anointed, was that of love toward God. We should love the brethren because they, too, are born of God. Our love toward our enemies is the manifestation of God's grace and patience toward His enemies in this day of grace, of which Jesus Christ is the representative of God.

2. It is often difficult for men to reconcile the love of God with the judgments that were visited in such a terrible manner upon the enemies of God in the days of David. Those were days of the fulfillment of iniquity, of which we have many in the course of the history of the Word of God. The "long suffering of God waited in the days of Noah," but the day of judgment came suddenly. It waited in the day of the Amorites, but the day of judgment came. It waited in the days of Babylon, but the day of her visitation came in due time. Our own days bear witness to the same truth. God is loving in His dealings with men, to lead them to repentance—Rom 2 but, the day of wrath will come for all who resist His love and fail in accepting His righteousness. David was but an instrument in God's hands to execute wrath upon the ungodly and unrepentant nations. He was a manifestation of the truth of the Law which God gave to Israel on Mount Sinai. In our day, the vengeance upon the evil doer is taken out of the hands of His children and left to the Lord Himself. Vengeance is mine, I will repay.—Rom. 12.

3. The man after God's own heart:—was such as all of God's children must be. He was a man of faith, who loved God and trusted in Him and had respect to His worship and to His law. He could not be a man perfect in all His ways, for there are none such, except the Son of God, Jesus Christ. His godliness was manifested in the spirit of his repentance and grief for the sin committed.—Psa. 51.

I Kings

The two books under the title, "Book of the Kings" are special records of the kingdoms of Judah and Israel. While they were distinct in their organizations and ever separated in the worship and political existence, yet they were united in their relation to God. It must be that in some manner the history of His people should be joined in one. Throughout the two books there is a constant reference to the records of both nations in the books of their individual kingdoms. The acts of the Kings of Israel were kept in the book of the Chronicles of the kings of Israel, the Northern Kingdom. The acts of the kings of Judah were kept in the Chronicles of the Kings of Judah,—the present books of the Chronicles. The Chronicles of Israel's kingdom are missing. They are outside of the Canonical books. But the Lord has preserved the records of His estranged children, for, some day, they will be brought back to Him in His dispensation of grace, based on His covenants with His people, and the records will have been preserved. In the Books of the Kings we have the united records, given in a contemporaneous manner. There appear to be some discrepencies in the dates of these records, which may be accounted for to a great degree by the Jewish method of reckoning parts of years as full years.

The Nature of the Book

I. David's reign was merged into that of Solomon, perhaps by the urgency of the case, Adonijah, an elder son, having proclaimed himself King in the place of David, his father. Men are apt to interfere with the order of God, while the powers of spiritual darkness are ever at work in an endeavor to thwart the purposes of God, as determined by Him in the promises of His Son.

II. God's purposes of grace are kept in view during the progress of events in these records. While sin receives its just recompense, the grace of God is maintained in dealing with His people, and their leaders. For David's sake, and the promise made to him, the Lord continues His mercy to His people.

III. The record shows the course of the Kingdoms of this world, in the history of the Northern Kingdom. They became like those kingdoms in their religion, and in their methods. It was a kingdom ruled by the passions of men. Dynasties changed, alliances were made, wars were waged and human ends attained by methods common to the lusts and powers of men. The end of the kingdom came both naturally, and by divine destiny. The hand of God is seen in the destiny of all nations that reject Him.

IV. The book sets forth in a very beautiful manner the special blessing of God in the nation that did not forsake Him. When the southern kingdom remained faithful to the house of David, and walked in the ways of David, there were special manifestations of God's providences on their behalf. The prophets of God were present to declare His will, the priests of God ministered in the Spiritual relations of the nation in their worship, while the Kings, who, during the earlier periods of the nation, were faithful to the Lord, had the special pleasure of the Lord resting upon them to lead the people in peace and prosperity.

V. Human failure is always evident, in every record of the Word of God. Human institutions are never perfect, because of their imperfect instrumentality. God deals with them as means of carrying out His purposes, but His grace overrules the imperfections in order to bring about the blessings that His promises have declared. His promises rest upon better grounds than the men who are enjoying them. They rested, in the days of the kingdom, upon David and His seed,—the Son of David who should sit upon his throne forever,—Jesus.

Contents of the Book

1. The old age of David, the King—I Kings 1.
2. Adonijah's attempt to usurp the throne —1.
3. Solomon appointed king by David, and anointed as such—1.
4. David's charge to Solomon, and his death—2:1-12.
5. Solomon established in the kingdom,—his enemies put down—2:13-46.
6. Solomon's choice of wisdom—3.
7. Solomon's kingdom and officers—4.
8. Solomon arranged to build the temple.
   a. The material—5.
   b. The time and plan of building—6, 7.
   c. The building of his own houses—7.
   d. The metal work of the temple—7.
9. The dedication of the temple, and the covenant of God—8, 9.
10. The glory of Solomon's kingdom—10.
11. Solomon estranged by idolatry, and adversaries raised up—11.
12. Rehoboam, and his harsh rule—12:1-19.
13. Jeroboam made king of the ten tribes —Idolatry introduced—12.
14. The prophecy against the altars of Jeroboam and against his wickedness —13.
15. God's judgments against the house of Jeroboam; his death—14:1-20.
16. The failure of Rehoboam, the temple and palace devastated by the king of Egypt, wars with Israel, his death—14:21-31.
17. Abijam, son of Rehoboam, King in Judah, as his father—15.
18. Asa, son of Abijam, a good reign, but used the treasure of the Lord to gain a league with king of Syria—15:9-24.
19. Northern kings, Nadab, son of Jeroboam (two years) evil—15:25.
20. Dynasty of Baasha—seven days, condemned by prophet—15:27-16:7.
21. Ela, son of Baasha, two years, killed by Zimri—15:8-10.
22. Zimri's dynasty, seven days, killed by Omri—16:11-17.
23. Dynasty of Omri, who built Samaria —16:16-28.
24. Reign of Ahab, son of Omri—16:29 22:14.
   a. His wicked character—16:29-34.
   b. Elijah's prophecy against Ahab, and the famine—17:1-24.
   c. Elijah's test with the prophets of Baal—18:1-46.
   d. Elijah's flight from Jezebel—19:1-18.
   e. Elisha's call—19:19-21.
   f. Two victories of Ahab, by the counsel of the prophet—20:1-43.
   g. His rebuke by Elisha for the death of Naboth—21:1-29.
   h. Ahab and Jehoshaphat of Judah in battle against the king of Syria:—the death of Ahab according to Micaiah, the prophet—22.
25. Jehoshaphat, son of Asa, King of Judah, faithful to the Lord—22:41-50.
26. Jehoram, son of Jehoshaphat, king of Judah—22:50.
27. Ahazial, son of Ahab, king of Israel, as his father—22:51-53.

Spiritual Applications

1. David made use of all the spoils of his adversaries in preparing for the house of the Lord. These things came into His possession by the providence of the Lord. The glory of David was his devotion to God, and His house continued forever. The glory of Solomon was the splendor of His material kingdom, and his name was blemished by the estrangement of his heart from God.

2. While Solomon was busy making houses and affording places of worship for his idolatrous wives, the Lord was busy raising up adversaries to spoil him of the greater part of his kingdom and all the glory of his house.—11. No one can compromise with the world without meeting the adversaries whom God raises up against him. It will mean certain loss.

3. Abijam was a wicked king, but the Lord spared him and his house for the sake of David, His servant.—15:4. Behold a greater than David is here. If God would do so much for David's sake how much more will He do for the sake of His own beloved Son in whom was found no sin and whose name avails for all men forever? Our covenant is stronger than that with David, because it is made with the Son of God.

4. The way of the transgressor is hard. The kings of Israel all walked in the ways of Jeroboam, the son of Nebat who made Israel to sin. As was Ahab, so were his children and so were all the kings, of whatever dynasty, who succeeded him. The unwise course of all the kings was that they continued in the ways of their predecessors regardless of the failures made and regardless of the certain judgments spoken against them by the prophets of God. So is the folly of men to-day who persist in sin and unbelief when they have knowledge of the failure of their course.

THE BOOK

This book, this holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God almighty stamped
From first leaf to last, this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live.

—Robert Pollock.

"Every praying Christian will find that there is no Gethsemane without its Angel."

"There are no disappointments to those whose wills are buried in the will of God."

EDUCATIONAL

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

By Chester K. Lehman

CHAPTER II

The Meaning of Evolution

Evolution may be defined as a process of becoming—a developing, an unfolding, or a program from the simple to the complex. This is a general definition based upon its etymology and according to this conception of the word, the development of an embryo to the adult stage, the development of a seed to the full grown plant, the progress of the English Constitution, the transformation of the steam locomotive, the growth of an educational system—all these are evolutions in this broad non-technical sense. The thought in all of these cases has to do with their growth, progress, and development, irrespective of the cause that has produced the change.

In science this word is a technical term and when the expressions, "theory of evolution" and "doctrine of evolution" are used, the technical sense is to be understood. Le Conte states it thus: "Evolution is continuous, progressive change, according to certain laws, and by means of resident forces." This definition has three distinct ideas. In the first place, we have the thought of change, continuous and progressive. It involves a fundamental view of life forms. Evolution holds that all life is in a flux. The ancestors of the cats, for instance, millions of generations ago, were not cats, but some simple cat-like mammals which were not cats. Man traces his own descent from some ape-like animal which was not a man. In other words, what we regard as species such as dogs, cats, mankind, elephants, etc., are not fixed, stable, and permanent forms of life but are the passing forms of a changing stream of life. In millions of generations each of these will have changed to some other kind of animal. The dog will no longer be a dog, he may lose his tail, or one or more of his toes may be lopped off as is claimed for the horse. He may develop to a stage of higher intelligence, conceivably to that attained by man at the present time. As for man, in a million generations he may have super-reasoning powers, he may lose his arms, hair, toes, fingers, and develop a still larger head; he may develop some new characteristics.

The second thought in this definition is that of growth **according to certain laws.** These laws have never been elaborated and scientists are attempting to discover them. Their search at the present is concerned with heredity and genetics, with the view of discovering laws of variation and how these supposed variations are made permanent.

The most important part of this definition concerns the seat of the mechanism that, according to certain laws, produces continuous progressive change. According to Le Conte and evolutionists in general, resident forces produce the change. What these forces are, no one knows. It is conceived to be some cosmic energy that inheres every speck and particle of material substance whether inanimate or animate. This force, under certain favorable conditions of heat, pressure, light, etc., is supposed to change the lifeless into simple life forms, the simple life forms to the more complex ones, the more complex ones to the most complex such as man, and so on ad infinitum.

The idea of evolution is illustrated by the commonly-used systems of classification of plants and animals. These systems form two genealogical trees, one of plants and the other of animals, whose trunks represent the original one-celled plants and animals respectively, and whose branches represent their lineal descendants, the plants and animals now in existence being represented by the utmost twigs. In other words, the fundamental likenesses among plants and among animals mean kinship; hence the greater the similarity, the nearer the relationship is. To make this point still more clear, I shall go into more detail in the animal kingdom. From a theoretical point of view the plant kingdom could be used as well, but botanists are in a quandary as to the construction of the genealogical tree for plants,—a fact needing to be investigated,—while there is more unanimity among zoologists as to the family tree of animals.

I begin with the trunk made up of the simplest animals of only one cell, the first form of life to appear on this globe, the Protozoa. From these higher types are believed to have evolved by "continuous, progressive changes, according to certain laws, and by means of resident forces." Zoologists, in general, group all other animals into nine other great classes called Phyla (singular, phylum), each class possessing distinct likenesses and hence to be considered near relatives. After millions of years some of these Protozoa developed into animals slightly more complex, whose body was made up of many cells, having many openings or pores, and reproducing not by simple division as among the Protozoa but by sexual and asexual methods. The remnants of this class, which did not evolve any further, are called Porifera, commonly known as sponges. Why some of these Protozoa evolved and the great majority remained stable throughout the succeeding stages of evolution is unknown. How the first animal that ever existed acquired the power of reproduction is unknown. In like manner, the origin of the new form of reproduction remains a mystery. Millions of years again lapsed, and through gradual development, another new form of life evolved whose chief characteristic is a digestive tract which marks a distinct advance over the sponges. The remnants of this class make up the third Phylum, the Coelenterata, including the fresh water polyps, jelly-fishes, and sea anemones. Why the great majority of Coelenterates reproduced through all the succeeding ages without modification is an anomaly unanswered by science. Again millions of years, more or less, passed by and from some of these forms another type of life made its apearance. Some of these show an advance over the Coelenterates in possessing a well-developed nervous system the origin of which is not known. The representatives of this class persisting at the present time are the flat worms, such as the Planaria, Liver-fluke, and tapeworm, grouped under Phylum Platyhelminthes. As time wore on, round worms appeared showing greater complexity of structure as to digestion, excretion, nerves, reproduction, etc. The survivors of this stage are the Nemathelminthes, such as the vinegar eel and Trichinella. "There are a number of groups of animals whose relationships are so different to determine that authorities do not agree as regards their position in the animal series." This also is an anomoly of science but we shall reserve its discussion for a later chapter. The Echinoderms illustrate the next general advance. These have radial symmetry, a well-developed coelom, an anus, tube feet for locomotion, and a spiny skeleton of calcareous plates, the modern forms being the starfish, brittle-star, sea-urchin, sea-cucumber, sea-lily, etc. Count-

(Continued on page 125)

SUGGESTIVE SUMMER BIBLE SCHOOL COURSE

Compiled by Clayton F. Yake

The series of articles written by us for the Christian Monitor along educational lines during the past year have brought a number of inquiries to our desk relative to religious education in some form or other. Special requests for suggestions concerning the Daily Vacation Bible School course were perhaps the most outstanding. We were glad to answer these inquiries as best possible under circumstances. However, owing to the fact that there is no course offered to our people by our General Sunday School Committee and published by our own Publishing House made the matter of giving suggestions not such an easy one.

The thought came to us then, for "Necessity is indeed the mother of invention," Why not compile a number of courses as used at the various places throughout our Church where the Daily Vacation Bible School has proved quite a success and publish these in the Christian Monitor, the editor consenting? Immediately we set to work to write to a number of places presenting our plans. The returns have been very gratifying to the writer, indeed. The Editor of the Christian Monitor, Bro. Derstine, gave his whole-hearted approval. And in this issue now we present the first suggestive course for a Summer Bible School.

About the Name

It appears that there are quite a number of people who have a dislike for the word Vacation as used in connection with the Bible schools throughout the summer because of the fact that in so many of the popular types of schools there is too much play and vacation connected with it. The name Summer seems to be much preferred and, as we have received suggestions from others to this end, we shall herein and hereafter talk about Vacation Bible School as Summer Bible School. We believe that this will be in keeping with the ideas we as a people have of what a Bible school ought to be.

The Course

The course presented herewith is the one used at the Summer Bible School at our mission at Portland, Oregon. We believe that those contemplating the starting of a Summer Bible School will certainly find the suggestions and the outlines herewith given exceptionally helpful. While the course is presented simply as a one year course, it will not at all be a difficult matter to extend the course ovoer a period of two or three years in a graded manner.

Sister Viola Wenger has furnished us with the information and we have compiled it in such form that it should be available for ready use with but little study. So far as we know, the Portland, Oregon, Summer Bible School has been one of the very best in our Church. Sister Wenger has been one of the regular instructors and is well acquainted with the work. In case there is anything in this course that may not be quite clear or about which you would like to have more detailed information we feel certain that Sister Wenger will be glad to help any reader. Please be sure to enclose a stamped envelope for the reply to your inquiry. Any other inquiries we shall be glad to answer personally. Address us at Scottdale, Pa.

I. COURSE OF STUDY USED AT PORTLAND, OREGON

Information supplied by Viola Wenger

General Description

For the course of study in our Summer Bible School we used a combination of coures. As the main outline of our work, however, we used the course of study as outlined by Mr. A. F. Bittner, Portland, Ore. for the Week Day Religious School for the state of Oregon.

This was supplemented by some work, mostly hand work, outlined by Florence Waterman in her book for the primary pupil. She is the editor of the entire Standard Vacation Bible School series. We also used some other busy work of our own; besides, Bro. J. D. Mininger, Kansas City, Kans., taught the Gospel of John which was not included in the outline referred to.

The work of the Beginners was mostly hand work, molding of clay, sand-table work, pictures and stories clustering about the story of creation and the early patriarchs. The hand-work was all arranged to supplement and review the lessons taught through the story and pictures.

Departments

We had five departments, Beginners, Primary, Junior, Intermediate, and Adult.

The number of teachers used was six. Two for the Beginner's Department, two for the Primary Department, two for the Juniors, Intermediates, and Adults.

Length of term, three weeks. Length of day, from 9:30 A. M. to 12:00 M.

Ages of pupils enrolled, 2-50 years of age. Beginners, 2-5; Primary, 5-8; Juniors, 9-11; Intermediates, 11-15; Adult.

Evangelistic Meetings

The school was a part of an evangelistic program. Each evening we had evangelistic meetings for the full three weeks.

Daily Program

9:30 A. M. Opening Exercises
9:45 Story Time—Play Time—Bible Lessons—Gospel of John
10:20 Recess
10:35 Music I & II
11:10 Hand Work—Play Time—Bible Lessons—Gospel of John
11:45 Announcements
12:00 M. Dismissal
Evening Evangelistic Meetings

OUTLINE OF COURSE OF STUDY

Beginners

Stories clustering about the Story of Creation and The Early Patriarchs.

Primaries

I. Listening to God

1. Abraham visited by messengers; Gen. 18:1-16
2. Samuel hears God; I Samuel 1, 2:18, 19, 26; 3
3. Jesus' story of the sheep following their master; John 10:1-15
4. Shepherds of Bethlehem; Luke 2:8-20
5. A messenger comes to Mary; Luke 1:26-33, 46-55
6. Crowds listen to Jesus on the shore of Lake Galilee; Matt. 13; Matt. 5-7
7. Saul of Tarsus obeys the voice; Acts 9

II. Learning from Jesus' Way of Doing Things

8. A busy Sabbath day at Capernaum; Matt. 8:14-17; Mark 1:21-34
9. How we should pray—Jesus' way; Luke 11:1-3; Matt. 6:5-13
10. Zaccheus learns of Jesus' way; Luke 19:1-10
11. Jesus helps a woman at the well; John 4:3-42
12. Jesus thinks of the sick; Luke 7:1-22; Mark 3:1-5; Matt. 9:27-29

III. Pleasing God

13. By choosing the right; Dan. ch. 1
14. By our gifts—the widow's mite; Mark 12:41-44; II Kings 12:4-15
15. By our gratitude for our harvest time (Thanksgiving); Psa. 100; 92:1, 2, etc.
16. By our gratitude—a grateful leper; Luke 17:11-19
17. By our gratitude—a grateful family; John 11:1-46; 12:1-3
18. Abel brings a pleasing sacrifice; Gen. 3:1-15
19. A queen pleases God by saving her people; Esther ch. 5 and 8
20. Forgiving others; Matt. 6:14, 15; Luke 23:32-34; Acts 7:59, 60; Matt. 18:21-22
21. Kindness to enemies; Matt. 5:43, 44; Luke 6:27, 35; John 17:10, 11; Luke 22:50, 51
22. Respect to parents; Ex. 20:12
23. Loyal to God—Daniel; Dan. 1, 2
24. Loyal to friends—Jonathan; I Sam. 18:1-16; 19:1-10 20
25. Loyal to his King; I Sam. 26:5-25; 24:1-17
26. One who was not loyal—Judas; Matt. 26
27. Loyal to his promise—God to Abraham; Gen. 12:1, 2; 15:1-7; 17:1-8; 21:1-3
28. Review lesson

Missionary Stories supplemented the above stories.

Suggested Memory Work

A morning and evening prayer
Psalm 23, and possibly Psa. 100
Verses as John 3:16, Psa. 122:1, etc.
Review of Grade 1

Juniors

I. God's Father Heart

A. *The Creation of*: (Gen. 1,2; Psa. 33:6-9; Psa. 147:4,8)
1. World, sun, moon, etc.
2. Trees, flowers, grass, etc.
3. Rain, snow, wind, clouds
4. Birds, fish, all animal life
5. Man—our fathers, mothers, all men

B. *God Makes a Home for all* (Gen. 1,2; Psa. 147:9; Prov. 6:6-8; Luke 2:39, 40)
6. Homes for His creatures in the sea
7. Homes for His creatures in the woods (beaver, bear, etc.)
8. Homes for His creatures under the earth (caterpillar, etc.)
9. Our home
10. Homes of other children (China, India, countries of Asia, etc.
11. Homes of other children (countries of Africa or Europe)
12. Homes of other children (in our own country, cities and country)

C. *God Protects Us*
13. God protects the Baby Jesus (flight to Egypt); Matt. 2:13-15, 19-23
14. God protects the Baby Moses; Ex. 2:1-10
15. God protects the Baby King; II Kings 11:1-17, 21
16. God protects Paul in the jail at Philippi; Acts 16:19-34
17. God protects the homeless children (children's home): Mark 10:13-16

D. *God's Care for Us*
18. David's care of His sheep; I Sam. 16:10-12; 17:33-37; Psa. 23
19. Jesus' care of His friends (feeds the thousands); John 6:1-13
20. Jesus' care of His disciples (quieting the storm); Luke 8:22-25; Mark 4:35-41
21. Jesus' story of the lost sheep; Luke 15:3-7; John 10:2-5

E. *God Gives Us Things We Need*
22. Gift of water; Ex. 15:22, 27; 16:1-17
23. Gift of food; Psa. 65:9-12
24. Gift of fuel and clothing; Matt. 6:11, 25-32
25. Gift of our country (patriotic); Matt. 22:21
26. Gift of our church; Psa. 103:13; 121:1
27. Gift of our friends, parents, school, etc.; Luke 11:5, Col. 3:20
28. Review lesson

Suggested Memory Work

A prayer for grace at table
The Lord's prayer
Short verses as: Gen. 1:1, and first part of Eph. 4:32

Intermediates

Character Building Stories from Old and New Testament

I. Exemplifying Obedience
1. Noah and the Ark; Genesis 6, 7
2. Abraham is called; Genesis 12
3. Abraham and Isaac; Genesis 22:1-19
4. Moses listens and obeys; Exodus 3
5. A prophet who could not disobey; Numbers 22, 23, 24
6. The boy Samuel; I Sam. 1, 2, 3
7. A great Captain who murmured, but obeyed; II Kings 5:1-19
8. The appeal to Isaiah; Isa. 6
9. Disciples hear Jesus and follow; Matt. 4:19, 8:22, 9:9, 16:24, 19:21; John 1:43

II. Exemplifying Unselfishness—Spirit of Service
10. Abraham and Lot; Genesis 13
11. Rebekah at the well; Gen. 24:15-56
12. David and the mad king; I Sam. 18:1-11, chap. 24
13. Elisha and the poor widow; II Kings 4:1-7
14. How Elisha served the public; II Kings 2:19-22, 4:38-41
15. Jesus at the marriage feast; John 2:1-12
16. Jesus the Healer; Mark 10:46-52; John 9:8-38; Matt. 8:5-17; Luke 17:11-19
17. A boy shares his lunch; John 6:1-13
18. The unselfish stranger; Luke 10:30-35
19. A gift better than silver or gold; Acts 3
20. Remember the poor; Deut. 15:7-11; Matt. 19:16-22
21. Who is the greatest; Matt. 18:1-6; 20:20-28; Luke 22:24-27
22. The unselfish rule of life; Matt. 7:12
23. Jesus gives His life for others; John 3:16; John 10:1-16

III. Exemplifying Confidence in God—Trust
24. An old man surrounded by enemies; II Kings 6:13-18
25. A nobleman trusts God; John 4:43-54
26. A Roman centurion has confidence in Jesus; Matt. 8:1-17
27. A doubter among the disciples; John 20
28. Review lesson

Suggested Memory Work

Psalm 84:1-5
Psalm 5:1-5
Possibly Psalm 96:1-9, or verses that express the thought of the lesson studied

Outline of Gospel of John

A synoptic Outline of the Gospel of John such as appeared in the December issue of the Christian Monitor was used. This outline improved will be available in suitable tract-like form for classroom work. Inquire MENNONITE PUBLISHING HOUSE, % C. F. Yake, Scottdale, Pa.

EXPLANATION OF PROGRAM

9:30 Opening Exercises—This one exercise was given to all pupils. It consisted of two songs; Scripture reading or the reciting of some portion of Scripture from memory, such as the Twenty-third Psalm, in which all took part; prayer; and a closing song, usually one that had been memorized by the school.

9:45 Busy Time—Beginners. At this hour the pupils drew pictures, molded different objects with clay, etc., the smallest ones making objects with sticks, etc. These different pictures and models all supplemented the story material given to them at this time.

Story Time—Primaries. Missionary stories and stories of the creation and patriarchs were given at this time.

Bible Lessons—Juniors. Lessons were given as shown in the Outline of the Course of Study. The entire series under "Junior" was given during the three weeks' term.

Gospel of John—Intermediates. This was taught by Bro. Mininger. An outline, similar to the one which appeared in the December 1926 issue of the Christian Monitor, was used.

10:20 Recess

10:35 Music I—The Beginners. Songs appropriate to their age were learned.

Music II—All Others. This class included all the pupils but the Beginners. They learned songs and their history and and something about the authors of the songs.

11:10 Play Time—Beginners. During this hour the little folks were given stories interspersed with drawing of pictures and molding of clay models much as in the first hour.

Hand Work—Primaries. Pictures were taken from Scripture Text Calenders and mounted on paper designed for that purpose with space below the picture to print with gummed letters a Scripture text suited to the picture, thus making a motto.

Gospel of John—Juniors. This was taught in a simpler manner than to the Intermediates at the 9:45 period.

Bible Lessons—Intermediates. Character Building Stories from Old and New Testaments were given as shown under "Intermediates" in the Outline of the Course of Study. These stories were supplemented with an occasional object lesson and regular memory work.

Note: The Intermediates and the Juniors alternated work in the Gospel of John. The teachers exchanged groups. During one period one teacher had the Juniors and during the next period the Intermediates; in this way it made it possible to give much of the same material to both groups.

11:45 Announcements—Each day the children were given some announcements about the work of the school at the hour just before going home.

12:00 Dismissal

Special Programs

For expressional work the children learned Scripture texts and were given an opportunity to recite them at different occasions as well as give stories they had learned during the class hour. Two programs were given during the three weeks when the children were given the privilege of telling their parents what they had learned at the school in some form or other; repeating the memory work, telling the stories, giving the contents of the Book of John, the order of Creation, or the singing of songs learned in the music classes. Many of the songs learned by the Beginners were motion songs.

The **Adult Group** had one lesson per day in which they studied some Epistle which was chosen by some member of the class.

(To be continued)

WHY A SCIENTIST BELIEVES IN GOD

By Harry K. Rimmer, President Research Science Bureau, Inc.

After I had finished reading this marvelous message from Scientist Rimmer, my heart worshipped its God anew. You will be thrice blessed, if you read thoughtfully. You will be blessed in a seven-fold way if you read it prayerfully. Occasionally you may need a dictionary to enable you to get the full import of the article, but it is worth the time. PRAISE GOD FOR THIS MESSAGE. Long may the Lord give us such Scientists who end their articles at the foot of Golgotha's Cross.—Editor.

One of the greatest fallacies of the twentieth century is the common but mistaken belief that a scientist must be an infidel, or at least strongly agnostic. The very contrary is true, for a scientist is first of all a man of faith! The man who reads the uncut page of the Book of Facts called Nature and Nature's Laws, knows many strange and wonderful things he cannot prove or see.

The Astronomer, for instance, knew there was a planet Uranus before the telescope discovered it. The Physicist knew there were atoms before the eminent Millikan isolated them. The Chemist still deals with "unknown" elements, and the Paleontologist postulates a whole series of fossil forms for which he still searches in hope and faith.

A certainly established fact and premise of procedure may be expressed in these words, "SIGHT IS NOT ESSENTIAL TO BELIEF!" This the scientist knows more truly than any other man.

The roster of such an organization as The American Association for the Advancement of Science would be a fascinating field of research on this very subject; and I believe the average man would be profoundly surprised to learn how many of these men of science are Christian men.

Certainly, no man can question the scientific standing of such an eminent scholar as Dr. R. A. Millikan, director of the Normal Bridge Laboratory of the California Institute of Technology. In 'Science,' Volume LVII, Number 1483, dated June 1, 1923, Dr. Millikan said:

"The purpose of Science is to develop, without prejudice or pre-conception of any kind, a knowledge of the facts, laws and processes of nature. THE EVEN MORE IMPORTANT TASK OF RELIGION, ON THE OTHER HAND, IS TO develop the consciences, the ideals, and the aspirations of mankind.

. . . . . **It is a sublime conception of God which is furnished by Science.** . . ."

This brief excerpt from the fine statement of this most noted scientist may be taken as typical; science and faith are not incompatible, but on the contrary are most closely associated fellows.

In a recent visit to a certain University, the Chancellor of the school said to me "I would like to know the reasoning processes by which you arrive at your most interesting conclusions." Certain of the student body asked: "How can you, as a physical scientist, believe in God?" This little printed message is an answer to both. We will start at the beginning. We will think together all the way to the end. The "A" of our discussion shall be that point **back of which the mind cannot go**; our "Z" will be that conclusion **past which the human mind cannot think.**

Man is a reasoning creature, and alone of all the living things he has the ability to think from effect back to cause, or from cause on to effect. Certainly, the Simian, shivering in the cold rain of a jungle storm would know enough to approach the desert-

"Only God Can Make a Tree"

ed fire and get warm; but he would never reason that since burning wood warms him he should therefore put some more wood on the blaze to burn! He might be taught this trick by the patient leading of a higher intellect, but he would never reason it out for himself. Again, almost any animal will enter a cave or shelter not otherwise occupied to find refuge from the storm, but no animal reasons that since shelter is so greatly to be desired it will build one. Can you name an animal that hews a rafter and shapes a roof tree to rear its brood away from the danger and discomfort of the inclement weather?

The nest of the bird, the hole of the badger, the dam of the beaver; these are not in any sense parallel to the carefully reasoned process by which Man comes to the logical and magnificent conclusion and solution of this most primal need. The creatures work by instinct and Nature; the Man arrived at his type of habitation by Reason. Let us look at this thing called Nature.

Some time ago, a college lad said, "I would like the privilege of an interview with you, and we will talk entirely in the language of science." I replied that I spoke that language, and would be glad to talk with him, and to use that particular speech. He began the interview with a question, and our conversation follows:

"Where did this universe come from?" I replied;

"God made it!"

"Who is God?"

"He is Primary First Cause, the Maker of all things."

"Who made Him?"

"Nobody made Him, He is self existent."

"When did He begin?"

"Never. He had no beginning. He is eternal, and always was."

The lad pondered a moment and then shook his head. "I can't accept that," he said, "It is not scientific."

After a moment's silence I then replied, "I am sorry, but God is my 'A.' I have to start there. If that is not scientific, then you answer me these questions, and see where you begin."

"Where did this universe come from?"

"Why," he said, "Nature produced it."

"All right. Then who made Nature?"

"Oh, nobody made Nature, you know Nature is er,.....er, why, oh just Nature."

"When did Nature begin?"

"Nature had no beginning. It's always been!"

"I cannot accept that" I said; "in your own language, **its not scientific.**" You see, we were both talking about the same thing! HE CALLED IT NATURE AND I CALLED IT GOD; but we had the same 'A' under different names.

Let us look at this fundamental problem with a clear and unprejudiced eye. Here is this mighty Cosmos in which our little creation is such an infinite speck. This Cosmos or universe is an effect. What is its Cause?

A magician can take a host of things out of a hat; but back of that is the man who made the hat; the man who put the things in the hat, and the many who made the things taken out of the hat! There is no watch or clock without the maker, there is no sum in mathematics apart from the factors and the manipulator of those factors.

OUT OF NOTHING YOU GET NOTHING. And out of something you can get no more than that thing contains. You cannot take more than a pint out of a

pint measure, you cannot get a gallon of fluid out of a quart jar; and many men have gone to jail for trying to take out of a bank account more than they put into that same account! "This world is so full of a number of things...." I wonder how they got in there?

To quote from "Science" again, in a recent issue F. G. Hull, of Dartmouth College, has an interesting article germain to the present discussion, in which he refers to a "fundamental law" of physics. "Transformations of energy that are always taking place in the universe alway result in loss of energy." Thus the universal process is from the complex to the simple; and he states that in all nature there is no single case of the reverse process, from the simple to the complex. So he arrives at his conclusion, **that no matter what may be your theory of the origin of the universe, you have to start with a cosmos charged with a tremendous amount of high grade energy, running down ever since the beginning,** like a clock that has been wound up and has been running on that power then imparted!

A little lad asked me "How many different things are there in all the whole world?" He thought there were millions and millions, and he was profoundly surprised when I replied "Less than one hundred!" And some of them are yet undiscovered!

That is truly all there are. Every physical thing in all this wide universe is a combination of two or more of these "elements" or primary substances. Water is not an element or a "thing," water is a combination of two separate things, Hydrogen and Oxygen. So the chemical symbol for water is the familiar H_2O! Salt is not a "thing," it is a combination of sodium and chloride. These simple illustrations from common life and every day knowledge illustrate what I mean when I say there are less than one hundred different things in all the world. The myriads of so-called "things" are combinations. Now go back to the carefully expressed statement in a preceding paragraph:—"There can be no sum without factors and a manipulator of those factors!" The elements are the factors; who is the Manipulator? Or, to use the language of Hull; "Who wound up the clock and set it going?" Think it through: the universe is a combination of things:

Who Is The Combiner?

The answer of the thoughtless; the mechanistic philosopher; the non-scientific mind, may be "CHANCE!" This is the type of mind that sees in nature a blind force, that hopes to find evidence of spontaneous generation of organic life. Not that the proof of spontaneous generation would prove the accidental or mechanistic theory, indeed, the exact reverse would be the case. When the human mind finds a method to make life, the Fundamentalist point of view will be proved. Their contention is that life only came when Intelligence of a super type created it by definite thought and planning reason. The only reason we cannot make life now is because our intelligence is not of a high enough order; when we ascend to the mental plane of creation we will be infinitely wiser than we are now. We wait without much hope for that super-mind to appear and prove that life can come only from intelligence; but that mind has not yet appeared! But when it does come (if it ever shall!) it will prove the Genesis account of Reason in creation.

Many have tried this experiment of laboratory production of life; but so far the law of Mendel holds undisputed sway: "NO LIFE WITHOUT ANCESTORS." The latest attempt is that of the young English Biologist who "made" (?) life in his laboratory. But the announcement is robbed of all significance when we learn his method; he finds a certain gas, generated by **decaying vegetable matter** absolutely imperative in his experiments! That is enough for any bacteriologist or protozoologist; they know that such gas would be teeming with literally swarms of spores of living creatures. In other words, **our experimenter is only hatching life;** not producing it.

Here is the case against chance, chance cannot intelligently combine factors to produce orderly results. As a first instance, look at the results of mathematics. In our system, we have ten digits, running from nought to nine. With these ten figures intelligently arranged, we can express any sum from one to any number of millions we may desire. We can combine and arrange these ten figures to solve any mathematical problem in the book or in daily business. BUT THIS REQUIRES INTELLIGENCE OF A TRAINED ORDER. How many times would you have to cast forth these ten figures, as a gambler casts his dice, for "CHANCE" to arrange them in a solved problem in compound interest; or algebra; or the tensile strength of bridge trusses? Such a position is untenable; and it is equally ridculous to say that chance arranged the few elements into the orderly combinations that make up the physical universe.

The second illustration is literature. In the English language we have twenty-six "elements" or characters, called letters. Out of these few factors intelligence composes our vast literature and crowds our great libraries with a multitude of books. Can chance do this? How many times would the symbols of the alphabet have to be cast in the air before they would fall to earth arranged in the orderly structure of the Twenty-third Psalm? Or Longfellow's "Evangeline?" Or Grey's "Elegy in a Country Church Yard?" No; intelligence balks at this answer and says: "If there is orderly structure through a combination of elements; chance could never be the Combiner!"

The next answer comes from the man who says "This universe is the production of

Natural Law"

There are many who evade the issue this way. For this reply is not an answer, it is purely an evasion. Law being itself a product of intelligence cannot itself create or produce.

Law, either natural or social, is based on two postulates. The first is necessarily a body or Being of sufficient power to enact legislature; the second is a body or Being of sufficient power to enforce that enactment. There is no law without these two foundations. There are lawless lands, where the traveler is governed absolutely and only by his own desires and pleasures. In these farflung wilderness and desert places there is no law, either because no government cares enough about that worthless land to pass laws to govern it, or else the ruling power is so far removed as to be totally unable to police the land and enforce its laws. Both postulates are

SUFFERING SAVIOR

Ursula Miller

Did you hear Him agonizing
All the lonely night,
While a cloud hid silver moonbeams,
Trembling in affright?
Did He find the garden
More responsive than the heart?
Do you glory in this Savior,
When you stand apart?

Do you know that He was thirsty,
Hanging on the cross?
Not a one to give Him water,
Deep He drank the dross.
Fevered lips and hideous aching,
No help far or wide,
Blue with pain the bloody nail-prints,
The wound on His side.

Do you know that all this suffering
Was for you and me?
Haunted captive now no longer,
One look sets us free.
Can your heart be adamantine,
Is it hard as stone?
If you scorn the awful anguish,
How can He atone?

Did you hear Him call the Father
In loud agony?
(Darkness came and rocks responded
At the intensity.)
Did the Father answer? No one—
So He bowed and died.
Is your heart unhaunted,
When you see the Crucified?

Hesston, Kans.

necessary, for on them all law is predicated.

There is, undoubtedly, Law in the natural world. Then the question immediately arises, "WHO PASSED THAT LAW; AND WHO ENFORCES IT?" The question of orig'n is not solved by this reply, rather is the issue obscured. Law does not create. We must seek further to find the answer to the riddle of creation.

What of the reply of the thoughtless youth who said that all things in the heavens and the earth were

Made By Nature?

This is the common reply of the unthinking, it is so apparently superficial as to stand forth as fallacious almost without analysis. Again we are trying to account for creation with a postulate!

The only scientist of whom I know who has ever tried to account for creation apart from intelligence is the German philosopher who also tried to define nature. You know his famous definition, which begins with this line: "NATURE IS THAT BLIND FORCE THAT CREATES WITHOUT THOUGHT!" We need go no further to find the impossibility here: **how could there be creation without conscious thought?** As well speak of a house without a builder, or an airplane without a pilot, or the accidental development of the wireless method of communication apart from a Marconi. As we will see in a short space, cosmos and intelligence are indesolably linked together, and we **cannot** have the former without the latter! If necessary we must phonate this fundamental idea in every paragraph; it is the basis of all truly scientific thinking.

"That blind force that creates without thought" will never do; for FORCE is an emenation. A creature. A product. A derivative. An expenditure of power. Back of 'force' is the producing agency, and we seek not for an agent, but the Originator.

A blind, unthinking force did not create this universe any more than did chance or natural law. The enquiring mind is baffled by these blind alleys of the mentally d'shonest, and we square our jaws and press out of the maze of philosophical quibble to the only possible answer that will satisfy the scientific mind:

THIS MIGHTY COSMOS IS THE RESULT OF THE CAREFULLY THOUGHT OUT PLAN OF A MIGHTY REASONING INTELLIGENCE, CALLED GOD!

Without further evasion we face the fact; **a scientist MUST believe in God because he has no other satisfactory place to start his thought!**

A scientist, then, believes in God because of a two-fold revelation.

The first revelation is in the processes of the universe, the laws that govern that universe, and the physical structure of the universe and its mighty contents, all lumped together for convenience under the handy name of 'Nature'. For Nature is simply and only the results of the creative work of God, who made the earth and all things therein. It will not do to make of "nature" a source of origin, nature is the **result** of creation.

The marvelous structures that nature contains, laid out in mathematical order and containing absolute evidences of design, constitute a true revelation of God. Please pardon this repetition, but I must impress on my readers the fact that creative design is an evidence of God. It has been so accepted from the very most ancient times.

"The heavens declare the glory of God" to-day as they always have. If Abraham, in Ur of the Chaldees, could see God in nature why not men in the United States of America? Did he possess more intelligence than we? Was he fitted by nature or training for more careful observation than we? Indeed, the ancients had none of our optical aids, the telescope and the microscope were not available to them, and where they read the headlines in the revelation of God in creation we read the finest print!

"Go to the Ant" is still the soundest of advice! I have sometimes talked for an hour to young folks about the ways and wiles of these most fascinating little people in their colonies and daily life, and no man can account satisfactorily for the marvelous designs of the insectivora apart from a creative intelligence. If "the un-devout astronomer is mad" the un-devout Naturalist is more so! From the marvelous structure of the Foraminifera to the super-structure of the Nautilis; from the elaborate design of the Diflugia to the elements of a star; the thinking mind sees design all through the orders of creation. This shall be the theme of a special artic'e which I have been promising my readers, but I will have to be at my laboratory to write it properly, and I have been away for months. However, the article is coming; and the argument is advanced here: the orderly processes of Nature speak of Him Who ordered all things.

Marvelous as this revelation is, however, it is totally inadequate! There are sermons in stones and messages in the running brooks, **after the eye and the ear have been opened to God!** But this natural revelation is not able to lead a man to God. As witness the heathen and degraded peoples. They are closer to nature than we, but farther from God! They know the stars and the streams and the stones, but hear or see no sermons of a loving Father's care in them. They dwell on the bosom of the earth,—but far from the heart of Christ. So while nature constitutes a revelation of God, it speaks of God only to those who have already found or known Him.

So we need a higher revelation. Nature will not lead us to a saving and redeeming knowledge of God; and if God can do no more to reveal Himself to men than He has done in Nature, we are without hope and miserable above all other creatures. We were made with a capacity to enjoy God, with hearts that hunger for God, with spirits that will never be satisfied until we find God: and God has revealed Himself to us in an adequate fashion. **Not in Nature, but**

In a Book!

This Book is the most remarkable phenomenon extant! After a careful and extended study and analysis lasting more than fifteen years, I am prepared to state and to prove that no human mind or minds produced it. That may sound like a strong statement for a scientist to make, but it is no more dogmatic than the simple enunciation of any other basic fact. I believe and am prepared to prove that the earth is round; that the Bible is not an evolution of human thought is just as plain and clear. It is rather an involution of supreme and supernatural revelations.

This is evidenced first of all because it was never found to be scientifically fallacious in any statement or proposition. Speaking with calm assurance and arrogated authority on every subject known to literature, it is inevitable that the text of the Bible should sometimes touch on a question of science. When this happens, the Book speaks with the same infallibility that is apparent when the text is dealing with a question of history or morals. Many of our recent scientific d'scoveries, after they were made, were found concealed in the text of the Bible, in language that none had understood until the specific scientific discovery was made.

The two revelations of God agree with perfect unanimity. The Book of the Works of God (called Nature) agrees always with the Book of the Words of God (called the Bible)!

The written revelation must also be judged on its contents. It speaks with a perfect assurance at every turn of the page, and of things no man could know. Of origins and beginnings lost in primeval mist, science does not and cannot speak. That is the sphere of pure revelation. For no matter what our theory of the origin of man may be, we have to agree that before a man graced (or d'sgraced!) this earth, the earth had to be here to receive him. It had to be prepared; and no man can know how long before the appearance of man that preparation was completed. Equally certain is the statement that science (which is knowledge gained and verified,) can know nothing of scientific certainty concerning the origin of this earth's creation or forming, antedating man's appearance and the birth of human thought and reason.

But the Bible speaks with absolute poise of truth of the time when there was no man and no cosmos: only God could reveal such facts.

The third evidence of the truth and inspiration of the Bible is **the peculiar honesty** of its contents. Books written by men are for the exaltation of men; but this Book of Revelation is just the contrary! A human author writing of Anthropology will make man as low as he can to

(Continued on page 126)

THE SUNDAY SCHOOL

THE DIFFERENCE BETWEEN THE TRUTH AND THE WORD TRUTH AS IT IS FREQUENTLY USED

By J. B. Moyer

In our two different former articles on the above theme, written, however, under a different title, we called attention to the fact that there has been an erroneous blending of real or Bible truth and the many alloys often used for substitutes. We spoke also about the sources of truth, some of its characteristics and the vain efforts that had been made by the older philosophers to reach that goal by reflection. We intimated, too, that some modern scholars seem to think that this is a problem that can be solved only through the accumulative wisdom of men, after science has given its ultimatum. But we want to say again that truth came only by inspiration of God and by His Son, Jesus Christ. We believe, too, that the "whole truth" (by which we mean all that is essential) is on record in the Bible; and that the "Spirit of Truth" (John 16:13) will not add anything to that record, but will only guide us into the knowledge of the truth that has already been sent forth.

In this article we shall try to distinguish between **the truth** and the word truth as it is frequently used, by giving a few examples of the multiple purposes for which it has been made to function.

We Must Discriminate

If we take for our perspective the word truth which meant that precious thing which Socrates and Plato and other great thinkers of that period had been diligently seeking and which had been intensified and clarified by contemporaneous, prior and subsequent writers of the Bible, we will notice a gradual shifting of functions from that day to this present time; but on the other hand, there was no corresponding shifting of terms or nomenclature to mark any of the stages of this transition, so that while it is still the same word, in many cases its meaning is much unlike that of its predecessor, This term which, at one time, meant practically the same thing to the pagan philosophers who were searching for it as it did to the Biblical scribes who found it by inspiration of God, is now given a much wider meaning in the sciences in which it has become one of the most significant words.

Commercializing the Word Truth

In its original sense this word could not have been used for any ulterior purpose, but at present we have cases where it has degenerated to that point. We want to relate one instance: Some years ago a certain man in a certain city who had a serious controversy with some of his fellow citizens, wanted to hurl invectives at his antagonists through the medium of a local paper then published in that city. He was a man of wealth and influence at that time, yet the editor of the paper rejected his articles on account of their malicious character. Although frustrated in his first attempt, his wealth made it possible for him to start a paper of his own to which he gave the name "TRUTH." In this paper he made a number of statements about his enemies which he couldn't prove, and in course of time the victims of these assaults brought suit against him for criminal libel. In the meantime his best friends had asked him to cease his attacks, but he went on until his own attorney advised him to retract his libellous statements. He finally accepted the advise and made an apology which ended the affair.

This happened a number of years ago and the paper is still published under the same caption except that the name of the city is now also used in connection with the word "TRUTH." It has gone into different hands and has a large circulation, and we believe that it is as reliable for truthfulness and ranks as high as any other secular paper published in that section of the country. But, of course, we all feel no doubt, that with that kind of motive back of the original project, the word **truth** had been brought down to the point of desecration; and some of us may feel, too, that this once sacred term should not be used to name any kind of paper, periodical or magazine, however pure its motive or high its ideals may be. We believe also that the prominent use of this word in scientific treatise has resulted in a complexity that has detracted from its original meaning. While there are some similarities in meaning as it is used respectvely in the sciences and in the Bible, after all the two uses are not identical. Real or Bible truth does not enter into all the details of scientific research, but, on the other hand, it deals with some problems that are clearly beyond the realm of science.

A "Herald of Truth"

This is the name of our first church paper which had been published for many years by our venerable brother, John F. Funk, of Elkhart, Indiana, who is now nearly ninety-two years old. By this name this church periodical did not purport to be the **truth**—for that would embody the whole Bible—but it aimed to be that which announces, heralds, or is a harbinger of the truth, like the robin which is the harbinger of spring, whose coming draws our minds to that balmy season that brings new life. Likewise this pioneer messenger of our church no doubt aimed, under the name given it, to draw our minds to the truth and the new life it brings to them that embrace it.

A Very Composite Word

Since the word truth has such a remarkable record for multiplicity of meanings, some scholars have been trying to distinguish between its various uses by classifying it into real truth, necessary truth, formal truth, ethical truth, transcendant truth, logical truth and ontological truth. Scientists speak also of self-evident truth. derived truth, inductive truth and deductive truth, etc.—all of which, taken together, make quite a motley assortment. But we should keep in mind that all of these divergent lines started from one common center—the philosophic truth, or that which was sought by the old pagan scholars, and was revealed by inspiration of God and personified in His Son, Jesus Christ.

Scientific Truths

In speaking about scientific truths our first inquiry is, What is science? In considering this question we want to say, first of all, that mathematics, which embraces three departments, namely: arithmetic, geometry and algebra—and some auxiliary subjects—is the only pure science, for it is the only branch of knowledge that is perfectly organized, and whose truths are all infallible and without exceptions. A perfect organization doesn't necessarily mean one to which nothing more could be added, but one that isn't subject to revision from time to time, and has the approval of practically all of the scholars and cannot be successfully disputed.

The purpose of organizing the known facts of any branch of knowledge is to ar-

rive finally at some general truths. If no truths result therefrom, the organization, however perfect it may be, is without value. If the truths arrived at are absolute and without any exceptions, the subject is known as a pure science, otherwise its value as a science is lessened in proportion to the number of exceptions that appear. For illustration we shall contrast two familiar subjects—arithmetic which is one of the three departments of mathematics and is therefore a pure science, and grammar which is also a science, but not a pure science. In both the subject-matter is organized by grouping like facts, or those having common properties, but in grammar there is more or less disagreement among different authors about the classification and some of the truths based thereon. While all authorities accept the eight "parts of speech" as a basic classification of the entire list of words that compose the language, there is more or less disagreement about the further subdivisions and their properties; neither do they fully agree on the classification of sentences, phrases and clauses and their respective properties. The writer of this article has a book that quotes sixteen different definitions for the "infinitive" from that number of authors of grammars.

However perfectly a subject may be organized, it willl not pass for a pure science, if any of the truths arrived at have exceptions. Now when we apply this test to grammar we notice, for instance, that nearly all the truths underlying the formation of plurals and the different degrees of comparison, etc., have exceptions. It is also noticeable that, in some cases, some of the members of a group are deficient in some of the properties belonging to that group, and that authorities disagree more or less in the uses of the case forms in certain constructions and on other minor points.

In calling attention to these discrepencies we are simply using grammar as an illustration and not as a target, for after all, it comes nearer being a pure science than some others. Much has been accomplished by reducing this subject to a scientific basis, and every one who digs deep enough to get its real substance is rewarded for his efforts.

In arithmetic, on the other hand, we find that while some authorities cover a larger field than others, there are no parts in the organization that can be successfully disputed. All the truths underlying the manifold arithmetical processes are without a single exception and apply equally to all the members of the group upon which they are based; therefore arithmetic is a pure science.

In arithmetic the material was classified and relations discovered at the time it was collected. In grammar the language (which is the material) existed before grammar and doesn't fully conform to all the scientific requirements. In the natural sciences the material existed before man and in-so-far as the Bible has revealed any truth concerning it, we should accept it at its face value. When conflicts between revealed and scientific truths appear let us remember that the latter may be a conjecture, subject to revision, while the former always remains steadfast.

Nothing could be further from our purpose than to speak lightly of the sciences, for they mark man's highest achievements, yet we feel that a certain noted scientist who said at one time; "I hope, some day, to be able to demonstrate the existence of a Supreme Intelligence," was entirely too sanguine about science. The Bible gives a number of instances where the Lord demonstrated His power and existence, but it gives no hint that His existence will ever be demonstrated by some other agency.

Elkhart, Ind.

(To be continued)

DEVELOPING A CONSTRUCTIVE IMAGINATION FOR THE CHILD

By Ardis Jane Ebersole

This article is no theological discussion of the new birth, nor does it deny the absolute necessity of this supernatural experience which all men need. This granted the article following is worthy of the closest attention of all parents, pastors, and workers with the children, the men and women of to-morrow. Training up children does not supplant the new birth; it but gives fertile soil in which to become a reality, and that very early in the child's career.—Ed.

One psychologist says: "Imagination is mental manipulation; either of tangible objects or of thoughts." Very early in the child does this instinct appear. The chief manifestation of this imagination is the play instinct. Much of a child's life is nothing more nor less than play.

"The play instinct is nature's way, and so God's way, of developing the body, the mind, and the character." Perhaps the most important mental quality for the building of a right life and character is the well-developed and well-trained imagination.

Dr. G. Stanley Hall says: "The imagination is one of the most potent of all human faculties. Some high authorities have lately urged that if this faculty were well-trained, all the rest would take care of itself."

Imagination is an important factor in the life of every child. If well-trained, it enables him to see beauty where others see nothing. It helps him to plan and to picture things in his mind before he executes his plans. Nor does this ability cease with childhood; many mothers and teachers who are skilful at making plans and designs, could, no doubt, attribute their ability to a developed and trained imagination.

A child is educated through vision—nurture by light; the power of the pictorial. We grow by what we see. "The lamp of the body is the eye, and the lamp of the soul is the mind's eye. We grow like unto our visible environment. That on which we deliberately, or with consent, fix our visual and mental gaze, becomes a shaping power over our innermost being; so that, as it is true in one sense that what we see shows what we are, in another sense it is true that what we gaze at decides what we shall be." Professor Dewey says: "The mental image is the great instrument of instruction." Professor M. V. O'Shea says: "Seeing for the most of us is at least part imagination. We behold that which rises from within rather than that which is presented from without." Ten children may all look at the same picture, but each one will see a different picture. Each individual sees things in relation to his previous knowledge and experience. Although the same picture or object is presented from without, the images seen from within will be different.

We are under an incessant rain of images from the external world. We get them by direct sight, memory, and imaginatively through verbal metaphor—the eye being the real intake.

Is the imagination not important? Nothing is more marked in the teaching of Jesus than pictorial visibility; sometimes acted in miracles, word pictures as parables, or in visual illustrations. This was also a prominent mode of instruction in the Old Testament.

Nothing is so persistent in the memory as an image; nothing so controls ideals. We are told that the trend of all human thought is towards expressive action. What children see with the natural eye forms the basis of what they see through the eye of the imagination. This should make us very careful in guarding what the child sees.

Imagination directed and trained, enables the child to see the image before him and to hold it clear and distinct, as others cannot, of what he may be and of what he ought to be. By keeping before him in this way, his ideal, he may grow to be more like it. Then too, imagination helps the child to put himself in another's place and to show sympathy. In this way the character of a child is developed; the imagination being a part of the constructive process.

"Just as in the world of nature, we find that the blossom comes before the fruit; so in the human race, the emotions are developed sooner than the reason. Little or no value has been attached to the likes and dislikes of children; but in reality

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THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. B. M. Editor

What makes the days get warmer? Why do the trees and the fields put on a green new garment? Why is the frost and the ice melting away, and the dew and the liquid water taking its place? We say, "Spring is here." And the answer is satisfactory to many. We might add, "God has made it to be so," and we should have the whole solution. God has made certain things to warm the earth and the air when Spring comes. The sun shone in the winter time and gave us some warmth, but it shone from a different angle to what it does in the spring. It was farther to the one side of the earth from us, and did not strike us so directly. But as spring came we saw it daily getting higher up in the sky. If it could get still more directly over our heads we should feel the warmest rays possible to the inhabitants of earth, such as they feel in the torrid zone. Is there a lesson in this,—a parable for our spiritual instruction? Some people live, as it were, in the "frigid zone" of life. The Lord is not known to their lives except "afar off." They do not get the warmth possible to those who live directly in His presence. Then there are those who live in a warmer clime, where there are seasons of warmth, and seasons when it is periodically cold. These have a better view of God than those in the frigid zones of life, yet they have not that place of continual warmth which may be found where we have an abiding place in the secret of His presence. We can remain at one place, or we can move toward the place where God is truly realized to the fullest extent for our soul's need. May we learn our lessons for soul warmth by such preparation on our part that "the Sun of Righteousness" may arise upon us with healing and salvation and bring prosperity into our life.

This parable has been given for our readers to consider in connection with the work of the Young People's topic for this month, as well as for the entire year. Take, for instance, the Topic of a **"Christian Education."** If we let Christ into the uttermost detail of our educational work, it will be far different to what it is when we hold Him "afar off." Again, as we consider the **"Power of His Resurrection,"** we note that that power has been real for ages, even before Christ came into the world, and ever since He made the atonement and rose triumphant, yet it is only realized by those who by faith enter into its blessings. Likewise as we consider the matter of **"Prayer,"** and note what a channel of blessing there is in it, yet we are made to know that, to many lives, it is as a theme more or less in fabled form, as far as it touches their own experience. What does the Teaching of Jesus mean to us as found in **"The Beatitudes,"** and in the Sermon on the Mount throughout? Have we entered into that position in relation to Our Master that its teachings have a full effect upon our hearts, and in which we can truly experience that it is "BLESSED?"

THE VALUE OF A CHRISTIAN EDUCATION.—I Tim. 4:7-16

Topic for April 10.

MOTTO

"Neglect not the gift that is in thee."

MEDITATIONS ON THE TOPIC

I. **Our Topic.**—Not all of education consists in the storing of the mind with facts. Education is the leading out of any one into the place of ability to do and to think with greater efficiency. If in this process of becoming efficient in mind to think with more clearness and in a way to accomplish results, we place the wrong outlook or life vision and permeate all activities with the wrong spirit, there may be much efficiency but it will all be toward an end that at last brings disappointment and disaster. While, on the other hand, if the whole process of training the mind and the body in the sphere of usefulness in knowledge and skill is permeated with right visions of life and directed by the Holy Spirit of God, the end will be a true Christian education, which makes the life of such individuals of great value to the cause of Christ, and a great blessing to the souls of men.

No education can claim to be Christian which has not brought the Word of God into its rightful place in its relation to the facts of science. No learning concerning the Bible can lay claim to be Christian which does not recognize that Jesus Christ is the center of its message and the One who is the Redeemer of man. Though education may be given to the learning and use of many things outside of the Bible, it is nevertheless a Christian Education, if it so relates secular things to the plan of God for man, as to fulfill in the life of each individual the purpose of God for such an one in the service of Christ and His Church.

II. **The Text.—I Tim. 4:7-16.**—Godliness is the center of every activity for a Christian. Salvation is the most important work in the world. Study and the development of gifts and powers for the work of God is our highest duty.

OUTLINE STUDY

I. Christian Education Consists in:
1. Knowing the truths of the Holy Scriptures.—II Tim. 3:15.
2. Making the truths of Scripture profitable in application.—II Tim. 3:16, 17; Matt. 7:24; Jas. 1:5; 3:17, 18.
3. Learning such things as will advance the cause of Christ in a practical way.—Eph. 4:28; Tit. 3:14.

II. The Value of a Christian Education.
1. It brings wisdom unto salvation through faith in Christ.—II Tim. 3:15.
2. It makes the man of God efficient in all good works.—II Tim. 3:17.
3. It develops the gift of God in the individual, enabling the Lord to use him in effective service.—I Tim. 4:13-16; II Tim. 1:6.
4. It safeguards the individual against the deceptions of evil.—Heb. 5:12-14.
5. When it is a real education, it outvalues everything in the world.—Pr. 8:11; Eccl. 7:19.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Knowledge."**
2. Spending My Study Time for God.

For Young People.
1. True Educational Values.
2. Why Christian Education Outvalues all Other.

For Older People.
1. The Safety of Christian Education vs. Christless Education.
2. Antichristian Influences, a Present-day Problem in Education.

PERSONAL THOUGHT

Every conscientious Christian will recognize his duty to improve in the work which God gives him. Such a process of education as will make him more efficient for the work of God will be recognized as valuable, and will be used in a consecrated way for the glory of God.

SEED THOUGHTS

If we work upon marble, it will perish; if on brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, and imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something that will brighten to all eternity.—Daniel Webster.

"That call not education, which decries
God and His truth, content the seed to strew
Of moral maxims, and the mind imbue
With elements which form the worldly wise;
So call the training, which can duly prize
Such lighter lore, but chiefly holds to view
What God requires us to believe and do,
And notes man's end, and shapes him for the skies." —Bp. Mant.

To know the laws of God in nature and revelation, and then to fashion the affections and will in harmony with those laws —this is education.—S. F. Scovel.

"THE POWER OF HIS RESURRECTION."—Phil. 3.

Topic for April 17.

MOTTO

"We shall live with him by the power of God."

MEDITATIONS ON THE TOPIC

I. **The Power of His Resurrection,** is a power that takes hold of humanity in a

way different from any that we have seen in the world. His was a life like unto ours while He lived in the world. He suffered and was tempted. He was hungry and thirsty. He became weary and needed rest and sleep. He rejoiced and He wept. He also died and was buried. But in power as the Son of God, He arose from the dead and ascended to Heaven victor over death and the grave. He was also a victor over him that had the power of death, the devil, and is able to deliver them who through fear of death were all their lifetime subject to bondage (Heb. 2:14, 15).

His resurrection power has become the power of the believer. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." That power not only gives us hope for the future of our bodies, but it gives us power to overcome the deeds of the body so that we may walk in uprightness of life in this present world (Rom. 8:13). It was for the sake of knowing this power that Paul was ready to suffer the loss of all things (Phil. 3:8-10), and to pass through suffering. He saw that those who "mind earthly things" do not have the right aim in view and cannot attain to "the resurrection of the dead," a resurrection which differs from the general resurrection in that the bodies of believers are made "like unto his glorious body" (Phil. 3:21). The dead of every character will be raised by His power, but only the dead in Christ shall realize a resurrection of glory (Jno. 5:28, 29).

II. **The Text.—Phil. 3.**—This chapter brings the reasons for the Christian's suffering and privations, in willingness, and even in rejoicing. There is a treasure ahead that is worth suffering to attain. There is a power present that enables him to endure till the time of attainment. Christ has apprehended us that we might take hold of the things by faith until we attain them which He has called us to inherit.

OUTLINE STUDY

I. What this Power Has Wrought.
1. Raised up Christ from the dead.—Heb. 13:20; Eph. 1:19, 20.
2. Led captivity captive.—Eph. 4:8.
3. Made complete provision for salvation.—Eph. 4:9-16.
   a. Sending the Holy Spirit to us.—Acts 2:33; Rom. 8:9-13.
   b. Making provision for the Church.—I Cor. 12:27-31.
4. Made possible the resurrection of the saints.—II Cor. 4:13-5:1.
5. Placed Christ in the position of Savior and Judge.—Eph. 1:21-23; Heb. 10:12-14; I Cor. 15:23-28.

II. How Such Knowledge Should Affect Us.
1. Cause us to give more earnest heed.—Heb. 2:1-4.
2. Bring a change in our conduct.—Eph. 4:17-24.
3. Make us confident in looking forward.—II Cor. 5:4-9.
4. Give concern for the souls of men.—II Cor. 5:10, 11.
5. Keep our affections in heaven.—Col. 3:1-4; Phil. 3:20, 21.
6. Impel us to a holy life.—I Pet. 1:13-16; I Jno. 3:1-3.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Resurrection."**
2. A Power to Raise the Dead.

For Young People.
1. The Position in Which the Resurrection Has Placed Jesus.
2. The Position in Which His Resurrection Can Place Us.
3. How to Become Acquainted with the Power of His Resurrection.

For Older People.
1. Incentives to a Holy Life.
2. Gifts Which the Resurrection of Christ Has Made Possible.

PERSONAL THOUGHT

Which motive prevails in our life? Do we live only with the earthly things in view, or is the heavenly end before us as the mark toward which we are pressing, having our hope in the power of His resurrection?

SEED THOUGHTS

"There are two standards in the Bible by which God's power is gauged: In the Old Testament, when God would have His people know the extent of His power, it is according to the power by which He brought Israel out of Egypt (Mic. 7:15); in the New Testament, the unit of measurement is "According to the working of his mighty power, which he wrought in Christ....when he raised him from the dead." The connection of Phil. 3:10 gives the believer the promise and assurance not only of present power and victory, but also of future glorification. If we desire to know what God is able to do for and through us we are invited to look at the resurrection of Christ."—Wm. Evans.

"Christ whose glory fills the skies,
Christ, the true, the only light,
Sun of Righteousness arise,
Triumph o'er the shades of night;
Day-spring from on high, be near,
Day-star in my heart appear."
—Toplady.

PRAYER.—Jas. 5:13-20; Lk. 11:1-13

Topic for April 24.

MOTTO

"Seek ye the Lord while he may be found."

MEDITATIONS ON THE TOPIC

I. **Prayer.**—This is the most common in a general sense of all acts. But in man's relation to God, true and effectual prayer is somewhat rare. It is not rare because God is so hard to find and approach, but because man is too sinful and too earthly in thought to meet the simplest conditions that are required. And the prayer that approaches God is different to the common prayers by which men approach one another. The latter is dealing with those seen, while the former deals with One whom we must approach in spirit and by faith.

But while prayer to God which is effectual is so rare, there is no practice that is of greater profit and blessing to men. When we have a means by which to approach One who has all power and all wisdom and is full of love and goodness, and who has Himself prepared a way by which we may come, it seems nothing short of sin not to come. It would be a more becoming act for us to neglect the fellowship of our nearest earthly friends than to neglect to accept so great a privilege as to have fellowship with our dear Heavenly Father. Prayer can answer innumerable problems and surmount otherwise impossible difficulties. "The effectual fervent prayer of a righteous man availeth much." By prayer, mountains can be moved and stubborn plants uprooted. By prayer, the burdens of life can be borne to a sympathetic and powerful friend who can take them and bring us joy and peace in their place. But to receive all this it is needful that we learn as teachable children just how and what to ask and what things to get out of our life in order that our prayers to God may be accepted and answered by blessings.

II. **The Text.—Jas. 5:13-20.**—This text deals with prayer as a means to change conditions that confront God's people. Afflictions, sickness, sins, ungodly conditions among men, have been changed and may be changed by the prayer of faith.

Lk. 11:1-13.—Here we have Christ teaching the model prayer. His comments show in what spirit prayer should be delivered. It is more than a formal saying of words. It is a spirit of real earnest desire for a felt need that is not easily and lightly refused. He also encourages men to come to God with their needs as a child would come to its father.

OUTLINE STUDY

I. Prayer is:
1. Calling upon the name of the Lord.—Gen. 4:26.
2. Seeking the Lord.—I Chron. 16:11.
3. Speaking with God.—Ex. 34:34, 35.
4. Asking of God.—Jas. 1:5.

II. Acceptable Conditions for Prayer.
1. God's general attitude toward His people.—Isa. 65:24; 45:22.
2. The special conditions in His people.
   a. Faith.—Heb. 11:6; Mk. 11:24.
   b. Humility.—II Chron. 7:14; Jas. 4:10.
   c. Confession.—Jas. 5:16; I Jno. 1:8, 9.
   d. Obedience.—I Jno. 3:22; 5:14.
   e. A forgiving spirit.—Mk. 11:25, 26.
   f. Earnestness.—Jer. 29:13; Jas. 5:17.
   g. By the Name of Jesus.—Jno. 14:13, 14.

III. Causes for Unanswered Prayer.
1. Disobedience.—Deut. 1:45.
2. Iniquity.—Psa. 68:18; Isa. 59:2.
3. Indifference.—Prov. 1:28-31.
4. Mercilessness.—Prov. 21:13.
5. Unteachable.—Prov. 28:9; Zech. 7:13.
6. Bloody hands.—Isa. 1:15.
7. Doublemindedness.—Jas. 1:6, 7.
8. Self-indulgence.—Jas. 4:3.
9. Inconsiderate home life.—I Pet. 3:7.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Pray."**
2. How to Pray.

For Young People.
1. A Prayer-answering God.
2. How to Come to God.

For Older People.
1. Hindrances to Prayer.
2. The Opportunities of Prayer.

PERSONAL THOUGHT

Prayer is a blessed privilege, a sacred duty, and a means of power. We should all seek to learn the lessons of prayer and exercise ourselves in its refreshing service.

SEED THOUGHTS

"Prayer is so necessary, and the source of so many blessings, that he who has discovered the treasure cannot be prevented from having recourse to it, whenever he has an opportunity."—Fenelon.

"Have you ever observed how free the Lord's prayer is of any material that can tempt to subtle self-inspection in the art of devotion? It is full of an outflowing thought and of emotion toward great objects of desire, great necessities, and great perils."—Austin Phelps.

"If **any** prayer be a **duty**, then secret prayer must be superlatively so, for it prepares and fits the soul for all other supplication."—Brooks.

"A house without family worship has neither foundation nor covering."—J. M. Mason.

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CURRENT EVENTS

A French court has just settled a suit concerning ownership of 12,000 acres of land filed in the year 1372. It is estimated that lawyers fees during this period were sufficient to have bought the property twenty-one times over.—Selected.

A Drift from the Cities.—The rapid settling of suburban cities seems to be the movement most conspicuous just now, and the increase of commuters in outlying towns and villages tells the tale of a new migration. The last census indicated that more than 50 per cent of the people are crowded into the cities. But Manhattan island is one of the centers where a decline is in progress, the migrants evidently finding new homes in the outlying suberbs. —Christian Herald.

World's Sunday School Convention, Los Angeles, July 11-18, 1928.—The tenth world's Sunday school convention will be held in Los Angeles in July of next year. These are quadrennial gatherings, and only twice before have they been held in the United States, in St. Louis in 1893 and in Washington in 1910. Other conventions in the series have been held in London, Jerusalem, Rome, Zurich, Tokio, and Glasgow. Fifty-four nations were represented at Glasgow in 1924, and it is expected that a larger number will be at Los Angeles.—Selected.

Coolidge Vetoes Farm Bill.—President Coolidge has disapproved the McNary-Haugen Farm Aid bill, declaring in a special veto message that he considered it unconstitutional, unworkable, price fixing, sectionally discriminating, imposing additional burdens on farmers generally while of doubtful benefit to the minority it aimed to help, encouraging overproduction, raising prices at home, costly to the government, bureaucratic and altogether unsound and undesirable. His message sent to the Senate was a lengthy document of about ten thousand words.

Missionaries Not Molested.—While missions have been abandoned at some places in interior China and the missionaries concentrated in Shanghai and a few other points, troops of Marshal Sun and those of the Nationalist army both appeared disposed to offer no violence to either missions or missionaries. In fact a Cantonese leader in Shanghai, speaking privately to an American newspaper correspondent, declared that foreigners need feel no alarm over possibility of radical changes in the event the Northern forces capture Shanghai. The only element of danger, as he saw it, lay in the presence of so many foreign troops. He suggested, however, that there would be no trouble if the foreigners remained inside the international settlement.

The Indian Is Still With Us.—The Indian is far from being a "vanishing American," and romantic sympathy directed toward him is largely wasted according to Albert B. Reagan, expert on Indian affairs, who has lived among various tribes for many years. There are at present in the states, 349,595 Indians in the United States, an increase of 16,585, or approximately 4.8 per cent, in ten years. Says Science Service's Daily Science News Bulletin (Washington):

"The Navajos of the Southwest, commonly thought of as the tribe most rapidly dying out, show themselves to be one of the most rapidly increasing. They numbered a little less than 9,000 in 1869, but now muster a roll of about 38,000. The Cherokees of North Carolina show the most rapid increase during recent years, swelling their numbers from 7,914 in 1912 to 11,969 in 1926, or more than 50 per cent in less than fifteen years. Other tribes, especially in the West, are reported to be in flourishing condition, the largest number being naturally in Oklahoma, where the Five Civilized Tribes alone total over 100,000. Mr. Reagan credits the medical and educational activities of the United States Government with most of the improvement in the status of the Indians. In 1882, he says, there was only one hospital among the Indians; in 1900 there were five, and in 1925, eighty-two. These gave treatment to approximately 28,000 Indians.

"On reservations, besides the medical aid and attention given the Indians by the school and agency people, there also are now forty field matrons, 135 nurses, and 181 physicians, besides eye, nose, ear and throat specialists, and seven traveling dentists. In 1775, the Continental Congress expended $500 for the schooling of the Indian youth at Darmouth College, and the year closing we spent about $6,000,000 in the instruction of 67,000 Indian children, where medical supervision is attended to with great care, both in caring for them and in teaching them the laws of health and sanitation. In addition, the Government has introduced modern sanitation methods of living into the Indian homes." —Literary Digest.

No More War.—This is what they told us we were fighting for during those four awful years. Some out of all our homes went and fought and died to make the world safe for democracy—so we were told. Eight years have gone by and where are we? Surely there has been ample time to test the worth of the war, and there never was a time when there was so much peace propaganda and program.

"War No More." Does this look like it? Gaze at these figures for a while. Since the Disarmament Conference Great Britain has projected, or started or completed eighteen cruisers, ten submarines and two destroyers. Since 1923 the British naval estimates has been £174,300,000. The number of British airplanes of the "first-line" type now total 1,053,650.

France is just as active in making thorough preparations for the next war The French naval experts claim that by 1930 the French navy will be composed of four light cruisers of 10,000 tons, three light cruisers of 8,000 tons, six destroyers of 2,700 tons, six destroyers of 2,400 tons. twenty-six torpedo boats, thirty-nine submarines.

Russia is not lagging far behind. Demands are being made by Russian war experts for an air fleet equal in strength to that of Britain. As a result twelve new aviation schools have been opened in which twelve thousand students have been enrolled.

Japan has spent $355,000,000 for naval construction since the Washington Conference. Another program is being launched immediately which will cost $320,000,000.

The United States is also exercising the spirit of preparedness. A nation-wide program for putting the army in permanent quarters, distributing the men in seventeen new military posts, is projected. The initial outlay of these permanent barracks is to be $7,000,000.

Italy, Spain, and the other nations, are all keeping pace with these terrific, terrifying, destroying programs.

The Bible makes plain that wars will continue until that great war when the King will lead His forces against all the hostile forces of sinful men and devils. That war will be the deciding issue and then the future history of the world will know war no longer. Then, and not till then, "swords will be changed into plowshares and spears into pruning-hooks." What a day of rejoicing and blessedness that will be. We have little hope of what men can do to save us from the ravages of war. Our hope is in the King who is coming on swiftly.—Selected.

RESTING

Mary Alice Kauffman

Oh, give me a blessing, my Father,
Yes, give me a blessing to-night,
Crushed down by my labor and sorrow
I sink in a heap in Thy sight.

The earth has to-day pressed around me—
My nerves are quite worn with its work;
My hands have grown worn with these burdens;
No strength in my body does lurk.

My feet have grown sore on earth's highway—
They're blistered and worn with the way.
My knees cannot hold up beneath me,
For I have far journeyed to-day.

I know I'm not nearly as faithful
Or trustful as Thou shouldst expect—
Thy message at first seemed so easy;
I little its burden did reck.

I know Thou wilt pity my weakness
And comfort my trembling flesh,
Forgive all my pitiful failures
And show me Thy true faithfulness.

Yes, let me just rest in Thy bosom,
Beneath Thy dear sheltering arms.
O, shelter my fear-full-of spirit—
Give peace from the grim world's alarms.

How sweet are Thy dear arms around me!
How dear is Thy deep, restful hand.
Here none of earth's sorrows can reach me
Here none of its darkness can ban.

Hesston, Kansas.

THE INADEQUACY OF EVOLUTION

(Continued from page 114)

less milleniums continued to pass, through which some lower animals underwent modifications which finally gave us the segmented worms, the modern forms of which are the common earth worm and leech, known as Annelida. These show a considerable degree of evolution in every part of their structure, the outstanding characteristics of which are bilateral symmetry, a digestive system very similar to that of higher animals, a complex circulatory system, "a more concentrated" nervous system, simple sense organs, and a highly developed reproductive system. Again adding sufficient time for evolution to take place, an eighth phylum becomes defined, the identifying marks being a foot for locomotion, shell, mantle, gills, and nervous system. The existing animals of this class, known as Phylum Mollusca are fresh water mussel, snails, clam, oyster. Leaping over another millenium of milleniums, more or less, we find quite an array of new and varied forms having the common characteristics of jointed feet and a covering of resistant substance which serves for protection and attachment of muscles. Details cannot be given of all the advances in complexity of structure illustrated by this large Phylum. However, to name a few of its present representatives suggests developments as to organs of locomotion, sense, reproduction, digestion, etc., that are marvelous indeed. How they have evolved, if such is their origin, constitutes miracles hard to believe, and hence calls for evidence of the most conclusive nature to prove the same. Note the crayfish with its complex system of appendages, and its unique compound eye; the centipede and millipedes with all their legs; the honey bee with amazing adaptation for securing food and defense; and a million other species equally divergent and complex. All of these evolutionists confidently affirm to have arisen through "continuous, progressive, change, according to certain laws, and by means of resident laws." It appears from this that in an investigation of the evidences for evolution, we must look for four great things: first of all, unquestionable cases of "continuous, progressive, change;" second, the laws by which these changes are made; third, and of especial importance, the dynamic, the mechanism that can produce these marvelous adaptations; and fourth, why there is a standstill in all of the present forms.

And still the milleniums roll by in which the "continuous, progressive change" is ever apparent. It manifests itself in a striking new way. Some arthropod gradually gives up his covering which served as the frame for his body and developed a new structure, the vertebral column. So pronounced was this evolution that in the modern time a phylum known as the chordata is made to include this group. Among these, according to modern biologists, four or more sub-phyla have evolved, chief of which is the Vertebrata. The vertebrates have become differentiated into five main classes. The first of these is the fishes breathing by gills, being cold-blooded and often scaly. After the lapse of millions of years, evolutionists believe that some of these fish became accustomed to spending part of their life on the land, developing lungs in the adult stage of their life. Those which have not advanced beyond this stage from that time to the present are now called Amphibians, which include frogs, toads and salamanders. The Amphibians possess other distinct developments such as a three-chambered heart, although their blood is cold as among the animals lower in the scale. But some of the Amphibians were more ambitious than their fellows, or probably environmental reasons were the cause; at any rate during the lapse of many thousands of years some of the Amphibians gave up breathing with gills entirely and developed lungs only. In some an adaptation in the way of warm blood began to appear. The members of this group who have not evolved further are the lizards, snakes, crocodiles and turtles.

Evolutionists believe that as time went on some of these reptiles, for reasons not understood, began to live in the trees and this arboreal life gradually caused a marked evolution of their structure. Their frequent going from limb to limb or from tree to ground somehow caused feathers to grow which would aid them in checking their landing. So, too, fins became wings, just how it is not known, although this change is ardently held to by the adherents of the theory of development. Among these new creatures the blood was constantly warm and egg-laying was the rule. Those not evolving further are now called birds.

In process of time a new line of animals became defined. Although their origin is unknown, it is confidently affirmed that from some lower orders, probably the Amphibians, a group of animals evolved which developed and took care of their young in a new way. Instead of the egg being laid by the female, it was retained within the body of the mother until incubation was completed. Milk-secreting glands were evolved to nourish the young. No one knows by what processes these things took place, but that it did take place is firmly believed by evolutionists. This new group of animals is now known as mammals, among which are such animals as seals, whales, cats, dogs, horses, cattle, monkeys, apes, and the genus homo.

The passing of the ape-like animal to man was the last link of this long, long evolution. The ancestors of man, evolutionists believe, lived in the jungle principally on the trees. With four limbs and a tail arboreal locomotion was a complete success. These animals enjoyed a social life comparable to the monkey life. For reasons not understood, a group of these monkeys lost their tails. Mr. H. G. Wells believes that they had the habit of sitting on the limbs so much that the tail gradually wore off. Through millions of years, these ape-like animals began to forsake the trees. Life on the ground presented new problems and the ingenuity of these animals was tested to the limit to preserve life. This necessitated banding together. The whole story is not known; however, to state the matter briefly, these ape-like animals became more intelligent, began to revere the trees, sun, moon, stars about them, and eventually they became religious creatures. This religion developed through animism, fetishism, polytheism, and finally to monotheism. Socially, man developed from the clan to the tribe, and finally to the nation. And so the process continues. What the future millions of years will show is not known.

As depicted in the preceding paragraphs, evolutionary thought has assumed a wonderful intricacy. So far, I have been simply defining the term "evolution" and explaining its external application in the realm of biological science. This family tree would indicate that man's nearest relatives are the apes, and the remotest, the one-celled Protozoa.

Probably the question of greatest concern that enters one's mind is: "Is this story true? Has there been through the countless ages of the past such an evolution, continuous and progressive, according to certain laws and by resident forces?" An impartial investigation according to true scientific methods is certainly in order. As I stated earlier in this chapter, three inquiries need to be made on a strictly scientific basis: (1) Is there unquestionable evidence forthcoming to prove that life is changing continuously and progressively? (2) What are the laws according to which these changes take place? (3) What are the resident forces that are producing such stupendous results. Certainly evolution ought to stand the severest scientific test that can be imposed upon it. These three questions shall determine to some extent my method. I am concerned with the evidences, the laws, the dynamic. In a discussion of these, scientific facts alone are considered.

(To be continued)

Harrisonburg, Va.

When man fell he became to God as an "old garment." No patching henceforth can avail. Patching may hide the rent for a little, but it will only break further on; it does not make the garment new; and none but new garments will be found in the City of God. "Except a man be born again, he cannot see the kingdom of God." —Selected.

"There is no pardon so full and complete as that of God. He forgets as well as forgives."

WHY A SCIENTIST BELIEVES IN GOD

(Continued from 119)

begin with and bring him as high as he can raise him. With an engaging frankness this remarkable Book tells us we were once higher than we can ever climb again; it holds up a mirror of facts and shows us the human face contorted by sin and distorted by lust; no man-made book deals thus honestly with its subject! We may know these things, but we are not admitting them. We prefer to blame it on the atavistic instincts left over from our savage and animal ancestors; so when I find a Book that concludes the whole race under sin and headed for condemnation, I lay it aside with a profound coonviction that no human mind is the author of such engaging frankness.

The final thought that shines from the pages of this strange visitor from another world is the plan revealed therein for the redemption of this race whose story the Book contains. Suppose we grant the fact of sin for the sake of the argument, and accept the condemnation of the sentence of death. It is apparent that all are under that sentence; for who among us has the temerity to rise and say, "I, at least, am sinless and perfect?" Certainly not you! and more certainly not I! In the face of the universal condemnation for sin, **if you had the power to save the race from eternal death, how would you go about it?**

I sat down to consider this, and I thought out twenty-five different plans to accomplish this purpose.

BUT NEVER IN MY WILDEST FLIGHTS OF FANCY COULD I HAVE DREAMED A PLAN SUCH AS THE BIBLE CONTAINS! THAT GOD SHOULD HIMSELF TAKE THE FORM AND FLESH OF A MAN AND DIE ON A CROSS OF WOOD TO SAVE MEN FROM THE CONSEQUENCE OF SIN **is a method of salvation no man could have conceived.**

Truly this is a marvelous record. Having tested its claims with all the direct methods a scientifically trained mind can bring to bear upon its subject; having doubted every conclusion it makes and seeing each conclusion vindicated and established, I accept the fact of the inspiration of the Bible.

So there are two reasons a scientist believes in God. I found Him in nature; I saw where His feet had trod. I saw Him in the revelation He made of Himself; and finding that this two-fold revelation was in absolute agreement, I accepted one as the complement and explanation of the other, and anchored my faith and trust in the God whom both revelations proclaimed.

This, then, is my "A," In the beginning, GOD!!

My "Z" is the same; GOD EVERLASTING AND ETERNAL.—The Wonderful Word.

"Nothing explains truth like practice."

Y. P. M. TOPICS

(Continued from page 123)

"Every true desire from a child's heart finds a true answer in the heart of God." —N. Macleod.

THE BEATITUDES.—Matt. 5:1-12

Topic for May 1.

MOTTO

"Happy is the man that findeth wisdom."

MEDITATIONS ON THE TOPIC

I. **The Beatitudes.**—The word beatitude means a blessed or happy condition. The Beatitudes are the sayings of Christ in the Sermon of the Mount in which He tells how people are, when they are truly happy.

There are nine verses headed with the word **"blessed."** They tell that one is happy in his inner life if he has the conditions spoken of. The poor, the mourners, the meek, the hungry and thirsty, the merciful, the pure in heart, the peacemakers, the persecuted, the reviled, are all said to be blessed and tells why this blessedness is true. What good does riches do a man, if he has no inheritance in the kingdom of heaven. But when a certain kind of poverty is in the heart it opens the door to find a share in the kingdom of heaven. People who mourn, generally seem sad, but some kinds of mourning lead to a comfort in the soul that makes one truly happy. Meek people are often thought not to amount to much, but such as are meek in their hearts are truly worth more than any one else without it. It is not so pleasant to feel hungry for bread, but a good appetite for righteousness when one can be filled by having it will make the soul truly happy. These who are ready to be kind to those who deserve harshness, may receive kindness from God when they are found sinners in His sight. Purity of heart fits a soul to see God whose presence makes the soul happy. Those who make peace instead of trouble and strife are happy because they are the children of God. It is usually thought that people who are mistreated and talked evil of would be unhappy, but not so if they are mistreated for Christ's sake. It proves that they have a great reward awaiting them in heaven.

OUTLINE STUDY

I. The Poor.
1. Broken-hearted for sin.—Isa. 66:2.
2. Needy of help.—Psa. 34:4-6.

II. The Mourners.
1. Sad because of failure.—Matt. 26:75.
2. Sad because of others.—Psa. 126:5, 6.

III. The Meek.
1. Do not look out for self.—I Cor. 13: 4-7.
2. Do not defend self.—Matt. 5:28-41.
3. Lowly in heart.—Matt. 11:29.

IV. The Hungry and Thirsty.
1. Thirsting for God.—Psa. 42:1, 2.
2. Hungry for the Word of God.— I Pet. 2:2.
3. Hungry for what is right.—Prov. 2:3-5.

V. The Merciful.
1. Toward the poor.—Prov. 14:21, 22, 31.
2. Ready to forgive.—Matt. 6:14.

VI. Pure in Heart.
1. Sprinkled by the blood of Jesus.—Heb. 10:19-22.
2. Obedient to the truth.—I Pet. 1:22.
3. Fleeing from evil.—II Tim. 2:21, 22.

VII. The Peacemakers, Persecuted and Reviled.
1. Leading sinners to God.—II Cor. 5: 19, 20.
2. Making peace with transgressors.—Luke 17:3, 4.
3. Overcoming evil with good.—Rom. 12:20, 21.
4. Blessing persecutors.—Rom. 12:14.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Blessed."**
2. Commit to memory the Beatitudes.

For Others.
1. Find Scripture to explain the meaning of the Beatitudes.

PERSONAL THOUGHT

I must seek happiness in the way Christ teaches, if I would have a happiness that will endure.

SEED THOUGHTS

"Sweet the moments rich in blessing,
Which before the cross I spend;
Life and health and peace possessing
From the sinner's dying Friend.
Here I'll sit forever viewing
Mercy's streams in streams of blood,
Precious drops my soul bedewing,
Plead and claim my peace with God.
—James Allen.

"If happiness has not her seat and center in the breast,
We may be wise or rich or great, but never can be blest." —Burns.

"Know then this truth, enough for man to know,
Virtue alone is happiness here below."
—Pope.

What happiness is, the Bible alone shows clearly and certainly, and points out the way that leads to the attainment of it. —"In Cicero and Plato, and other such writers," Augustine says, "I meet with many things acutely said, and things that excite a certain warmth of emotion, but in none of them do I find these words, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' "—Coleridge.

DEVELOPING A CONSTRUCTIVE IMAGINATION

(Continued from page 121)

they are very important" says Miss Harrison in the "Study of Child Nature." The likes and dislikes of a child are of importance in developing his imagination.

How to Develop a Constructive Imagination

Now that we agree as to the importance of imagination, we shall look at this problem: How shall we develop a constructive imagination for the child? Can the child do this or must the parents and the teachers be responsible for this development? The responsibility of the parents and of the teacher is by far the most important. For, very early in the child's life this training should begin and the child is not old enough to understand the situation. The parents should realize this fact and begin early to train the child, for they have the first opportunity to teach the child. The first important principle, then, is to begin early to train the imagination of the child.

George H. Betts in, "How to Teach Religion" tells us: "Imagination can build on no mental structures without stuff to build; it is limited to the material on hand—from reading or experience." The following account will illustrate this truth.

A number of Chicago students were asked to compare the height of a tall factory chimney with the height of a mountain. Some children said that the chimney was taller than the mountain because it went straight up while the mountain did not, but spread out more. They had never seen a mountain and could not judge its height, but they had seen chimneys, and they made their decision in the light of this knowledge. Their knowledge was too limited to give them the truth of this matter.

There are a few summarizing principles that will help in the development of a constructive imagination for the child:

1. Recognize play as an important factor in the life of every child.

2. Acquaint yourself with the likes and dislikes of each child you work with at all.

3. Interest the child. If you do this, he will educate himself, to a large extent; he will invent games with his toys, and in other ways exercise his imagination. By this exercise his imagination will grow.

4. Provide the child with material to stimulate his imaginative powers. Toys are educative; children who have toys exercise their own imaginations; they put into action their own ideals. German toys are better than French toys because of their very type. They instil a love for the home and the out-of-doors by the large mother dolls and the stuffed animals and birds. The French toys are not of this heavy type; they are of a much lighter type. It has been said that the toy shops of any great city are prophecies of the future of that city. Can this be true of the home? Can the future of the home be foretold by the toys of the children in that home? What kind of toys does your child have?

Just as the artist sees his picture before it is painted, and just as the composer hears his music before he writes it, so the child should see his work or play; see his game or dramatization completed before he begins.

A well-developed and well-trained imagination is a help to the moral standards of the child. The ideal which he ever keeps before him through the power of his imagination has an influence upon his life. The familiar story of "The Great Stone Face" illustrates the power of a silent influence of something upon the character of a child—no matter whether this ideal be some person, picture, or only imaginary.

To tell just how to develop this constructive imagination for the child is rather difficult. These few suggestions may be of help to some parents and teachers, and so they are given for what they may be worth.

1. Encourage action by reading poetry and prose, by telling stories full of action, and by encouraging the child to act upon what you have read or told to him.

2. Appeal to all of the senses of the child; choose toys that appeal to more than one sense or emotion; do not always choose a toy because of its beauty. In fact, it is considered that home-made toys are better than store-bought toys. It is better for the child to make some toys with his own hands than to buy so many for him. It is not necessary that the child play only with toys—even the sand-pile in the back yard holds a wealth of possibilities. If the sand is moistened so that it holds together well, and a few moulds are given to the child to play with, this will occupy the child's mind and imagination for more than an hour at a time.

3. Furnish the child with good models to imitate. Children are imitative—which is closely related to imagination—and will imitate the ideals or models they are given. These may come through reading, as the hero in a story, or they may be real people, as a dear aunt. For this reason both the reading and associates of the child need to be chosen wisely.

4. Give him an opportunity for contact with the "real," not only the "make-believe" or "pretended." In this way he will learn to distinguish the true. Oftentimes this opportunity is not given to children and when they do meet the "make-believe" they do not know it from the "true." This often causes children to tell lies when they do not dream of doing such a thing—when they really believe themselves to be honest.

5. Appreciate the imagination of the child; enter his colorful world with him. At first this may appear only as tiresome ramblings—this imagination of his and his continual questioning. But just stop and look forward into the future, and you will see the value of these questions and will take time to answer them in a satisfactory way. "We are to-day what we are because our past has been what it was; what we will be in the future depends upon what we are now," says someone. Apply this to the child when he presents his next question. How are you going to answer him?

6. Emphasize the good in games, stories, people, nature, and in everything. The standard of character which the child will strive to attain will be the standard of people in whom he sees good, and the good characters in the stories and books he knows. "Build up the positive side of the life of the child and the negative side of the child's nature will not need to be unbuilt," we are told.

7. Help the child to place relative values. This principle is especially true in the giving of gifts. It is not so much the gift as the spirit of giving that matters, but so many people get this backward and think it is the gift and its cost that counts. It is far better for a child to give a small home-made gift than to be handed a sum of money to give or a ready-made gift. Just think how much good the child will receive in making the gift too; it might be surprising to see how many original ideas a child has about such things when really given a chance to work out his own ideas.

8. Encourage all forms of expression—speaking, writing, pictures, etc. In all activities train the child to be definite, vivid, and exact in his images or this will be of little benefit. And above all, urge him to be original and think out new ideas.

9. Teach the child to be resourceful, and to use things that are at hand, such as clay, damp sand, or mud. Each one of these may serve as a means to work out his ideas and plans. They teach good arts too, such as baking, decorating, and many others.

10. Study pictures with the child. By asking a few thought-provoking questions the child's imagination may be set to work and after a few minutes' study, he can write a story about the picture. Then, too, pictures can teach good lessons—they may serve as an ideal to strive for.

At all times keep in mind that what children see with the natural eye, or hear with the natural ear, forms the basis of what they see and hear in their imaginations. Often when we think we are utterly practical, we are often the most imaginative, for a constructive imagination should be practical. Do not forget that the imagination is one of the chief means

Children are an heritage of the LORD.
—Ps. 127:3.

And thou shalt teach them diligently.
—Deut. 6:7.

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Specimen of Type.

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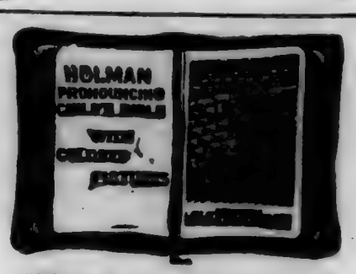

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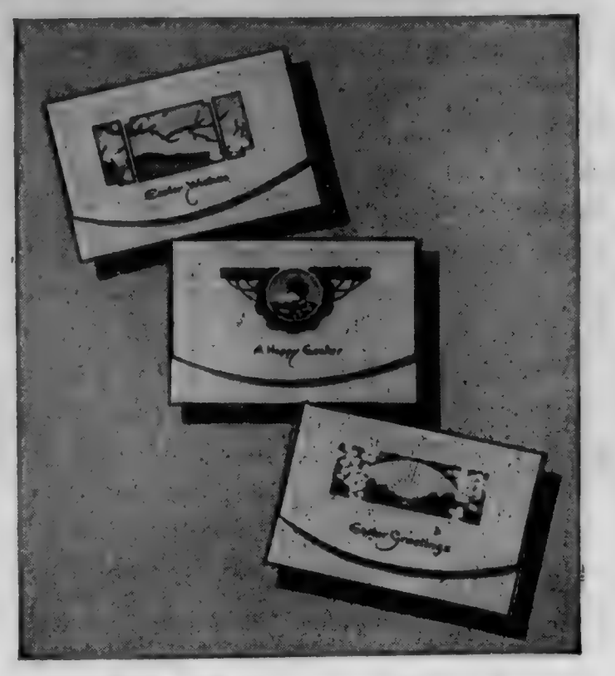

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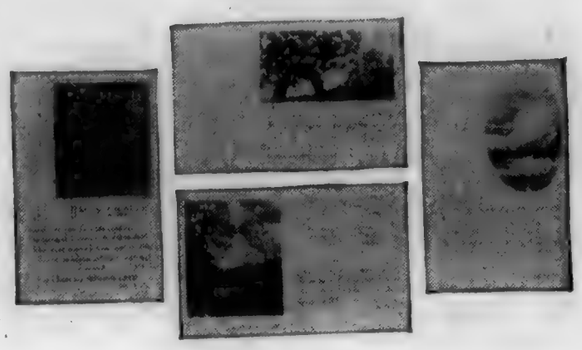

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Scottdale, Pa.

of training the child. "Train up a child in the way he should go, and when he is old, he will not depart from it."

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How to Teach Religion, G. H. Betts.

A Study of the Little Child, Mary Theodora Whitley.

The above are given in the order of their value in the study of this subject, according to the judgment of the writer.

Hesston, Kans.

FACTS

Below is the medical staff for the field of the American Mennonite Mission with a population of approx. 1,000,000.

Three European missionary doctors.

Four Indian Government Sub-assistant doctors.

Three Indian Sub-assistant doctors who have retired from service.

One European missionary trained nurse.

One European missionary trained nurse on furlough.

One European missionary trained nurse under appointment.

Two Indian, Christian, trained nurses.

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MAY, 1927

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RUFUS OF CYRENE

By Ivy Bolton

"Where hast thou been, son?" Simon of Cyrene asked gravely as Rufus came into the lodging. "It is the Sabbath, and thou hast been long enough away to make me anxious."

"I am sorry," Rufus nestled in the outstretched arms. "I have been on the Bethany road listening to the most wonderful Man, father, the Prophet of Nazareth."

Simon's brow clouded. "Naught of good comes out of Nazareth, little son. The rulers of the people distrust this Man, miracle worker that He is. Where didst thou find Him?"

"He was on the hillside with a few men and women. Some boys were standing there and I joined them. He was telling a story first about a lost sheep, but then He began to talk about God and how He loves us and wants us. He is our Father."

"Careful, Rufus, lad, speak not rashly and lightly of the God of Israel. Thou, a little Son of Precept, talking like this! As for this Prophet, they say He has even dared to call Himself the Son of God and the Messiah. Think of this blasphemy!"

But the boy's troubled eyes cleared. "Why, that is what He is! Oh, father, if thou wouldst only go and listen too, thou wouldst believe I know, oh, father, please go."

"Nay, Rufus, moreover, were thou aught but a child, I should have to deal sternly with thee. Now put this all out of thy head and come to the evening meal."

Rufus was silenced but Simon had an uneasy feeling that the boy was unchanged. He thought of forbidding him to seek the Prophet again but decided that such an edict would only fasten the former teachings in the boy's mind. After all he looked very contented. He would doubtless weary of sermons.

Rufus was happy that night. He was full of joy and wonder over his first visit to the Holy City. A Son of Precept, and the days were full of awe and rapture to any lad at his first Passover; for him this had the additional excitement of being his first sight of Jerusalem. He had thought that he would feel almost a man when he had solemnly taken upon him the duties of his religion, but curiously enough, he felt still more of a boy.

It was so awesome to think that he, always so proud of belonging to the people of God, should now be bound to God in this new way. He had wished to get closer. Only there were so many rules and traditions that he wondered how a boy was ever going to remember them all. Was God very angry every time one was broken? It seemed to him that One who made the lakes and hills and valleys, as well as the tiny humming bird and the delicate butterfly, must love people. "I want to love Him myself," he had murmured, "only I wonder if He would like it, He is so high above us."

Then had come the meeting with the Master and all his questions seemed answered. But one thing troubled him now. If his father would only go and listen, too.

Rufus was early on the Bethany road the next day. Simon, a busy merchant, was forced to combine business with this Passover visit, so that the boy was much alone. He stood waiting under some trees watching the village.

Then a voice he loved spoke almost behind him.

"Go ye into the village over against you. There shall ye find an ass tied and a colt with her. Loose them and bring them unto Me."

The two disciples to whom the Lord spoke set off towards Bethpage and Rufus turned to see the Master alone. He looked weary and the sorrow in His face filled Rufus with longing to comfort Him. Then the Master looked up and saw the shy boyish eyes watching Him. He smiled and held out His hand. In another moment Rufus was close to Him and somehow, he scarcely knew what brought it about, he poured out his longings, desires, and perplexities. They were answered so swiftly that he was soon content to be still, resting against the Master in a passion of love too great for words. He looked less weary and sad now, the boy thought, as with a word of blessing the Master turned away. Rufus detained Him.

"My father will not come," he faltered shyly. "I want him to know, too."

The Master smiled. "He will come and he will know," He said very quietly and Rufus was content.

Half an hour later he heard the shout of a joyous crowd coming from Bethany.

"Hosanna Hosanna, Hosanna in the highest," rang the cry over the hills.

"Blessed is He that cometh in the Name of the Lord," came the song from the city gates and a great throng of children ran down the road waving palm branches and shouting in return, "Hosanna."

Rufus understood the Master was coming in triumph. Perhaps at last He was to be crowned King. Even now the boy could see the crowd from Bethany and the Master riding on in triumph. Snatching a palm branch, with his face flushed and his eyes bright, he found himself in the midst of those thronging around the Master. He joined himself to the boys as the children of Jerusalem met and mingled with the rest. Men and women took part now, flinging garments and flowers in the way, while the palm branches waved and swayed, as the children ran and sang:

"Hosanna to the Son of David. Blessed is He that cometh in the Name of the Lord, Hosanna in the highest!"

On they went through the city streets, till as they paused at the gate of the Temple, the scowling Pharisees strove in vain to stem the tide of popular enthusiasm.

"Master, rebuke Thy disciples. Hearest Thou not what they say?"

Under His stern gaze no hand was lifted against the children. Steadily His answer came.

"Should these be silent, the very stones would cry out."

It was an epoch making day in Rufus' life and in those that followed. He haunted the Temple. On the third day he was disappointed for the Master stayed at Bethany and he did not see Him.

The great night of the Passover was full of awe to the eager-eyed little Cyrenian and wearied by the emotional stress, as well as the unaccustomed hour, Rufus slept late the next day. His father had left the lodging and the boy had only just broken his fast, when the sound of a multitude approaching took him to the window.

"Crucify Him! Crucify Him!" the shout rang out as the crowd surged into the street.

The boy shuddered. Only too well he knew what this cry portended. Then a moan of anguish broke from him, for there in the midst of the jeering angry mob, guarded by Roman soldiers and bearing a heavy cross, was the Master. The boy dashed down to the street.

The throng was not all hostile. Women were weeping and men with grief-stricken faces stood apart. Children stared sorrowfully at a scene which seemed like the passing of an evil dream. From one and another, Rufus gathered the tale, the night arrest, the pretended trials, the scourging and mocking with the final bitterness which made the boy's eyes fill, the desertion of the Lord by all whom He loved. Judas had betrayed; another denied; all had fled.

The procession stopped suddenly. The Master had fallen for the second time. It was evident that He could go no farther without aid. The soldiers were looking for a helper and the crowd surged back-

(Continued on page 135)

MOTHER

By J. L. Horst

Something grips my heart,
Causes it to smart,
Almost teardrops start,—
Mother.

There's a vacant chair,
No more silvered hair,
Aching void is there,—
No Mother.

Down in yonder vale,
Sheltered from the gale,
Gone beyond our pale,—
Lies Mother.

Up in glory bright,
Shining as the light,
Beckoning to-night,—
Stands Mother.

Hush, my heart, be still,
God is with us still,
He will guide us till—
We see Mother.

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A MAN IS KNOWN

By Charles Fricke

One of the motto statements of the Bible says, "If there be any praise, any virtue, any good report, think on these things." This is what our brother has been doing. Knowing Brother Fricke personally, I am sure that he does not endorse all of the life of General Lee and thousands of others, but he has trained his mind to see the worth while, and think upon those things. Besides this we need to guard also against that which is not true to the standard set by our Lord in the New Testament. You will find this article inspirational.—Editor.

"He is of age, ask him," said the parents of the blind boy to the authorities. There comes a time in every young man's life when he must take his stand on the moral, political, or religious issues of the day. Your future life and fate depends upon the stands and decisions you are making to-day.

We admire the men upon the pages of history who staked their lives for what they considered worthy causes. Daniel purposing in his heart to serve God amid the godless, Luther hurling his thunder bolt against the apostate Rome, Menno Simons organizing a despised people, and a thousand others move our hearts so that we too, with determination, cry out, "We will also take our stand in some noble cause, to do or die."

The world honors that man who makes a decision, and abides by it, even if such a decision is considered narrow. "Where do you stand?" is a question we often ask. We dislike the vacillating, jelly-fish, double-faced, policy man who is always fluctuating between two positions. We like to ask, "Where do you stand on this question?" and we want a definite reply for an answer.

Wanted to-day—Young men of courage who will take a heroic stand against the evils of our day. Men with yellow streaks in their backs need not apply. When Commodore Joseph Smith saw by the first dispatch that reached Washington from Fort Monroe that the ship "Congress" on which his son was commander, had shown the white flag, he said, "Then Joe's dead." It was so.

Do you see a cause that is needing your support? Is the cause a worthy one, a righteous one? If so, take your stand for the right and let nothing sever you from following out your high and noble purpose. When Henry Ward Beecher was in college he was sent to the board to solve and demonstrate a mathematical problem. He finished and arrived at an answer. The professor asked a question or two, and sent Beecher to his seat in disgrace, asking another student to work out the same problem.

The latter did so and reached the same result by the same process, "Well, that's just the same as Beacher got," protested the professor. "I know that," replied the young man, "but I know it's right." "The problem has been correctly solved," said the instructor. Beecher was now thoroughly aroused. "He did it the same way I did and got the same result," he shouted, "why did you send me to my seat?" "Because you did not know you were right." To be right and then to know that you are right—that's a powerful factor in life.

I realize, that it takes courage to live according to your convictions, to say "no" squarely when those around you say "yes" but the promise is to him "that endureth to the end, the same shall be saved." James Russell Lowel said that "they are slaves who dare not be in the right with two or three."

BUT ONLY ONE MOTHER

Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one MOTHER *in the whole world.*

—Kate Douglas Wiggin.

By the Stories He Tells.

"Out of the abundance of the heart the mouth speaketh" said Christ, and men have never doubted this statement. Your conversation is a true index to your character. A man that controls his tongue is a strong and remarkable man. It is said of Von Moltke that he could hold his tongue in seven different languages.

"Hang it"—"blame it"—"gee"—"gosh" and many other idle words are found circulating in the speech of men of narrow vision and limited vocabularies. Nothing reveals character more than the words you utter. What kind of stories are you fond of telling? Would you be ashamed of them in polite society? On one occasion a group of men were gathered around General Lee and were having a fine social time conversing together. In the course of the conversation, one of the men said, "Say, I got a good story I want to tell you folks. Look around and see if there are any women here before I tell it." "You better look around," said General Lee, "and see if there are any gentlemen here before you tell it." The man caught the significance of that answer and deeply colored. If you have a foul story that you must tell, look around first, young man, and see if there are any gentlemen there before you tell it. Then don't tell it, ask God to cleanse the heart.

I am reminded of another noble character, Mr. William Gladstone. "You call that witty," said Mr. Gladstone, when some one related to him the sayings of a well-known politician. "You call that witty—I call it devilish." Again, a man in a London club told a story of gross indelicacy, and was put to shame by the question, "How many thousand pounds would you take to tell that to Gladstone?" We need more young men of Gladstone's type.

By the Price He Sets.

What is the price of a man? What is the price of your life? Can a mess of pottage buy you out? Do earthly and sensual appetites buy your birthright to nobler deeds? "Eat, drink and be merry" some say. "I'll sell you my birthright for wine, women and song," says another. "Give me fame and honor, and I will be your slave," cries the third in his vain pursuit. "Give me riches," pleads another. Do the riches of this world hinder you from serving God and your fellow man?

"I think of two men. One is John R. Mott who received the sum of $5,000.00 per year as International Secretary of the world's Y. M. C. A. A business syndicate in New York, recognizing his great ability offered him $50,000.00 a year if he would bind himself to the promotion of one of their business schemes which was a perfectly legitimate one. He stood a moment and they noticed the tears coming into his eyes, and they said, "We trust there

has been no offense in our approach." John R. Mott said, "No, gentlemen, but I have been thinking, and I am sorry that I have so lived in your presence that you could have thought for one minute that I could even be so much as tempted by such an offer."

The other man is William Vanderbilt. When Vanderbilt dropped dead, do you know what he was doing? He was talking to the Vice-President of the Baltimore and Ohio Railroad about a $100,000-000.00 deal."*

What is your price? Can money move you to wickedness? "When the War of the Rebellion was over it left Robert E. Lee a poor man, and in the hour of his trial the devilish Louisiana lottery offered him $10,000.00 a year for just the use of his name as President of their hellish concern. He rose from the chair they had offered him, buttoned his worn grey coat over his manly breast and said, "Gentlemen, my name is all that I have left and that is not for sale."

By the Friends He Makes.

"A man that hath friends must show himself friendly." As we look back over our lives we think of friends who have been an inspiration to us and our hearts are filled with gratitude. It is to our bosom friends that we confide. We can pour out our joys and sorrows, our successes and failures, our aims and ambitions to such a friend and know that all that is said will be kept secret. To have such a friend who can keep a secret is of great worth. Just after the marriage of William E. Gladstone, he said to his wife, "Shall I tell you nothing and you can say anything, or shall I tell you everything and you say nothing—which shall it be?" She chose the latter and the great English statesman told his wife everything and she said nothing.

And so young men, have a few bosom friends, but do not stop here. The old statement that the world is dying for a little bit of love still holds good. Have friends among the learned and unlearned, among the poor and the rich, among the white and the black. Give social recognition to all. An American traveling abroad asked of a Turk whether he could speak English. The Turk said, "No," and the American called him a fool. "You spik Turkish?" asked the Turk. "No," said the American. "You spik Greek?" "No." "You spik Arbic?" "No." "You spik Italian?" "No." "You spik Spanish?" "No." "You spik French?" "No, no, no, I don't speak any of them." "Well, s'pose I fool, you six-times fool!"

*Wm. Biederwolf's illustration in "The Price of a Man."

In closing I would say, remember that a man is known by the stand he takes, the stories he tells, the price he sets and the friends he makes. Do you want to be a real man. Follow these suggestions and let your footsteps follow the path of the Greatest and Humblest Man that walked upon the earth.

Goshen, Ind.

MOTHER

"Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the world."

There is no word in the English language that awakens so responsive a chord in the human heart as the word "mother." It is the synonym of faith, confidence, trust, forbearance, patience, suffering, forgiveness, sacrifice, self-forgetful love. It is the nearest divine of anything human we know, the interpretation of God's love for us.

There are instruments to-day so delicate that they can measure one hundred-thousandth of an inch with accuracy, and some so powerful that they can record the heat of a far-distant star; but there is no instrument yet discovered by man that can measure the height and depth and power of mother love.

With what complacency we accept the sacrifices and the love outpourings of mother during the days of childhood! But there comes the time of awakening, when we begin to realize something of the divine, immortal nature of the mother love that has surrounded and protected and trained and served us; we begin to realize something of the debt that never can be be paid. And with such an awakening comes the longing to give—to show in some way the responsive love in our own hearts.

And it is the simplest expressions that best please the mother heart. No elaborate expensive gift can give the joy of a simple love token. A long-hoped-for letter from a far-away son or daughter will be welcomed with a gladness quite out of proportion to its intrinsic value. The things which reach the mother heart, and for which it hungers, are not the things which cost dollars and cents, but the ministries which only love can prompt.

Mother's Day has been set aside to encourage us all in these kindly ministries; a day in which, in special way, we give expression to the love and honor and gratitude in our hearts for "mother." A bouquet of flowers, a telegram, a post-card, a letter, a visit back home, perhaps a long-withheld kiss of affection—these are to be given on Mothers' Day. And if our own mother is but a precious memory to us, we can honor her memory by rendering a simple ministry to one who is still bearing the responsibilities of motherhood.

On Mothers' Day may every ones' heart be awakened to a deeper appreciation of "mother," and give some form of expression of our love to the best friend we have ever known—our own mother.

—H. H.

QUEEN OF MY HEART—MY MOTHER

By Edwin I. Ide

Often in my memory my boyhood comes back,
Filled with its dreams of to-morrow.
Brightest of flowers seem to border life's track,
With no thought of parting or sorrow.
Guided by love that is next to divine,
Life can not give such another;
Still let me reverently bow at thy shrine,
Queen of my heart—my mother.

There at thy footstool I learned my first prayer,
Learned there its meaning and measure;
Love's gentle precepts by thee taught me there,
Down through life's years, I shall treasure.
Patiently guiding wandering feet,
Of mine or of sister or brother.
No type of love ever seemed half so sweet,
Queen of my heart—my mother.

Years have passed by with their sorrow and song;
Gently thy dear form is bending;
Slowly thy footsteps, once buoyant and strong,
Toward death's quiet river are wending.
Oh, may this message of love I now send,
Ere you cross from this life to the other,
Brighten the way for thy soul at the end,
Queen of my heart—my mother.

If in life's field I have sown one good seed
To cheer my own heart at the reaping,
Or in life's highway have done one good deed
That cheered midst the sorrow and weeping,
Thanks be to thee, for thy lessons of love.
Earth can not give such another,
Guiding through life to that heaven above,
Queen of my heart—my mother.

—Selected.

TRUE CONFIDENCE

A calm smile of confidence is a sure guarantee to those who watch us that we have firm faith in a God who is greater than all our troubles or our difficulties. A confident laugh in the face of hard situations has brought out many a man into the glow of success and victory. Let us calmly trust God. But let us smile on, even in hard places, so that the world may know that we believe what we believe.

—C. S. B.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

III

By John Horsch

Anna Steiner reluctantly allowed herself to be persuaded to leave the room. She felt that the right to seek comfort and peace of soul should not be denied her.

The parson was courteously greeted by Jacob Schenk. He wore black knee breeches, buckle shoes, cloak and cap, and carried a long silver headed cane. He was an elderly man of rather stocky built. After a few casual remarks Pastor Johann Franz Ludwig Moschard stated the object of his visit.

"You, Jacob Schenk, have a daughter at Wingey living with young Hans Gerber. This is not a Christian marriage for they have not been married in Christian order by one who is properly authorized. This cannot be permitted by any manner of means, and it is your duty either to call your daughter home or to have the marriage properly solemnized in the parish church. Will you see that this is done?

"It is not proper that they who are living in Christian wedlock should be married again. And to have the ceremony performed in the parish church is taken to indicate, as you certainly are aware, that those who consent to it consider themselves members of the established church. If the persons concerned were members of the state church, they would indeed have complied with your desire."

"You have touched upon the point that is the cause of all the difficulty. You people have separated yourselves from our Reformed Christian Church. You are separatists."

"I beg your pardon. This statement is not in accord with the facts. You may remember that our first congregations were organized at a time when the Roman Catholic Church was yet the state church in this country. A few months later the Catholic Mass was abolished and the Reformed Church established. It is seen, then, that our origin as an organized church dates back to the time when the Reformed Church did not yet exist. We have separated ourselves from the Roman Catholic Church, and is not the same thing true of the Reformed Church? If separation from Romanism were unjustifiable, the present established church would have to be censured as well as the Täufer."

"You overlook the fact that we have not started a new church but have reformed the Roman Catholic Church. Not only the population but the priests of our land as well have, with scarcely any exception, accepted the Reformed creed after it was prescribed by the rulers. Improvements were made in doctrine and practice but our present established church is the same body as was the Roman Catholic state church before the Reformed creed was introduced. Therefore we are not separatists. But you have separated yourselves from the true Christian Church and are outside of it."

"I must again ask your pardon. You will never convince a Roman Catholic that you have not separated from the Roman Catholic Church. It is true that your church, after the Reformed creed was established, consisted of the same people who had formerly constituted the Roman Catholic Church in this land. It is also true that, in our opinion, the present state church has retained various unwarranted Roman Catholic principles and practices. And yet the Reformed Church is not the Roman Catholic Church. There was a separation. Furthermore it is surprising that you believe the Roman Catholic Church to be the true Christian Church, while at the same time you hold the head of that church, the pope, to be anti-Christ. You regard the Catholic Mass as blasphemous, to say nothing of the idolatrous praying to the departed saints and other offensive usages. The founders of our church had formerly been Romanists, the same as was Ulrich Zwingli, but we find our spiritual ancestry in the Waldenses and other non-resistant churches."

"Well, we speak of you Täufer as separatists for the reason that you are the only dissenters from the established creed."

"It is true, the population with the exception of the Täufer profess the creed of the established church but I am sure you will admit that this would not be the case if this creed had not been established by the civil authorities and all dissent strictly forbidden. Not only was Roman Catholic worship prohibited but loyal Romanists who crossed the border into Roman Catholic territory in order to attend mass were punished. It is by no means the case that all the people accepted the new order of things from persuasion or from conviction. Many of them adopted the new creed for no other reason than because they were unwilling to bear persecution. The reformation of the church extended exactly as far as the borders of the state. If you cross the border into a Catholic canton, you will find the whole population Roman Catholic. Religious unity, such as there is, would not exist if liberty of conscience had been granted."

"Nevertheless, the fact remains that you Täufer are the only people that refuse to unite with the state church. You are showing an unchristian spirit by this refusal."

"This would have to be admitted if there were not good reasons for taking a position such as we do. I am sure you do not believe that the Huguenots of France are showing an un-Christian spirit by choosing to bear persecution for their faith rather than to make common cause with the French state church. And yet the Huguenots are in that country a small minority. We find ourselves in a similar position. We do not believe that the civil authorities—the politicians—should be permitted to make the church a mere department of the state and to rule over the faith and conscience of their subjects. We hold that no one should profess a particular faith simply because it may be prescribed by the civil authorities."

"But the civil authorities act in these matters upon the advice of the theologians and it is unreasonable to suppose that you Täufer farmers are more enlightened in religious things than the professional theologians who defend the creed of the established church."

"I beg to remind you that the Roman Catholic Church has in her midst as great scholars as the established church of this country, and indeed a far larger number of them. This is no valid argument for the correctness of their position. Furthermore it is to us an interesting and important fact that Ulrich Zwingli, so long as Grebel, Manz and Blaurock labored in unison with him, and before he had decided upon a union of the new church with the state, advocated various doctrines and practices which we, as the followers of the first Täufer, have always defended and on which the established church differs from us. As you doubtless know he expressed himself unfavorably regarding infant baptism. He insisted on the need of scriptural church discipline. He believed that war is contrary to Christian principles, and that matters of faith and practice concern the church and not the state. His early writings leave no room for doubt as to his position on these points. Again it is noteworthy that the arguments with which he underook to defend his newer positions make strange reading. To our thinking the fact that the professional theologians defend the persecution of the dissenters is difficult to harmonize with the claim of spiritual enlightenment."

(To be continued)

Here's another division of Christians—locate yourself:

1. Rowboat Christians—have to be pushed wherever they go. 2. Sailboat Christians—always go with the wind. 3. Steamboat Christians—make up their minds where they ought to go, and go there regardless of wind and weather.

Three things have taught me courage—
Three things I've seen to-day:
A spider re-weaving her web
Which thrice had been swept away;
A child refusing to weep
In spite of a cruel pain;
And a robin singing a cheery song
In the midst of a chilling rain.

—Charles Carroll Albertson.

CHRISTIAN MONITOR PULPIT

SERMON PRESENTATION

By Oscar Burkholder

There is no preacher who is able to perfectly present the message of the Lord from the pulpit. And because there are none it is necessary to discuss this subject, so that we may see our peculiarities and habits, and find some remedies that will help us to give the message more effectively than we have in the past. Realizing my own shortcomings, with others, I hope that this message will be taken as charitably as it is given, and that something may be gleaned for future use.

There are some things about the sermon itself that must be carefully considered, before it can be effectively delivered. And while we do not wish to speak of sermon preparation, we wish to point out about three things that concern the make-up of the message. The first of these is the Introduction.

Now, every sermon ought to have an Introduction, but it should not take the form of an apology. If there is one servant in the Church who ought to be free from making apologies, that one ought to be the minister. He is God-called, to give God's message to men. Yet some preachers spend anywhere from two to fifteen minutes bemoaning their physical infirmities, or their lack of time to prepare, or something else, before they begin to break the Bread of Life to a hungering people. Again, the introduction should not be lengthy. A few well chosen words, either describing the nature of the message, or the setting of the text, ought to be sufficient to acquaint any audience with what the preacher wishes to bring. But the introduction ought to be in harmony with the discussion which is to follow, or else the hearers will become confused in their endeavor to supply the missing link, when there is no link to be found.

The next point concerning the subject matter of any sermon is the **Discussion.** Here is where the preacher ought to do his very best. He is endeavoring to tell his people something worth while, and, in order to do so, in this day of much education and training, his message must be very much to the point. There are many aids to drive truth home to men's hearts, but we wish to mention only two. The first of these is the use of **Illustrations.**

While there are illustrations without number, and most people enjoy them, and remember the truth better because of the correct use of them, the preacher who tells a story for the sake of story-telling, is missing the mark badly. Biblical illustrations are always the best, and those from nature are surely accorded second place, but they must be used with care, and always to aid the truth, not to hinder or becloud it. One of the finest illustrations on the subject of obedience recently came to my notice, and it shows the kind of illustrations that really teach the truth for which they are used. The subject was obedience, and, in order to show the wisdom of being obedient and the tragedy of disobedience, God's laws were compared with the laws of the sun. Now, the sun is never harmful to the human eye as long as we obey nature's laws, and use the light of the sun to see objects upon which the sun shines. But if we disobey nature's laws, and persisit in looking straight at the sun, the result will be blindness. Just so with God's laws. If we obey them, blessing is our portion. If we disobey them, disaster is the inevitable result.

The second point in the discussion here is that of **Humor.** As to the use of humor in the pulpit there is much difference of opinion. Perhaps it depends largely upon our definition of the term. It is true, however, that usually, a message may be more effectively delivered with a smiling face than with a frowning one. There are times when nothing but stern flint-like visages are the only facial expressions that harmonize with the subject under discussion. But to tell a funny story to keep people awake, or to crack a joke, or a series of them, to get people in good humor, so that they will not be too seriously offended with a sermon on "Hell," is certainly the method of the man who depends on his personality, instead of the power of the Holy Ghost, to get the message across. It is well to note in this connection, that nowhere did Jesus use anything in all of his public utterances that even bordered on the most lenient definition of humor.

Having discussed the points of our message, it is sometimes well to summarize, very briefly, the main heads. For instance, if our text has been "He led them on safely," and we have been discussing the message under four heads, namely; He led—He led them—He led them on—He led them on safely; it would rivet this beautiful text upon every heart to repeat it slowly in these four sections. But rehashing the whole sermon, in an effort to make it more effective, or to preach a long sermon, or to fill in the time, is always disastrous. We undo all that we have tried to do, weary our audience, and the people who were enthused with its first presentation are brought to the point of exasperation by the time it is hashed over. After all, hash is a mixture of left-overs, according to the cook, and it is well that the preacher bears this in mind.

There is one more thing that I wish to mention, before discussing some of the methods of presentation, and that is the use of the manuscript in the pulpit. I sat beside my father in church services, and I often heard him say, when the preacher would read his sermon, "I wonder why that preacher can't face the people." Then when a minister did come who delivered his message without notes, he would say, "I like to listen to that man, because his message is from the heart, and not from paper." Now all preachers must be aware of this attitude on the part of the hearer, because we have all come from the pew to the pulpit. Why is it, then, that so many continue to leaf, leaf, leaf, and do not depend on the direct leading of the Holy Spirit as the occasion demands. For it must be conceded, that, while we may be able to write more pointedly in our study, where there is no distraction, the occasion of ministering to hungry hearts is entirely different to the solitude of a minister's library.

Now we wish to note about five things about the preacher, as he stands before his people, and is in the act of feeding them the spiritual nourishment for which they have come. The first of these is giving the message **distinctly.** There is a word here that ought to be before every preacher continually, until he has made its meaning a fixed habit. That word is articulation. It means clearness of enunciation. Our language is given to us for the purpose of conveying to the other person the thoughts that are in our minds. In short, language is the vehicle by which one mind converses with another mind. But what confusion there is when the messenger tacks a long drawn out aaaaaaaaah to the end of each sentence, or phrase, or chases about six words into a corner, and tries to say them in one breath. Just before I rose to preach my first sermon, which lasted exactly ten minutes, my uncle, L. J. Burkholder, whispered in my ear, "Now take your time." While I didn't realize then, all that bit of advice meant, it was just another way of telling me to speak slowly so that every one could understand. And before we leave this part of the discussion, it is well to sound a note of warning regarding the use of high-brow

pronunciations. My father told me, while I was going to high-school, about a certain young lady, who left the farm to work in a distant city. The first time that she returned home, at the dinner table, her father asked her to pass the butter to him. She replied, "I cawn't reach it, father." "What!" exploded the father, "In my house c-a-n-t spells can't." "But, father," returned the girl, "I cawn't say can't." It is almost equally ridiculous to use words in this way before an intelligent people, especially if said audience should be the home congregation.

The second of these characteristics of the preacher in the pulpit is that of speaking loudly. A man's articulation may be as nearly perfect as it is possible to acquire, yet if his delivery is in an undertone, the people in the back part of the building hear nothing but a steady droning sound, and, because of its monotony, many sleep. Yet one need not shout, because God has given man a sort of sixth sense, by which it is natural to gauge one's voice as to the distance that separates speaker from audience. One of the best rules I know, is to speak to the person fartherest away, and then the speaker's voice will be also loud enough for anyone close by, even though some may be hard of hearing.

The third characteristic is that of gestures. Perhaps there are more mistakes made in delivery right here, than in any other phase of the speaker's personality. Because the speaker is seen by all, they notice his every move. It is, therefore very essential, that the speaker do nothing that will detract from his message, and the moves he does make, ought to be such that will harmonize with his message. Above all, our gestures should not be suggestive of evil. In my earlier ministry, after having preached a certain sermon, a zealous sister approached me, and asked me why I had been sticking my tongue at the people. I answered that I didn't think that I had. "Oh! yes!" she replied, "You stuck out your tongue quite frequently this morning. I suppose you meant to lick your lips, but it didn't look like that to me." I immediately decided to find out whether this were true and surely, the next time that I preached, I caught myself licking my lips. It was a just criticism at the right time, and I have often thanked that sister, in my heart, for her timely advice.

The next characteristic I wish to mention is the attention that is paid, now-a-days to personality. A minister said recently, that it's the preacher's business to make himself as attractive as he can in his pulpit appearances. When one remembers the Master's methods, and messages, and that the ambassador is expected to "Preach The Word," and exalt Christ, one sees at once how inconsistent such an attitude really is. However, God has endowed each of us with peculiarities by which we are distinguished from others. God expects us to use these personal gifts for Him in our own peculiar way. I remember quite distinctly, while Billy Sunday was in Toronto, that a certain pastor went down to hear him. On his return to his home congregation, he announced that he would speak the following Sunday evening on "Echoes from Billy Sunday." When the time came for the delivery of this message, he not only tried to say what Billy Sunday had said, but tried to say it in Billy Sunday's way. The young people enjoyed what they called fun for that evening, at least.

The last characteristic I wish to mention at this time, has to do, not only with the messenger's appearance in the pulpit, but his life outside of it as well. It is consistency. It was said of one man's message, by one of the hearers, that "What you are is so loud that I can't hear what you say." It is useless for a preacher to preach in favor of humility, and then indulge himself and family with the most up-to-date furniture in his home. It is ridiculous to preach against extravagance, and then be determined to have the best of everything, whether it can be afforded or not. "ractice what You Preach" is a motto that must be carefully observed, if we wish to have our life, which is hid with Christ in God, count against the world and for Christ. We must be humble in spirit if we wish to be humble in conduct. We must be humble in what we believe if we wish to be humble in the message we desire to give to others.

In conclusion may I hold up two real purposes that the Christian ministry ought to keep before them continually. The first is that he true preacher has no desire to give any other message than the one Christ would have him give, which is making known the way of Salvation; and the second is that his heart is set in seeing men drawn to Christ, and not to the ambassador of Christ. I tremble when people say, "That was a fine sermon you preached to-day." I'd rather hear, "Praise the Lord! For He hath spoken once more."

Breslau, Ont.

A PREACHER PRAYETH

God of my fathers, my God! I worship before Thy throne. To bow me here in the presence divine is most sweet. Here I will tarry. It is good to be here. Do Thou reach hither Thy hand upon my head. I would "feel Thy presence near." Nay, more; I would have Thee more than near. In my heart Thou wilt come—and abide.

I came not into this business of preaching the gospel. Thou calledst me. Thy voice was sweet, Thy way before me was pleasant, I followed gladly. Thy love has been wonderful, "passing the love of woman." Thou hast been joy and preciousness to me, and therefore my heart leaps with laughter of love to Thee.

It is the preaching hour. The people are foregathering in Thy house. I am expected shortly to appear before them with a message from Thee. Anoint me anew, O Thou who anointedst David and Paul. Turn my trepidation into holy boldness. Use me to my own honor or dishonor before these Thy children. Erect here before their faces the Cross of Thy Christ. Hide Thou me behind it. Display Thy Son, Thy only Son in majesty and glory. Admit us all to closest friendship—fellowship—sonship with Thee. Then shall the Sun arise in our hearts and it will be daylight without and within.

I follow Thee into their presence. Hold Thou my hand, nor let me go.—J. G. T. in Central Christian Advocate.

RUFUS OF CYRENE

(Continued from page 130)

ward, for each man feared lest he be forced to touch the hated burden. The soldiers seized someone and, as the man was dragged forward, Rufus gave a little gasp of surprise for the man was none other than his father. Simon looked angry, yet he knew too well the uselessness of resistance. As he bent to raise the cross, the Master turned and looked at him. Rufus saw his father start as in amazement and watched the anger give way to pity and pity melt into love. The procession moved on. Rufus caught his breath quickly. The Master's words were fulfilled. Simon had come and Simon knew.

The long day ended and Rufus was sitting, a huddled little figure of grief, when at last his father's step sounded on the threshold and Simon, crossing the room swiftly, raised the boy in his arms. Rufus clung close, hiding his tear-stained face on his father's breast.

"I have found the Master, Rufus, and thou art right. He is the Son of God."

"Is? He is dead on Calvary, father.

"Yes, little son. I walked beside Him to-day. He died as a conqueror, Rufus, He is the Son of God. I know now what He meant. 'Darkness shall endure for a night, but joy cometh in the morning.'"

Rufus raised his eyes in wonder. Simon was pale and weary, but in his face dwelt steadfast peace, and the boy felt something of the same feeling in his own heart. The Sabbath passed in strange stillness, but very early in the morning, the first day of the week, the boy came flying to his father with the stupendous tidings.

"He is risen. He is risen from the dead! Joy has come in the morning. Those early at the tomb found it empty and were greeted by the Risen Lord. If we believe and trust, they say, we too shall see Him."
—The Churchman.

**"Sweet are the promises, kind is the Word,
Dearer far than any message man ever heard."**

EDITORIALS

Evangelistic, Instructional, Inspirational Series of Meetings

Since coming to Kitchener we have had two Evangelistic Meetings in the local church, and four General Series of Meetings. The latter being received with more than expected appreciation with their attendant results. Some of the pillars of the Church said we ought to have these regularly every year, then that statement was changed to this one, "We ought to have no less than three at the least. Then inquiry was made as to programs for such meetings in the future, accordingly we got busy. We think there are more ministers who would appreciate such Series of Conference Themes, or whatever they may be called, so we pen them for their perusal. Each series can be used for ten nights, more or less.

At Kitchener we have found this method to be satisfactory. Beginning on Sunday with an all-day meeting. No meeting on Monday and Friday evenings, every night the balance of the week, then close with an all-day meeting on the following Sunday. Folks usually bring their basket dinner to be eaten in the Church basement. Quite often invitations are given to sinners to accept the Redemptive Work of Christ for pardon of sin, and back-sliders are urged to return to God. Saints are helped we know. If these meetings are prayed for and supported they are highly effective.

Night Events of the Bible.
From Egypt to Canaan.
The Book of Revelation.
The Marvelous Truth of the Tabernacle (Colored Chart).
Great Characters of the Bible.
The Problems of Youth.
False Religions of the Day.
Ten Epochs of Human Life.
Stages of the Divine Plan of the Ages.
The Development of Christian Workers.
Ten Pitfalls in the Average Community.
Regular Evangelistic Sermons
Ten Addresses on the Cross of Calvary.
Messages on the Holy Ghost and His Work.
Christian Graces.
Christian Fundamentals.
Ten Messages on the Lord Jesus Christ.
Ten Outstanding Chapters of the Bible.
Ten Messages on John Three Sixteen.
Ten Outstanding Verses in the Bible.
Ten Outstanding Books of the Bible
Ten of the Most Unpopular Truths of the New Testament.
The Sermons of Christ as Seen in the New Testament.
Ten of Life's Greatest Temptations.
The Victorious Life Series.
Spiritual Life Themes and Conference.
Perplexing Life Problems and their Biblical Solution.
Christian Ordinances.
Ten Lectures on Prophecy.

Missionary Topics for Hard Pressed Program Committees

Sometimes program committees are pressed hard for subjects, themes, or essay topics. The following topics may be used with interest and profit. Missionary meetings are essential to missionary progress. These topics are not copy-righted. Fresh topics and material mean added enthusiasm for missions.

On the Banks of the Besor.
The Resources of a Deserted Camp.
The Resources of the Resurrected and Living Christ.
The Dark Path-way of Heathenism.
The Light of the Christian Highway.
The Roaming Millions.
Am I my Brother's Keeper? the Modern Denial of Responsibility.
The Period of Apostolic Missions.
Missions from the Apostle John to Constantine.
Early European Missions.
The Light of the Gospel in the Middle Ages.
The Extension of the Gospel in the Reformation days.
The Missionary Societies of the 18th Century.
Modern Missionary Activities.
Missions, the Record of God's Work in the World.
Missions, God's Program for the Redemption of the World.
A Missionary or Political Task, Which?
Acts, the Book of the Missionaries.
The Gospel Proclamation.
The Temporal, Moral and Spiritual Condition of the Heathen.
The Pagans in America and Europe.
The Missionary Idea of the Old Testament.
Our Lord, the Matchless Missionary.
The Five Greatest Missionary Characters of the Church Era.
The Laymen's Missionary Movement of the First Century.
The Evangelization of All Men.
Cities—The Radiating Centers for the Gospel.
The Redemption of our Cities through the Gospel.
The Rise and Spread of Mohammedanism a Foe to Christianity.
The Home Church 100 per cent. Missionary.
Outstanding Missionary Characters in the Mennonite Church.
Our Present Mission Status.
Enlarging our Missionary Coasts as a Church.
The Call of the Lost World to a Redeemed Man.

Briefs of Interest

The Dhamtari Municipality has given recognition to the Mennonite Hospital in India by a donation to its upkeep. When the church acts unselfishly in behalf of others she makes good impressions. This prepares the soil of human hearts for the reception of the Gospel seed.

The Annual Conference of South America was held at Tres Lomas, in Argentina. They tell us it was the best conference so far. The Church at home will thus feel how far its borders are extended in distance. We have a larger sphere of influence, hence of responsibility.

In Palmyra, Missouri a sister works quietly among the Bohemians in that city. Lately two confessed Christ as their Savior. One is ready to give up everything contrary to Jesus and ready for fellowship in the Church. One soul is worth more than the whole world.

Missionaries sometimes give sight to blind eyes in two ways. Dr. Troyer lately removed a cataract from the eye of a poor old woman in India who had been stone blind for 5 years. Better blind of body than of soul. Better still, is sight in two spheres of life, the physical and the spiritual.

Goshen College was granted the privilege of a Regional **"Young People's Bible Institute"** to be conducted for one week during the Summer session of the School. These weekly gatherings of our youth are highly beneficial when under the proper guidance of experienced men of God. Our youths are responsive, we have faith in them. Long may the Church be wide awake to meet their growing problems.

Brother H. R. Schertz, President of the Board of Education reports the meeting of Goshen and Hesston College representatives for the purpose of correlating the curriculum of both schools. Long may they coöperate, long may they mutually seek each other's good and prosperity. Long may they both be a biessing to the Church. We hope this coöperation will soon be a triumvirate with E. M. S. as well.

Rattling the Sabre

"Fighting this war, to end all wars," that was the slogan by the newspaper propogandist during the late World War. As is too often the case, it was not true. World conditions to-day prove anew the falsity of the statement. Military preparedness everywhere is conclusive evidence that the "age of peace" has not dawned upon us. The "golden age" predicted by Chautauqua lecturers and sunshine prophets is not upon us, as yet. We wish it were, but facts to the contrary force themselves upon us. Dr. Cadman, classed among the liberals, yet cannot fail to see the danger of military preparedness fomenting wars. He writes: "I am amazed that men who have experienced war's futile horrors should suppose that rattling the sabre determines the safety or honor of the state. There is no more certain way to bring about the destruction of nations than the plea for their ever-increasing armaments. If those who demand compulsory military training in our public schools would be equally earnest in demanding national policies for international action in behalf of justice and peace, the prospects for national and world security would be a thousandfold brighter than they are. Do not forget that not a few who doubtless hate war are nevertheless doing much, without intending it, to bring on the war they unfeignedly hate.

"Some of us were foolish enough to imagine that the last great war might teach the nations the utter folly of thinking that preparedness was the way to prevent war. All history teaches the falseness of the idea, but the lesson is still unlearned."

Just a Letter

Over in India, in South America or elsewhere are some of your missionary friends. They miss your presence, your association, your fellowship. They are in the presence of much that depresses and dulls the spiritual edge of power. One such missionary very kindly suggests, **"A letter from you would encourage us greatly."** Did you hear that, fellow Christian? Please, get that pen in trim, get that bottle of ink, that pad of paper. You have a ministry of service at your door. Several pennies will do much good. Those stamps are not lost. They may mean souls saved by the added cheer they brought to a lone missionary on the far flung battle line in India, Africa, China, South America or elsewhere.

The apostle Paul was a busy man but his letters were masterpieces. The succeeding centuries still read his Roman, Corinthian, Galatian, Colossian, Ephesian, Timothean, and other letters. **Please write—write soon.**

"Journeying Mercies"

Whenever we take leave of absence from our friends the heart is tender. Whenever trains pull out of the depot last words are sought in vain to express our feelings. The world has its "Good Luck," "Hope you have a good time." The Christian has something a thousand fold better when he says, "The grace of our Lord Jesus Christ be with you," or "The Lord bless you." If you want "journeying mercies" for your friends, act in faith, and say boldly, "The Lord bless you on your journey." We have in thirteen years traveled at least three hundred twenty-five thousand miles under the protection of the Almighty, and it gives us a queer feeling to hear a Christian say to us, "Good Luck on Your Trip." But it warms the heart, makes us lose the fear of the journey, when a Christian wishes us the "blessings of God on the journey." If you want your friends to have "journeying mercies" bring God into your well wishes, and do it in faith believing.

It is not so much a question as to whether the sun goes around the earth, or the earth goes around the sun, but whether the man lying in his coffin where the sun does not even shine in his face, has arrived at the place, "where they need no sun nor moon."

ERROR: In the March Monitor, page 86, third column, twenty-four lines from the bottom, the word "ever" was changed to "never." In the April issue "millennium" was consistently spelled with one "n." We beg the author's and readers' pardon and forbearance for the oversight.—L.

CHRISTIAN LIFE

REAPING THE HARVEST

By T. DeWitt Talmage

Text: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

In Palestine four months elapse between the planting and the reaping. No farmer having scattered the seed in the ground expects to get the crop until four months had gone by. "Now," says Christ, "I do not want you to think that because you have to wait a certain number of months to get the natural harvest, you will have to wait as long as that for the spiritual. I want to show you that there is such a thing as immediate results." "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Every autumn there is great rejoicing all over the land. With trumpet and cornet and organ and thousand-voiced psalm we praise the Lord for the temporal harvests. **We Praise God for the Wheat,** the rye, the oats, all the fruits of the orchard, and all the grains of the field; and the nation never does a better thing than when it gathers to festivity and thanks God for the greatness of the harvest. But I speak to you of richer harvests, even spiritual. How shall we estimate the value of a man? We say he is worth so much money, or he has achieved such and such a position; but the only way to estimate a man is by his soul. We all know that we shall live forever. Death cannot kill us. Other craft may be drawn into the whirlpool or shivered on the rocks, but this life within us will weather all storms and drop no anchor, and ten million years after death it will signal on the high seas of eternity.

You put the mendicant off your doorstep, and you say to yourself that he is only a beggar; but he is worth all the gold of the mountains, worth

All the Pearls of the Sea,

worth the solid earth, worth sun and moon and stars, worth the entire universe. Oh! the inexpressible worth of the never-dying soul!

Suppose I owned Colorado and Nevada and Australia, of how much value would they be to me one moment after death? The man who to-day has but a shilling has more worldly estate than the millionaire who died last year. How do you suppose I feel, standing here, surrounded by thousands of souls, each one worth more than the material universe? Oh, was I not right in saying this spiritual harvest is richer than the temporal harvest? I must tighten the girdle, I must sharpen the sickle, I must be careful how I swing the machine for gathering grain, lest one stalk be lost.

1. **One of the divinest and most powerful sickles for reaping this spiritual harvest is the preaching of the Gospel.** If the sickle have a rosewood handle, and it be adorned with precious stones, and yet it cannot bring down the grain, it is not much of a sickle, and preaching amounts to nothing unless it harvests souls for God. The minister of Jesus Christ, with weakest arm going forth in earnest prayer, and wielding this sickle of the Gospel, shall find the

Harvest All Around Him

waiting for the angel sheaf-binders. Oh, this harvest of souls!

I noticed in years gone by the farmer did not stand upright when he gathered the grain. I noticed he had to stoop to his work, and I noticed in order to bind the sheaves the better, he had to put his knee upon them. And as we go forth in this work for God, we cannot stand upright in our rhetoric and our metaphysics and our erudition. We have to stoop to our work. Ay, we have to put our knees to it, or we will never gather sheaves for the Lord's garner. Peter swung that sickle on the day of Pentecost, and three thousand sheaves came in. Richard Baxter swung that sickle at Kidderminster, and McCheyne at Dundee, and vast multitudes came into the kingdom of God.

Oh! this is a mighty Gospel! It captured not only John the lamb, but

Paul, The Lion.

Men may gnash their teeth at it and clench their fists, but it is the power of God and the wisdom of God unto salvation. But, alas, if it is only preached in pulpits and on Sabbath days! Oh, there is the ordination of God upon all people, men who toil with head and hand and foot—the ordination comes upon all merchants, upon all mechanics, upon all toilers, and God says to you, as He says to me, "Go teach all nations. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mighty Gospel, let the whole earth hear it!

Another powerful sickle for reaping this harvest is Christian song. In many churches the whole work is delegated to a few people standing in the organ-loft. But, my friends, as others cannot repent for us, and others pray for us, we cannot delegate others the work of singing for us.

When the Hymn Is Given Out

let there be hundreds and thousands of voices uniting in the acclamation. On the way to grandeurs that never cease, and glories that never die, let us sing.

At the Battle of Luthen, a general came to the king and said, "Those soldiers are singing as they are going to battle. Shall I stop them?" "No," said the king: "men that can sing like that can fight till victory comes." Oh the power of Christian song!

When I argue here, you may argue back. The argument you may make against religion may be more skilful than the argument I make in behalf of religion. But who can stand before the pathos of some uplifted song like that which we sometimes sing?—

"Show pity, Lord; O Lord, forgive!
Let a repenting rebel live!
Are not Thy mercies large and free?
May not a sinner trust in Thee?"

Another mighty sickle for the reaping of this grand Gospel harvest is prayer. What does God do with our prayers? Does He go on the battlements of heaven and throw them off? No. What do you do with gifts given you by those who love you? You keep them with great sacredness. And do you suppose God will take our prayers, offered in sincerity and love of our hearts, and scatter them to the winds? Oh, no! He will answer them all in some way.

Oh What a Mighty Thing Prayer Is!

It is a breathing of our heart into the heart of God. Oh what a mighty thing prayer is! Elijah with it reached up to the clouds and shook down the showers; with it John Knox shook Scotland, with it Martin Luther shook the earth. And when Philip Melancthon lay sick unto death, as many supposed, Martin Luther came and said, "Philip, we can't spare you!" "Oh!" said he, "Martin, you must let me go; I am tired of persecution and tired of life. I want to go to be with my God." "No," said Martin Luther, "you shall not go; you must take this food, and then I will pray for you." "No, Martin," said Melancthon; "you must let me go.' Martin Luther replied, "You must take this

food, or I will excommunicate you." He took the food, and Martin Luther knelt down, and prayed as only he could pray, and convalescence came, and Martin Luther went back and said to his friends, "God has saved the life of Philip in answer to my prayer." Oh the power of prayer!

Have You Tested It?

Dr. Prime, of New York, in his beautiful book, entitled "Around the World," describes a mausoleum in India which it took twenty thousand men for twenty-two years to build—that and the buildings surrounding—and he says, "Standing in that mausoleum, and uttering a word, it echoed back from a height of one hundred and fifty feet; not an ordinary echo, but a prolonged music, as though there were angels hovering in the air." And every word of earnest prayer we utter has an echo, not from the marble cupola of an earthly mausoleum, but from the heart of God, and from the wings of angels as they hover, crying, "Behold, he prays!" Oh, test it! Mighty sickle for reaping this Gospel harvest—the sickle of prayer!

It does not make so much difference about the posture you take—as was shown in a military hospital, when the chaplain said, as he looked

Over the Beds of the Suffering,

"Let all those wounded men here who would like to be prayed for, lift the hand!" Some lifted two hands, others lifted one hand; some with hands amputated could only lift the stump of the arm. One man, both his arms amputated, could give no signal except to say, "Me! Me!" Oh! it does not make any difference whether you can lift a hand or have no hand to lift, God is ready to hear you. Prayer is answered. God is waiting to respond.

"But," says someone, "when is this harvest to be reaped?" My text tells you, Now. "Lift up your eyes upon the fields for they are white already to harvest." How many have you reaped for God? Do you ask me how many I have reaped for God? I cannot say. Now, can you say how many you have reaped? I hope there are some who have been brought into the kingdom of God through your instrumentality. Are there not any? Not one? You, a man of thirty-five, forty, fifty years of age, and not one? I see souls coming up to glory. Here is a Sunday-school teacher bringing ten or fifteen souls. Here is a tract-distributor, bringing forty or fifty souls. Here is a man you never heard of, who has been useful in bringing souls to God. He comes with a hundred and fifty souls. They are the sheaves of his harvest.

How Many Souls Have You Brought?

Not one. What will God say? What will the angels say? Better crouch down in some corner of heaven, and never show yourself. Oh, that harvest is to be reaped now. And that is this instant. Why not be reaped for God now?

"Oh!" says some man, "I have been going on the wrong road for thirty, forty, fifty years; I have gone through the whole catalogue of crime, and I must first get myself improved. Ah! you will never get yourself improved until Christ takes you in charge. You get worse and worse until He comes to the rescue. "Not the righteous; sinners Jesus came to call." So, you see, I take the very worst case there is. If there is a man here who feels he is all right in heart and life, I am not talking to him, for he is

Probably a Hypocrite.

I will talk to him some other time. But if there is a man who feels himself all wrong, him I address.

Though you be wounded in the hands and wounded in the feet, and wounded in the head and wounded in the heart, and though the gangrene of eternal death be upon you, one drop of the elixir of Divine life will cure your soul. Though you be soaked in evil indulgences, though your feet have got in unclean places, though you have companioned with the abandoned and the lost, one touch of Divine grace will save your soul. I do not say you will not have struggles after that. Oh, no! But it will be a different kind of struggle. You go into the battle, and all hell is against you, and you are alone, and you fight and fight and fight, weaker and weaker and weaker, until at last you fall, and the powers of darkness trample on your soul. But in the other case you go into the battle, and you fight stronger and stronger and stronger until the evil propensity goes down, and

You Get the Victory

through our Lord Jesus Christ. Oh, come out of your sins! Have you not been bruised with sin long enough? Have you not carried that load long enough? Have you not fought that battle long enough?

When I was living in Philadelpha, a gentleman told me of a scene in which he was a participant. In Callowhill Street, in Philadelphia, there had been a powerful mission going on for some time, and many were converted, and among others one of the prominent members of the worst club-house in that city. The next night the leader of that club-house, the president of it, resolved that he would go down and get his comrade away. He came to the door, and before he entered he heard a Christian song, and under its power his soul was agitated. He went in and asked for prayer. Before he came out he was a subject of converting mercy. The next night another comrade went to reclaim those two who had been lost to their sinful circle. He went, and under the power of the Holy Ghost became a changed man. And the work went on until they were all saved and the

Infamous Club-House Disbanded.

Oh, it is a mighty Gospel! Though you came in here this morning a child of sin, you can go away a child of grace, you can go away singing—

Oh, give up your sin! Your life is nearly gone. Your children are going on the same bad road. Why do you not stop? "This day is salvation come to thy house." Why not this moment look up into the face of Christ and say—

"Amazing grace, how sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see."
"Just as I am, without one plea
But that Thy Blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come!"

I come to Thee? I am so far off. Who will help me? I am so weak. It seems a great undertaking." Ah! my brother it is a great undertaking. It is so great you cannot accomplish it, but Christ can do the work. He will correct your heart, and He will correct your life. "Oh!" you say, "I will stop profanity." That will not save you. "Oh," you say, "I will stop Sabbath-breaking." That will not save you. There is only one door into the kingdom of God, and that is faith; only one ship that sails for heaven, and that is faith. Faith the first step, the second step, the hundredth step, the thousandth step, the last step. By faith we enter the kingdom. By faith we keep in. In faith we die. Heaven is a reward of faith. The earthquake shook down the Philippian dungeon. The jailer said, "What shall I do?" Some of you would say, "Better get out of the place before the walls crush you." What did the apostle say? "Believe on the Lord Jesus Christ, and thou shalt be saved." "Ah!" you say, "there's the rub! What is faith?" Suppose you are thirsty, and I offer you this glass of water, and you believe I mean to give it to you, and you come up and take it. You exercise faith. You believe I mean to keep my promise. Christ offers you the water of everlasting life. You take it. That is faith. Enter into the kingdom of God. The door of life is set wide open. I plead with you by the bloody sweat of Gethsemane and the death-groan of Golgotha, by Pilate's court-room and Joseph's sepulchre, by harps and chains, by kingdoms of light and realms of darkness, by

The Trumpet of the Archangel

that shall wake the dead, and by the throne of the Lord God Almighty and the Lamb, that you attend now to the things of eternity.

Oh! what a sad thing it will be if, having come so near heaven, we miss it! Oh! to have come within sight of the shining pinnacles of the city, and not have entered! Oh! to have been so near that we have seen the mighty throng enter, and we not joining them! Angels of God, fly this way! Good news for you. Tell the story among the redeemed on high! If there be one there especially longing for our salvation, let that one know it now. We put down our sins. We put down our sorrows. Glory be to God for such a hope, for such a pardon, for such a heaven, for such a Christ!—The Wonderful Word.

• MISSIONS •

HISTORICAL SKETCH OF THE ALTOONA MENNONITE GOSPEL MISSION

By Joseph M. Nissley

The Mennonite Gospel Mission of Fourth Avenue and Twenty-fifth Street, Altoona, Pa. was started through the outgrowth of a sentiment from brethren of the Eastern Amish Mennonite Conference who desired to extend their mission activities. The Conference in session in 1906 appointed a committee to investigate different cities in the western part of the state. Among the cities investigated were Pittsburgh, Johnstown, Altoona, and others. The result of the investigation left the impression that Altoona would be a favorable location for a mission station. In August 1907, the South-western Conference of Pennsylvania appointed a committee for a similar purpose. Upon this investigation an urgent request came from the Mennonite members who were then living in Altoona to start a mission there. One of the members of this Committee presented the appeal of the Altoona brethren to the E. A. M. Conference Committee at the General Conference which was held at West Liberty, Ohio in 1909. At this Conference it was decided that both committees work jointly in starting a mission at Altoona as soon as workers and a building for services could be secured.

The Lord directed the brethren and they secured the consent of Bro. and Sister E. F. Hartzler to take up the work as superintendent and matron of the proposed mission. October 29, 1909, Brother Hartzler with Bro. J. N. Durr of Martinsburg came to Altoona to see if they could find a suitable place to start the work. In their investigation they located a storeroom and house at 1713 Eleventh Ave., which they rented. On February 6, 1910 the dedication services of the Mission were held. The number present at the services was seventeen, including the speakers on the program, but the interest was not lacking. Bro. Daniel Kauffman of Scottdale preached the dedicatory sermon. The mission hall was in need of repairs and the rent high. An opportunity was presented for the purchase of a more suitable building and location. A building at 1614-8th. Ave., was purchased, and the change of location was made in the spring of 1912.

Later on this section became undesirable because business establishments were crowding out the residents on Eighth Ave. And it was also dsirable to have a more suitable place for worship. The Local Board of the Mission brought the suggestion of changing location to the South-western Pa., Conference held at Masontown in 1923. The Conference looked with favor upon this move, appointed a committee of Aaron Loucks, Scottdale, Pa., and J. S. Mast, Elverson, Pa., to jointly work with the Local Board of the Mission for the purpose of looking for a more favorable location, and to sell the mission property and build a new church building. Some of the members of the committee spent some time in looking over the city for a site. They found a vacant lot in the residential section of the city. And on January 1, 1924, it was decided to purchase the lot at Fourth Ave., and Twenty-fifth Street. The deed was received July 1, 1924. For two summers evangelistic services were held in a tent erected on the lot.

The sale of the Eighth Ave. property was made March 1926. Immediately steps were taken to draw up plans for a church building and to secure a contractor to superintend the construction of the building, with the understanding that we buy all the material.

April 21, 1926, marked the beginning of breaking the ground for the proposed building. The Mission family moved into their new home September 9, 1926. Farewell services at 1614-Eighth Ave. were held Sunday, September 26. The new building was dedicated with appropriate services Saturday evening and all day Sunday, October 2, 3. Bishop Aaron Loucks of Scottdale preached the Dedicatory Sermon.

The present Local Board Members are J. N. Durr, Martinsburg, Chairman, Joseph M. Nissley, Treas., representing the South Western Mennonite Conference; and Uriel S. Zook, Allensville, Secy., representing the Eastern A. M. Conference.

Past and Present Workers

Brother E. F. Hartzler and wife of Ohio were the pioneer Superintendent and Matron of the Mission, beginning their work November 1909. Sister Anna L. Miller of the Springs Congregation came to assist in the work in April, 1910.

Brother Hartzler's health failing caused him to resign and in November 1910 Brother and Sister J. L. Stauffer of Spring City, Pa., took charge of the work. Some of the assistant workers were Sister Ella Smucker, Fannie Kurtz, Clara and Sylva Steiner, Sadie Spiker, Emma Smeltzer, Martha Barbe, Sadie Martin, Jacob E. and Rhoda Martin, Clayton F. and Gertrude Derstine, and Lura I. Lauver.

In 1918, Bro. Stauffer received an urgent call from the Virginia brethren to teach in the Bible Department at the Eastern Mennonite School, Harisonburg, Va. Bro. J. E. and Rhoda Martin of Chambersburg were expected to assume responsibility for the work but on account of ill health in the family they could not do so. Brother Joseph M. and wife, Alice H. Nissley, of Lancaster County, Pa., former Superintendent and Matron of the Mennonite Old People's Home, Marshallville, Ohio, were secured for the vacancy and took up the work September 9, 1919. They are the present superintendent and matron of the Mission, with Sister Lura I. Lauver as assistant. During Brother Nissley's supervision the following workers assisted in the work: Rosella Ash, Eva Yost, Ada Kreider, L. L. Swartzendruber and wife who spent two years in the interest of the Italians, Mary King and Florence Baker.

The First Mennonite Church Building

April 21, 1926, marks the beginning of the breaking of the ground for the church building, 34 x 50 feet (outside measurement) with a daylight basement. The building has a brick-cased wall, an eight foot quarried limestone basement wall, and an asbestos roof. In the rear of the auditorium there are two class rooms with folding doors that may be thrown open, thus making available the entire floor for auditorium purposes. In the rear is the pastor's study with the doors leading into the auditorium and the rostrum. Above the class rooms in the rear is a room suitable for class work.

Entering into the building from the Avenue, inside the door there is a platform with steps leading either way to the basement, and a stairway leading to the auditorium. The walls of the auditorium are finished in plaster of buff color. The floors are of yellow pine and the wood work is finished with golden oak color to match with the color of the pews.

The basement floor is of concrete cov-

ered with a yellow pine flooring. The woodwork and floor are finished in natural color. The basement is divided into three class rooms with folding doors so as to make one room when desired. The center room, 24 x 32 feet, is used to hold all of our midweek services. There is a clothing dispensary also in the basement. The boiler room is equipped with a natural gas boiler attached to a vapor vacuum heating system. At the rear side is a door leading out on a concrete walk to the Workers' Home, 2504 Fourth Ave., which was purchased June 1, 1926.

The name of the new church, The First Mennonite Church, is inscribed on a stone slab in the center of the brick wall above the front doorway. The building was dedicated with appropriate services Saturday evening, October 2, and all day Sunday, October 3, with a large attendance. Twenty-three Mennonite Congregations were represented.

Financial Standing of the Mission Property

The sale price of the 1614-8th Ave., property was $16,000.00 cash. The cost of the new church building $8,9994.84; pews, $773.84. The latter were paid for by different Sunday Schools in various Mennonite Conference districts. The cost of the Workers' Home was $7,033.84; Church lot $1875.00, total indebtedness, with old debt and new buildings before the offering of the Dedication day was $2,650.00. The offering of the day amounted to $480.49, leaving a total debt on the present mission property of $2,169.65.

The following resolution was passed at the services, Resolved; That we appeal to the various congregations of the conferences, under whose auspices the Altoona Mission is conducted, to liquidate the debt and thus permit all future contributions to be used for the extension of the work.

THE NATURE OF THE WORK AT THE MISSION HOME

By Alice H. Nissley

Visitation Days:—The work in the Mission Home is somewhat varied. On Tuesday, Wednesday and Thursday afternoons, health permitting, we visit regularly. The afternoons of the remaining days we do as time permits. Either visit, work, entertain company or whatever is placed before us on those occasions. Our time is not our own any day. Our plans are often changed.

The Sewing Circles:—We are in touch with some twenty sewing circles. They ask us for our order, and we reply by giving them our order and also for the value of all the things they send. We keep an account of money or money's worth sent in.

Clothing Room:—All garments that are received at the Mission Home are placed on shelves that were made for that purpose. Each garment is placed on a pile according to its use. This room is in the basement of the new Church building.

When clothing is wanted, we are careful to whom we give outside of those we know, until investigation is made. These calls come any time of the day, either by person or by phone. A small value is placed on each article. We deem this advisable for the good of the cause.

Provisions:—Provisions are given to the needy ones. In case of sickness, death, or when work is scarce we have to give according to the needs, and of strangers we demand that they attend Sunday school if they expect continued help.

Sources of Help:—Beside the help of the sewing circles we receive help from the surrounding Churches such as Martinsburg, Scottdale, Johnstown, Springs, Belleville, Allenville, and Springs who supply us with money and provisions. We also receive help from other counties and states. These means are not only used for ourselves and for those who need help, but also for visitors.

We receive quite a number of visitors for which we are thankful. Those, who have already visited us, know we appreciate visitors to come and help us along in the work of the Lord. To take part in the services is a means of inspiration to the work and workers.

Let none think, as they pass through Altoona, that they have done their duty unless they stop over with the workers and help encourage us in this part of God's vineyard.

Help Wanted:—The Mission Home is a place to empty out Church Troubles, Family Troubles, School Troubles, Neighbor Troubles, Financial Troubles, Social Troubles and all the trouble that Satan and his agents can accomplish.

Advice Wanted:—The young come with their kind of problems—School Problems, Home Problems, Church Problems and Social Problems. Here we keenly feel and see the surroundings, the home teachings, the hereditary tendencies that confront our youth, on every hand. What must we as workers look forward to?

The Home problem is so difficult to solve, and to deal with, so how could we be of any help to our youth, if we had not God's strong arm to lean upon? These are in many cases unsolved problems. They have been raised in their kind of environment, which, added to their hereditary tendencies and mental depravities, much cannot be expected of them in this helpless condition. Nothing but the grace of God can change lives, and nothing but the blood of Jesus can cleanse hearts and lives.

The Mission Church and Workers' Home at Altoona, Pa.

Thus we plainly see the helplessness of a personal worker who does not allow God to be pre-eminent, and the fallacy of thinking he is able to overcome these difficulties without a confiding trust in his heavenly Father.

Conditions We Must Face:—Under such conditions need you wonder that we hear (not only read in a book) of a man and

wife who separate—get a divorce—marry some one else—want to join the church—.

Parents are cruel to the children. Children show no respect for their parents, want to do as they please at home, at Church, at school. Disrespectful to those who have rule over them in the Church, in school or at home.

With such conditions we need not be surprised to hear remarks like the following—"I will not forgive," "I will go to another Church," "I will not obey the rules of the Church," "I will do as I please," "I am as good and better than those in the Church."

The Devil enjoys discouraging God's children, and then tells them, when they make a mistake, "There is no use to try it over again."

Decisions:—When tobacco and drink have such control over a soul, and powder and paint is becoming so prevalent, we tremble to think where the guilty ones place themselves.

They know that all sin comes from the devil and all wicked characters in the Bible, including themselves, are associated with a number of the catalogue of sins, and at the same time they know the end of the self-willed, disobedient and stubborn soul.

None of us in our own strength are able to have any control of the situation. There is only one source, that is, "Take it to God in prayer."

Our Great Responsibilities:—Does God not expect more agonizing prayer, more fasting in behalf of souls under such circumstances or with such environments?

Dear readers, with all these dark pictures, bitter experiences, unfaithful lives, dishonesty and corruptness with which we must deal, there is yet a bright side. There are bright experiences for the child of God. God's appointments we must take as the sequel of our disappointments. Jesus takes notice of how we are using our time and using our experiences. The Mission Worker must realize the nearness of God, His Friendship and Companionship, and the Guidance of the Holy Spirit.

What God Expects Of Us:—The question to the Mission Worker is not "What does the world think of me? What would the world do or what would my brother or sister do if they were in my place? but "What would Jesus do?"

The Mission Home is not only to be a refuge for the oppressed, a balm for the weary, a help to the helpless; but it is expected to be exemplary, a lighthouse.

Each worker should be a help to all, a hindrance to none. That can be accomplished in no other way than by being daily students of the Bible, and by unceasing prayer.

In the morning we owe thanks to our Creator for the protection during the night and need His protection and guidance for the day. In the evening we have more reasons to thank and praise our Creator who so wonderfully directed our ways that day, and we also need to settle up accounts with our Lord for that day.

What Did Jesus Suffer For Us?—With the experiences just mentioned, and the comparisons, as well, in regards to the Mission's responsibilities, and those of the Church at large, we come to the conclusion that we must not expect smooth sailing whatever our lot.

If we do get more rebuffs, and have more misunderstandings, more frustrating of plans, more misconstruing of our words, what of it? Are we any better than Jesus? Are we treated worse than He was?

Did not the thought of His Own forsaking Him grieve Him more than anything else? Was not that what the Apostle Paul grieved over the most, when those in the Church, those for whom he labored night and day, when they were untrue?

The True and the False:—God takes note of all the promises made on bended knee. The true ones and those that are false. The submissive heart and the rebellious one. God sees who slights some of God's commandments and He decides on whom to place the greater responsibility. Shall we grow weary of our task? Shall we count the Lord's work a task?

The greatest joy follows after the greatest sacrifice. Shall we shun the one and by so doing, not receive the other?

All-Sufficiency:—Our All-Sufficiency is in Him. Shall we not as the Apostle Paul "rejoice in tribulation," and with him receive the precious and glorious experiences here and hereafter?

All our experiences in the Mission Home are to show us our weakness and God's strength. We must often acknowledge that our extremity is God's opportunity.

"My grace is sufficient for thee, my strength is made perfect in weakness," says our Lord.

OUR VISITATION WORK

By Florence Baker

This is an interesting part of mission work and one we enjoy. We generally try to visit our Sunday school children once a week or at least once every two weeks. The children always give us a welcome.

We will give you a glimpse into some of these homes. Here is a home where mother and daughter are applicants for church membership, but on account of sickness we have been unable to receive them. They are very happy in serving Jesus.

We also visit an invalid lady weekly, She has been confined to her bed for most of the time for the last thirty years. We have the Sunday school lesson with her whenever possible. She is not of our faith, but she is a Christian.

There is another aged lady we visit. A number of years ago she fell and broke her leg. She has not been able to walk since. She sits on a wheel chair. She is a member of our church and is really happy. We have the Sunday school lesson with her also.

Then there is a family of Italians we visit. With the mother we are studying the book of John. She enjoys this very much. She confessed Christ one time but found it hard to live for Him among her friends.

There is another Italian family we are interested in. Six of the children come to Sunday school. While in the home last week the lady gave us a brief history of her life. One month after she was married she came over from Italy and has made her home here ever since. The father and mother are both Christians. They belong to the Italian Methodists. We find the children very bright and always miss them when they are absent from Sunday school, which very seldom happens.

In another home the father and mother are both Christians. The oldest son has just recently confessed Christ. Six younger boys come to Sunday school regularly. This family has been coming to the mission for the last eight years.

As we gather children into the Sunday school we get into quite a number of different homes. Some time ago we were told about a family, so we went to see them. We found them very poor. The children, five of them, said they would come to Sunday school but that they had no fit clothes. We took the oldest girl with us to the Mission and gave her clothing for the family. That was in the middle of January and they have been coming every Sunday with the exception of two, when they were really unable to come.

We met a little girl on the street one day and asked her if she went to Sunday school. She said, "No, but father said I could when I was big enough." We thought she was big enough so we went to ask her mother. We found her unable to speak or understand much English. We then went to find her father who was a few doors away. He told us it was too cold now, but when it got warmer she could go to Sunday school.

A way to learn more of this work is to come and go with us.

Other Ways of Working

We also have hospital visitation work. We generally visit there one day a week. We have an hour to visit with the folks there. We go to each ward, and give every patient a paper or two. These are appreciated very much, and it is a splendid way of reaching souls. As we talk to each one, we try to speak about those things we feel the patient is interested in. And then finally we get to the most important, the subject of salvation. We find

some that are happy in Christ, and some who are not. We then have the opportunity to tell the old Story which we love to do. We then go to the children's ward. This is a place where we particularly like to go. The little ones are so glad for the papers and cards which we give to each of them.

Tract work is also an important feature. Quite often Ways are taken to the nearest school house, and as each child comes out, we give them a paper to take home.

House to house canvassing has also been done, leaving a few tracts at each home. We also take tracts, Ways, etc. with us when we go out in visitation work. These we give out to the people on the street.

Another interesting part of the work is that when some of our folks move we are sometimes called upon to help them. Help to tear up, and move to the new location, and then help in settling again.

Another item of interest is, family trouble. This often takes us to the Lord in prayer for guidance to do the right thing. Husband and wife so often disagree and then the minister is called upon to help adjust the difficulty. Not only family trouble, trouble in the home, but other kinds, too. Just lately a mother of one of our Sunday school children called us on the phone. Her boy along with three others, the oldest being only twelve years of age, had gotten into trouble. They broke a window and stole some candy. The minister was then called to come and help to get the boy out.

Also when sickness is in the home, we are often called. Sometimes to take the patient to the doctor or to have the doctor come to the house. These are all ways that we can use to reach and help souls.

These and many other things compose the work. It is very interesting and it also draws the workers closer to God. We feel sure the Lord is blessing the Mission here.

TROPHIES OF GRACE WHO FELL ASLEEP IN JESUS

By Lura I. Lauver

"Blessed are the dead which die in the Lord," is a verse that comes to me as I write about those who fell asleep in Jesus. The Missionary has great reasons to rejoice, when he sees those, who were in the depth of sin, gloriously enter into the bliss of the redeemed.

Sometimes when we come to tell you about those who confess Christ and other blessed experiences in our work, we hesitate because of the fact that many go back into sin and vice again; and when you come to ask us about them, we have nothing but a sad story to tell. For many who turn to Christ, seemingly are again entangled by sin, and overcome. And their latter end is worse than their beginning. II Pet. 2:20-22. But when we tell you about those who fell asleep in Jesus we have evidence of true victory through Christ, that they are "Safe in the arms of Jesus," and are real trophies of grace.

It has been my privilege to witness a number of these death bed scenes in the work in Altoona; and they have caused me to lift my heart to God in thanksgiving for the Mission here and for those who labored faithfully under trying circumstances to start the work. Again it renewed my courage to continue faithfully in the work they started and to which God has called me.

During Bro. Nissley's first year in Altoona, they came in touch with a family of which a number confessed Christ—some are faithful to-day. Among them was a young married man who was afflicted with tuberculosis. He rejoiced in the love of Christ and attended services as long as he was able. On his dying bed he gave a strong testimony of faith in Christ, and a desire to depart from this life for his home awaiting in glory; inviting his brothers and sister to meet him there. His aged father is still unsaved. He attends services quite often, and is often deeply convicted of sin. Pray for him.

Another young man, who had been a member at one time, but was back in sin again, came to church one night during evangelistic meetings. After services he confessed Christ and went home a happy man. He attended a few more services, after which he took sick; and in a week or so, died. We all felt that God led him back to the meeting that night, to again receive peace and joy before his life on earth ended. We thanked God and took courage.

An aged sister, who had attended our services quite regularly for several years, was taken to the hospital. When Bro. Nissley's visited her she expressed a desire to be baptized and become one in faith with us. (She had been a professing Christian for some time.) The night she was baptized, her son tried to prevent it, but she was steadfast. Her health improved so that she was able to attend meetings again. On Friday night, after she had been to church on Tuesday night, she unexpectedly passed to the Great Beyond, where sufferings are over.

The first home I became acquainted with when I came to Altoona, was an aged sister and her husband; her grandson and his wife. The aged sister was the only Christian in the home at that time. This home was visited frequently, and the different ones dealt with about their souls' welfare, accordingly. Visitors were taken to this home more than any other. The aged sister was an inspiration to all who visited her, and especially to those who knew her best. Her faith was always steadfast and unshaken. She always loved the Lord, and no matter how short a call we made, she always said: "Well but you will surely sing for me." Her favorite songs were "Rock of Ages," and "Jesus Lover of My Soul." During the first year of my work in Altoona, the granddaughter-in-law confessed Christ, and about a year later the old sister's husband also. (He is still faithfully serving Christ.)

The young sister was unable to read for herself, but she became a faithful follower of Christ. Whenever we visited her she would lay her work aside and sit down to have us read the Word and pray with her. She was one that from a natural standpoint, we always pitied, but she often expressed herself as finding joy and peace in serving Christ.

My last visit with her I shall never forget. It was just one week before she died. I found her very much discouraged. She was unable to do her work because of serious heart trouble. I took the children and cleaned them up which she very much appreciated. I then read to her several portions of God's Word, and never saw a face beam more brightly, and change from gloominess to cheerfulnes, like hers did, as she received the message from the Word. After prayer she said she was glad for the prayer. I always rejoice as I think of her happy with the redeemed in glory. Yes, Mission work is worth while.

The aged sister lived two years longer than her granddaughter-in-law, but was faithful to the end. She had so often expressed her desire to "Go Home" that we rejoiced when we saw victory at last. "Precious in the sight of the Lord is the death of his saints."

Some time ago, on a Saturday night, a man about seventy years old, slightly intoxicated, came for a place to sleep, for we often give beds to those who are "down and out." He was an Altoona man, was fairly well dressed; but without a home and money. We gave him a bed and also his meals the next day. He stayed for services which were the first he had attended in forty-three years. After service, one of our brethren spoke to him about his soul and he confessed Christ. There was evidence of a real conversion. He continued to attend services regularly and was received as a member. About three months after his first call at the Mission he took sick and was taken to the hospital where he died. We rejoiced that we did not neglect the opportunity of witnessing for Christ.

May these evidences of the grace of God, in saving the lost, encourage all who read them to be more faithful in witnessing for the Master, as they have us; so that many more souls may rejoice in glory, through the ceaseless ages of eternity.

MY EXPERIENCE AS A WORKER AT THE MISSION

By Mary King

It would be impossible for me to fully and plainly describe my experiences while engaged as an active worker at the Altoona Mission but in looking back over the time spent there, I can truthfully say, "It was good to be there."

One of the first things I learned was that there is no monotony in the work at a city mission but in every phase of the work there are changes continually. Since we cannot adapt conditions to ourselves we must adapt ourselves to conditions; we must learn to fit in anywhere and everywhere when the welfare of souls is concerned. Experiences are many and varied and were it not for the continual direction of the Spirit, confusion and failure would be the result of our efforts.

Never will I forget the first day I went out on visitation work alone. It was only a few days after I came to the Mission. I was practically a stranger in the city and was not acquainted with the directions and streets and previous to this had spent all of my life, except a few weeks in the country. The diagram my sister worker drew to show me where to find the homes I was to visit seemed to me to be very complicated but as I went on my way I found the homes were not so difficult to find as I had imagined. According to the plan I was to visit five homes. I will mention three of them.

The first person I visited was a young woman, a mother in the home who one time had confessed Christ during a series of meetings at the Mission but was unwilling to make the full surrender. When I went to the door and made known my mission I was politely told, "I am too busy for a lesson to-day." So arrangements were made for a lesson in a few days and I went on to the next home, a little two room house for a family of five.

In this little home the mother and son are members of the church and are living faithful Christian lives. Here we had a nice visit and a season of worship together.

In the third home there was an elderly invalid lady, unable to care for herself, but happy in the Lord. She has since been received into the Church.

Before starting out a sister worker advised me to take Sunday school cards and papers along for the children, and I wondered where I would see so many children, but that question was answered when I was surrounded several times by a group of children saying, "give me one," and for each paper and card given out I was amply rewarded by the smile I received in return. I am sure that in all my experience I never spent a happier half day than this one in visitation work.

The experiences we had when canvassing are interesting. We never knew what to expect as we went to one door after another. We were usually kindly received and often the opportunity of ministering to the needs of some soul presented itself, and on the other hand the attitude of some folks was "the sooner you go the better." The words found in Isa. 55:11 often flashed through our minds and served as a means of encouragement to press on.

As the Sunday school teacher of a class of girls in the teen age various experiences were mine. As I was with them in their social and home life I was made to realize more keenly than ever the blessings of being born and reared in a Christian home and community. Surely the Lord has blessed us as Mennonite young people, whose ancestors were true to the Faith, for we have a wonderful heritage.

The home duties of the Mission were more than usual the past year due to building and moving to the new location. I learned that a familiarity with the use of the broom, scrub-brush, soap and water, or I might say housework in general is a very essential part in training for mission work.

I am sure that the benefits I received in my own life and experience are not to be compared with what anyone else has received from the eight months I spent at the Mission.

I was loathe to leave the work there but when we realize that the world is the field we find avenues of service everywhere. May we be faithful.

Allensville, Pa.

SERVICES OF THE MISSION

By Chester Miller

I will endeavor by the grace of God to inform the reader along the line of our work.

On Tuesday evening we have prayer meeting which is held in the center room of the basement of the church. It is usually conducted by some of the Mission workers or other brethren who are faithful. The attendance ranges from twenty-five to thirty-five.

Wednesday evening we have cottage prayer meeting. These meetings are held in different homes as the needs call for in that particular home. Sometimes it is in the homes of the members and at other times in outside homes. This also is conducted by some of the brethren, we have real good attendance most of the times. We find this is a very good way to get in touch with those who do not come out to the services.

Thursday evening we have Bible Study in the same room where the prayer meeting is held.

Sunday morning at eight-thirty, we find the Ford ready for its part of the work. But it must have a driver, and that happens to be part of my work. As we make our first trip it is usually about eight-thirty, A. M. and we try to arrange to go past some of the children's homes who are not accustomed to getting up so early, and get them started so they can be ready till we come back again. We usually make four trips in the morning, and the Ford does not mind the weight or number of persons occupying it.

Our Sunday school starts at ten o'clock, A. M. and we usually have them all here by that time. We assemble in the main auditorium for the opening exercises. After which each teacher with the class goes to their respective class rooms. Our attendance ranges from seventy-five to ninety.

After Sunday school is over, there are some children who must go home, therefore we take one load. The rest are taken home after the church service.

We have no meetings Sunday afternoon, but often go visiting.

In the evening we have children's meeting which begins at six-thirty. Again the faithful Ford must do its part. We could get any number of children in the evening if we had the time and room to haul them. There is one street corner where there is always a crowd of them waiting. When the Ford arrives they pile in until there is no more room left for the unlucky few still desiring to go. Cihldren's meeting is over at seven-fifteen and some of the children must go home. Following children's meeting we have Young People's Meeting or Worker's Meeting which is over at eight o'clock. We then have a sermon.

There are a number of lost souls with whom we come in contact, and it is only through the prayers of God's children that they will surrender fully to Him. That is our goal and will you help us with your prayers?

THE GREATEST NEED IN AMERICA

In a recent address President Coolidge made the following statements touching the greatest need in American life to-day:

"We do not need more national development; we need more spiritual development.

"We do not need more intellectual power; we need more spiritual power.

"We do not need more knowledge; we need more character.

"We do not need more government; we need more culture.

"We do not need more law; we need more religion.

"We do not need more of the things that are seen; we need more of the things that are unseen."

TESTIMONIALS

By Members of the Mission Church

The Mennonite Mission of Altoona has meant a whole lot to me. It has saved me from a world of sin and also my two oldest sons, Elijah and Scott. Scott has gone home to be with Jesus and is waiting for our coming.

—Laura Eastep.

* * * * *

Greeting in the worthy name of Jesus:—Just a few words to thank Jesus for what He has done through the Mennonite Mission of Altoona for me and my family. It is more than tongue can express; but I will give some of the things. "Old things have passed away, behold all things have become new." Thanks to God that He gives me grace day by day to overcome all temptations. To begin the day and end the day with prayer is very helpful to all of God's children. He provides all our temporal and spiritual blessings and gives me grace to say no to all sin. There are some things that you do not see in our home since Jesus became the Head. There are no more worldly pictures on the wall, no more swearing, no more funny jokes, no more going to shows, no more strong drink, no more tobacco, no more cards. Yes, all that is sin.

How things change when you have the love of God shed abroad in your hearts. I cannot thank Jesus enough for what He has done for me and my family, through the Mission. The Sabbath day is kept holy, and we long to see each one come. We are up bright and early to mingle with God's children, and learn more of His will.

If only people would open their eyes and see what is in store for all those that love His appearing.

I am so thankful that He does not give us all that we want, but that He gives us that which we stand in need of. I am so thankful that He has taught me to pray for my enemies, and love them all.

I wish more people would read John 3:16. Before I was saved I would hate to see any one from the Mission coming into my home, but now this has changed. I found it easy to wear plain clothes when the love of God came into my heart. If I were asked to tell all that Jesus did fot me through the Mission it cannot be expressed by tongue. Our minister, his companion and the workers are used according to God's plan, they are not afraid to preach the Word, in season, or out of season. Yes, I love my Jesus, and I am waiting for His return.

Jesus has answered our prayer at the Mission, for He has touched hearts who in return have built us a new church in which to worship Him. Many thanks. We ask an interest in your prayers, at the throne of grace, that we may all prove faithful to the end. Your brother and family, in Christ.—Charles H. Weyandt. 509 23rd Street, Altoona, Pa.

* * * * *

I was a boy raised in a Catholic home. My parents were Catholic. One day at the age of nine years the priest whipped nine of us boys for playing on the way home from school. This turned me against the Catholic Church and all other Churches. I wandered away from home when but ten years old and worked on a canal that was being constructed at this time. Sometimes I worked in the woods, sometimes on the railroad while the canal was running. I wandered from place to place until my father brought me home. I had been a heavy drinker. I never went to bed without one quart of whiskey under my pillow. I had no faith in any religion until I met Brother Nissley's last November. I studied over their conversation and came to the conclusion that this was the right religion. In December while Bro. A. O. Histand held our meetings I went to church for the first time in forty-five years. I am now eighty-five years old. Several weeks later Bro. Nissley visited me and I gave my heart to the Lord. I was taken into the Church, February 6, 1927. Since I joined the Church everything has seemed to go better. At night or day, whenever I feel lonely I get the Bible and read it which causes the time to pass so quickly. I feel better in every way. I have no hankering after drink, my old desires are gone. I feel the Lord has done something for me. I had no confidence in any one until I met the Mission folks. I thought others seemed to rather grab than help. Sometimes I have nothing to eat for two days at a time, but the Lord always sends me something through some source. I am trusting in Him.—Frank Ganley, Altoona, Pa.

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Years ago I attended the Altoona Mission and was also a member. We moved out of Altoona and I got away from the Church. We moved back again to Altoona. I was again restored to the Church and my husband also became a member. We both attend the services and are happy in the Lord. Two of my children have confessed Christ in their young years. One of them attends a Church in another town. The other one is a member and attends my Church here in Altoona. I feel a lot better since I came back to the Lord. It meant so much to me and my family. I could not be without Him. I love to work for Him. It is my delight to invite and bring people along to the services. I prayed for my husband and the Lord answered my prayer. This winter when we buried our little two year-old Ruth, we knew it was God who gave us grace to bear the parting. We miss her greatly but if it were not for the Mission folks we would be more lonely. We do appreciate what the Mission folks have done and have meant to us, and would like to repay them if we could. —Mrs. Lizzie Brightbill, Altoona, Pa.

* * * * *

I started coming to the mission about eight years ago. I attended without missing a Sunday. Then we moved away. Just recently, within the last year, I started coming again. I was about eleven years old when I first started to come. Now I am nineteen. About a month ago, after attending a mid-week service, I confessed Christ. I am glad I made the start. I am now an applicant for church membership. I am thankful to the folks at the Mission for what they have done for me. Also for the interest they have taken in me. And especially for the prayers they have offered in my behalf.—Sheldon K. Lightner.

* * * * *

I am an applicant for membership in the Mennonite Gospel Mission. The Lord willing in the near future I will be received into church fellowship by water baptism. I attend all the services. I like to come to the Mission because I hear the whole Gospel taught and preached. The Mission has meant much to me. I have been wonderfully blessed by attending here. I enjoy attending here more than I would enjoy anything the world could offer me. I wish more people would attend here. —Harry J. Leeper.

SUPERLATIVES

The largest library is the National, in Paris, which contains three million books.

The tallest monument is in Washington, D. C. It is 550 feet high.

The highest chimney is in Glasgow, Scotland, and is 474 feet.

The deepest coal mine is near Lambert, Belgium, and is 3,500 feet deep.

The largest monolith is in Egypt—106 feet.

The strongest electric light is at the Sydney nighthouse, Australia.

The biggest dock is at Cardiff, Wales.

The greatest bank is the bank of England, London.

The oldest college is University College, Oxford. It was established in the year 1050.

The largest college is in Cairo, Egypt. It has on its register each year over 10,000 students and 310 teachers.

The largest bronze statue is that of Peter the Great, in Petrograd, Russia. It weighs some 1,100 tons.

Damascus is claimed to be the oldest city in the world.

The most costly book is a Hebrew government, and which the Pope offered $125,000 for.

Until recently the most costly medicine was supposed to be metallic gallium, $150,000 a pound. But radium brings about $200,000 an ounce.—Chicago Tribune.

EDUCATIONAL

MODERNISM

Its Cause, Its Character and Its Cure

We are in the storm of a great religious controversy, and we wonder whether it is a storm of devastation and ruin only, or a clarifier of the religious atmosphere. Is it Satan we are facing in his endeavor to drive a strategic wedge through the united forces of the Christian church, or is it a thunderbolt of the Almighty to shock the dreaming church to the consciousness of a grave danger? We are inclined to believe the latter. God is still "within the shadow, keeping watch above His own."

No Time to Weep

The controversy is inevitable and lament has no place in facing the situation. The cry "Peace, peace," is as futile as a human hand raised against a tropical hurricane. The brooding season is closing, the hatching time is here, and you cannot arrest the process without death to the whole. Opposite ideas can never be harmonized. Should they be, the result would be a monstrosity, like the fabled satyrs of mythology or the imagined mermaid.

This controversy is the culmination of perhaps two errors into which the church has drifted almost imperceptibly. The ruling motive was sincere, but there is a world of difference between sincerity and truth. The motive was a complex one. It was to make the Christian church progressive, to create action. It was to interest the indifferent and make the strongest possible appeal to the intelligence of cultured unbelievers. In the execution of the motive, however, the vital thing has been omitted.

Blame Laid on the Organization

The first error that has resulted in the precipitation of this controversy and the popularity of Modernism, is the policy of the denominations to lay abnormal stress upon numbers. The minister of the Gospel is rated by the number of accessions to his church. Hence his feverish activity to swell the membership by hook or by crook. It is the gauge of his success, the standard that prevails, and he must conform to it or he will be eliminated. It is a case of "root hog or die."

Much may be said on this matter, but the point that applies to this argument is that as a result a great number of scholarly men, and many who imagine they are such, have become affiliated with the church without having experienced saving grace. Men have united with the church as one unites with a club having good intentions, but self-deceived or clerically deceived as to the essential things in the religion of Jesus Christ.

These people have opinions. They are men of action. They are philanthropic and have fine ideals of world betterment and human good. They are enamored with such splendid conceptions as the brotherhood of man, but their viewpoint is not that of the Man of Galilee, though they may so imagine.

To such many points of fact emphasized by the fundamentalist mean nothing but scraps of theological dogma to be discarded by practical men. They are modernist by all their training, and nothing new has come to them after affiliation with the church. It is not they but the system that is to blame. The system is putting the emphasis in the wrong place, on quantity rather than quality. This means disaster. Jesus thought in terms of quality. He counted hearts, not noses. One hundred and twenty were lead to believe after one of the most spectacular evangelistic careers imaginable. The policy of the system must be reversed. The true objective must be restored, and become the shekinah upon the ark of redemption.

The Idea of Religious Education Faulty

The other error is embodied in that very attractive, though somewhat deceiving expression, "Religious Education." The idea is admirable, but unconsciously perhaps, the conception has taken root that the way of salvation is a matter of culture, of intellectual training in the facts of the Christian religion and the practice of those principles through personal effort and initiative. Genuine Christian education has one natural center—salvation. It is either education with the sole view to salvation, or the culture of the soul after the acceptance of Jesus Christ as personal Savior.

Religious education has accumulated a great store of methods and programs. With those in authority there seems to be more concern with putting over a program than with leading men into the consciousness of Jesus Christ. Complexity is usually a sign of spiritual dearth, while simplicity is an indication of the presence of a dynamic that brings results. It is so with individuals and it is so with organizations. Those most active in the mechanics of church life are often those most bankrupt in spiritual life and power.

We are delighted with the powerful simplicity of Jesus. One cannot but wonder what would be the reactions of Jesus should it be suggested to Him to prosecute His soul-saving function through the intricate and interrelated circles of a modern church organization. In other words, the evangelistic note is largely lost in the hum of the machinery of religious education. With that note missing, what should be the song of a nightingale becomes the croak of a raven.

Where the Basic Difference Lies

Now, what is the explanation of Modernism? What is the basic difference between the fundamentalist and the modernist? That a radical difference evists is glaringly apparent.

The difference is not in what we call "character." Character, by which we mean the totality of the virtues of an individual, can never in itself be a criterion of the Christian life. It may shatter the complacent equanimity of some reader when it is asserted that goodness is not the test of salvation, that is, the goodness that is current in every day thinking. A little reflection, spiced with a bit of observation, makes the fact clear to us that many good and noble individuals are the enemies of Jesus Christ. Recall Saul of Tarsus, and later the noble Emperor Marcus Aurelius.

Nor is the difference in point of service. Service is not the basis of Christian values. Recall the bitter rebuke of Jesus to such as shall come to Him and say, "Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful things?" Here is service and of the kind most approved by the world. There is no difference in the program of service between the fundamentalist and the modernist.

Nor is the difference one of ideals. The modernist indeed has a far more alluring and popular ideal than the fundamentalist. He conceives of a world perfected, glorified, with sin forever banished; achieved through possibilities inherent in the race, or potent principles which are to lift men forever out of the fog of worldliness into the sunlight of heavenly glory. The fundamentalist has the conception of a world wrecked by sin, of a civilization consumed by human selfishness, of high and holy things trampled into the dust through materialistic might. But he also sees an ideal world, more splendid perhaps than that of the modernist, because shaped by the genius and appearing of the glorified

Son of God. Both are hoping in the crowning of the ultimate ideal of perfection, but the methods suggested demonstrate the radical divergence of viewpoint and consciousness.

The Modernist Lacks Regeneration

Without pursuing the negative further, we assert that the diference between the fundamentalist and the modernist is in the experience of regeneration. It will precipitate an avalanche of protest no doubt to make the audacious charge that the modernist has never experimentally learned the third chapter of John's Gospel. Yet we do assert it emphatically. He is the product of religious education or that training from youth up in a religious environment that seemed to make regeneration superfluous. Every fundamentalist is not necessarily regenerated, but the experience of regeneration will without exception make a fundamentalist.

This is a serious charge to make against our brethren, and nothing could please us more than to have them prove in the light of Scripture that we are in error. The matter roots deeper than just diversity of opinion. It is a diversity of experience, a difference of nature. That is one reason there can be no unity. Two cannot walk together unless they are agreed. This is the verdict of the inspired Word. Can this assumption be defended?

That man will receive no hearing among believers who denies the inspiration and regeneration of Matthew and Luke. These men believed in the virgin birth of Jesus, which doctrine to modernists is like the proverbial red rag to the infuriated bovine. These two evangelists give us the historic data. John, Mark, Paul, the author of Hebrews (if Paul is not the author) use freely the expression "Son of God" with reference to Jesus. And there is not a dot of evidence that they conceived Him as Son of God in the sense that men are sons of God, but in the unique sense made possible only through the virgin birth.

Belief in the Virgin Birth the Test

The New Testament writers, then, inspired, and regenerated, believed in the fundamentalist doctrine of the virgin birth. Yet the modernist will not accept the fact, and even one of their very best and wisest maintains that Jesus can possess all the elements of redemptive power apart from the virgin birth. He obtained his humanity by an experience, in other words, which demands a greater miracle and a more complex process than the virgin birth!

Hence we maintain that however polished his character, however lofty his ideals, however sincere his motives, the modernist has never had the experience of these Bible men and hence not the experience of regeneration.

The Holy Spirit the Only Teacher

The infilling of the Holy Spirit, whose function is to impress spiritual truth comprehensively upon the understanding and without whose clarifying vision the deep things of the spiritual world are incomprehensible, is the experience only of the regenerated believer.

Some of the doctrines of the fundamentalist are of this nature, plenary inspiration for example. These are either trifles or nonsensities to the modernist, while basic with the fundamentalist. The spirit-filled prophet taught, "Behold a virgin shall conceive and bear a son, and shall call his name Emmanuel." The Holy Spirit will not contradict His testimony, but those whose thinking is determined by His influence will be in agreement as to spiritual realities and especially as to things pertaining to the person of Christ, because it is said of the Spirit, "He shall take of mine and shall declare it unto you."

Those therefore who deny this truth are not filled with the Holy Spirit but speak from a mind unillumined by His perfect wisdom. An experience similar to Pentecost is the only doorway to the holy of holies where the shekinah of eternal truth shines brightly. This position is not an assumption of superior sanctity on the part of the fundamentalist, but a humble ascription of nothingness to self, and everything to the wisdom of God.

Such an experience being possible only to regenerated believers, its absence and consequent inability to fathom the mysteries of the kingdom is a clear demonstration that regeneration has never taken place in the modernist.

Loyalty to God First

The regenerated man always determines his ideas with relation to God and not with relation to men. The modernist's chief concern is to tone down the Scriptures and Christian concepts so that these become congenial to unregenerated men in order that Christianity may become popular in the world. The regenerated man believes that it is a crime against God and against truth to modify the facts of inspired revelation in the smallest degree, or to offer explanations that remove the rugged features. For to modify basic truth is to adulterate it, hence to weaken if not destroy it.

The regenerated man is concerned with the adjustment of thinking and living to the facts of inspiration rather than attempt popularity with carnal men by sugar-coating stern truth and unpalatable reality. Otherwise a threefold injury will result: the man of the world is led into error, the Christian religion is misrepresented, God's Word is robbed of its authority.

The regenerated man is concerned primarily with the spiritual things of the kingdom of God, outstandingly the salvation of the lost. The unregenerated man is concerned primarily with moral situations. We therefore discover the modernist mostly concerned with programs of reform, social service, community betterment,—all very good but not the things of first emphasis, not the things that will make a good man out of a bad one.

Soul-Winning the Supreme Work

The tree of life does not become fruitful by tying luscious apples upon it. Heaven will not be realized on earth by putting upon men the garments of angels. Soul-winning is the supreme work of the church on earth, and the evangelist not the reformer its chief exponent. Men should have learned by this time that the method of salvation is not to begin with sanitizing a man's finger nails and gradually working a process of reform which shall ultimately reach his heart. Redemption is from within out, not the reverse. Regeneration is the secret of a wholesome life and the only thing that will ever solve the world's vexing moral problems. Men need new hearts, not better heads; clean souls more than clean bodies; God more than high ideals.

At any rate the method of Jesus was to begin with the heart. You must convert the thorn tree into a fig tree before you can gather figs. You must make men children of God in spirit before you can gather a spiritual harvest. All this is obvious to the regenerated man, but opaque to the unregenerated. He lives in another, a different world of ideas altogether, a different sphere of experiences and tastes. Hence these facts of the fundamentalist which underlie redemption in the blood of Christ, are incomprehensible to the modernist.

The future safety of the church lies in rescuing the doctrine of regeneration from the scrap-heap, and making it the central pillar of Christian doctrine. It must be the flag that flies from the masthead of the ship of salvation. It must be set as the pearly gate into the kingdom of God. There is only one cure for Modernism, one preventive and that is regeneration.—Sel.

AND THAT'S HOW IT WAS

Wihla Hutson

I did a favor yesterday,
A kindly little deed...
And then I called to all the world
To stop and look and heed.
They stopped and looked and flattered me
In words I could not trust,
And when the world had gone away
My good deed turned to dust.

A very tiny courtesy,
I found to do to-day;
'Twas quickly done, with none to see,
And then I ran away...
But someone must have witnessed it,
For—truly I declare—
As I sped back the stony path
Roses were blooming there!

—Selected.

Study the lives of our great and good men, and then pattern yours after them.

OUR FEARS MOTIVATED AND EXAMINED

By G. H. Enss

This article as the name sets forth comes from a German. A Christian indeed and a scholar. It was forwarded by Bro. D. H. Bendr. It is timely but its truth may not be acceptable to all, nevertheless the truth needs to be told. Adopt the language of the country to which you migrate should be the slogan of all migrants. This attitude is seen in the prophets, in our Lord, in the apostles; "Become all things to all men." At the very least adopt their language. First, to communicate with them; second, to be enabled to bring the Gospel and its truth into their lives. Amen, Bro. Enss.—Editor.

We were afraid that by giving up our mother tongue, we might lose our inherited Mennonite, ethical and religious values, and also our rich German literary treasures. We had reasons.

Language is an expression of life, and words are vessels filled with life values; therefore our love for our mother tongue is no hollow pedantry. Our deepest affections, our loftiest thoughts, have found their expression in our mother tongue. Our transforming spiritual experiences in contact with the Divine were explained to us in these familiar terms. Eternal things were interpreted to us in our beloved mother tongue. In fact there is no phase of life which was not linked up with our inherited language. If we think of mother's love we think of it in mother's tongue; if we remind ourselves of father's care, it suggests itself in the same familiar terms. Our childhood, schooldays, love affairs, youthful ventures, soulstirring events, heart-searching temptations and heroic self-liberations—all that is wrapped up in that same good old mother tongue. Is it any wonder that men are so slow in giving it up? The writer of these lines has had the privilege of studying the great inheritance of German literature, one of the richest in the world to-day. He has some knowledge of its lasting values and will never think nor speak lightly of that rich inheritance of our forefathers.

But we are now in a different country. We are in the United States of America, where history has decided in favor of the English tongue, in spite of the great body of immigrants of other nationalities. This is an established fact and there is no doubt but that God intended it to be so. This country has already developed a very strong national life with many beautiful and inspiring characteristics worthy to be known and acquired. The closer our contact with it, the more we learn to appreciate it. It is no standing dead pool spreading disease and bad odour; it could more properly be compared to a mighty mountain stream, rushing down the mountain side carrying along everything in its way, and constantly increasing in volume. When we first approach it we may be splashed and feel annoyed, but when we take courage and sit down by its side, and listen to its roaring and to the music of its purling and observe its wonderful force, and taste of its refreshing waters, we are enthralled and have no desire to leave it again.

It is in the interest and well being of a nation to develop harmonious cooperation, just as well as in a local congregation; for harmony is the basis of prosperity. But harmony again is based on mutual understanding, and the first requirement for mutual understanding is a common language. A man who cannot understand his neighbors lives in a world of riddles and is afraid to trust anybody. He is like a blind man in the midst of the beauties of nature. He cannot appreciate it because he cannot see it. He does not know when he steps on a flower nor when he scares away a feathered beauty from his immediate surroundings. Ignorance is a stumbling block and one of the worst kind. Even a well educated man coming in from the outside, often passes for an ignoramus if he does not know the language of the country. In Russia all strangers used to be called "The Mutes." You cannot help being out of harmony with the crowd unless you speak the language of the crowd. If now large bodies of settlements fail to see this point, although with the best of intentions, they will cause difficulties to the national government, which may lead to misunderstandings, and in times of excitement may easily develop into troubles. Such things disturb harmonious cooperation and cheapen national life, which is contrary to our own principles.

And after all, do we really still possess what we used to call ours? The rich and beautiful German language is the product of a strong national life. It was that national life that created those characteristic forms and filled them with their deep meaning. Take away that life and your forms will be left empty. Individual life cannot fill them for language is a social item. Even larger groups within a strange national body do not possess within themselves the power of reproduction. Yet every living language, if it is to live on, must be reproduced by every new generation. In addition to that is to be considered the influence of the national life of the country where such groups are located. Russian national life before the revolution was rather weak, almost passive in many respects, and many of our German colonies in Russia developed a stronger social life than the nations around us Outside influence was scarcely felt, except in business contact. And still, whoever has had the privilege of comparing the German of the colonies with the German of Germany has gone through an experience similar to stepping out of a dimly lighted room into the bright sunshine at noontide. But what is our situation in this country with its highly developed social and national life? Can we escape its influence? Impossible! Do we want to escape it? Why should we? The term national life does not necessarily mean worldliness. American national life is strongly religious; it has developed strong Christian denominations with high spiritual values, which we dare not underestimate. In spite of some undercurrents of atheism, we must say that American national life is not anti-religious nor is it anti-Christian. We have no reason to shun its influence. In fact, whether we shun it or not, the stream of American national life runs straight through our colonies and churches. It comes in through doors and windows and now through radio even through the walls. It sings for us and prays for us, it talks and lectures to us by day and by night. All we need to do is to acknowledge it. Why not shake hands and say, "Thank you!" That is what I decided to do after about five years of intensive study of the situation.

Meanwhile what happens to our good mother tongue? Our vocabulary goes begging, our pronunciation is an insulting disharmony, our grammar is below all criticism, we are become nothing short of linguistic cripples. Some of course do not realize their own poverty, but that only increases the tragic situation.

What is to be done? Shall we—? ?, but wait, there is one more thing to be considered. What is the language like, that we are to adopt? It is perhaps not so exact and not so beautiful as the original indo-germanic languages, but it is full of glowing life. It is the language in which Shakespeare created his unsurpassed dramas; it is the language of Milton, Browning and Tennyson, of Webster and Longfellow. In this same language John Bunyan told his heartsearching story of "The Pilgrim's Progress," and Harriet Beecher Stowe wrote "Uncle Tom's Cabin;" it is the language of that vast Christian literature which covers the earth. Thousands upon thousands of sincere Christians are speaking it to-day, and several great nations are providing it with gushing national life, powerful enough to reproduce and create anew whatever terms may be necessary to express new situations and new experiences.

What shall we do? Shall we spend our energy on things contrary to the course of history? Can we under any circumstances hand down to the coming generation the full value of our German inheritance? Is it not true that even the best schools could not create a life situation for the German language in this country? The life institution all around us is American. We can never fill those characteristic German forms with their original life, because we do not have it here, while American life has found its own expression in its own characteristic forms. Besides the majority of our people has never possessed that German inheritance. Some come from Poland, some from Russia, and only a few came directly from Germany. We all, in the course of time, have lost, more or less, of that which we once possessed. Whatever is left is a poor man's gift, which

will hardly be accepted, in view of the showers of linguistic and life values which this good country bestows upon our children day by day.

What then shall we do? There can be only one answer. Let those of us, who are too old to befriend themselves with the national life of this country, enjoy their inheritance of the past, but let the rising generation make the best of the present opportunities, and enjoy the riches of this their native land. And those who are able to enjoy both the past and the present, let them have the full blessing.

Some of my readers may not agree with me. Some, who knew me formerly will wonder. Our experiences of the first years in this country have prompted me to reconsider my whole conception of life. For the last five years I have assiduously studied the language, and as far as possible, the national life of this country in relation to our immediate problems. At the same time we have had the pleasant duty of bringing up a family of ten children. Our eldest son received his A. M. degree from the university of Kansas and is now professor of history in one of the municipal colleges of this state. The second seems to be developing into a professor of English literature. Our eldest daughter is a nurse in a hospital in Colorado and the second is bookkeeper in another hospital. The rest are happy scholars in the grades, passionately repeating the "Gettysburg Address," singing national and folksongs, and chattering English as if they had learned it before they were born. That has brought the stream of national life straight through our own home. Now when the little ones come running home from school with flaming cheeks and sparkling eyes and hasten to tell the story of the day in the language of their daily experience, we calmly listen and do not interrupt with exhortations to speak German. First, because they could not very well do it, for the experience of the day was American. Secondly, because we like the original language better than a poor translation, for it is not language alone, but life itself that would have to be translated.

A great help in my appreciation of American religious life has been my connection with Hesston College with its beautiful Christian spirit, and finally my year's sojourn in the South Western Baptist Theological Seminary with its delightful fellowship. All this has opened up a new world to me, and here I am giving some of the results and conclusions to which I have come. My sincere wish is that these lines may be of help to those who are confronted by the same problems.

Hesston, Kansas.

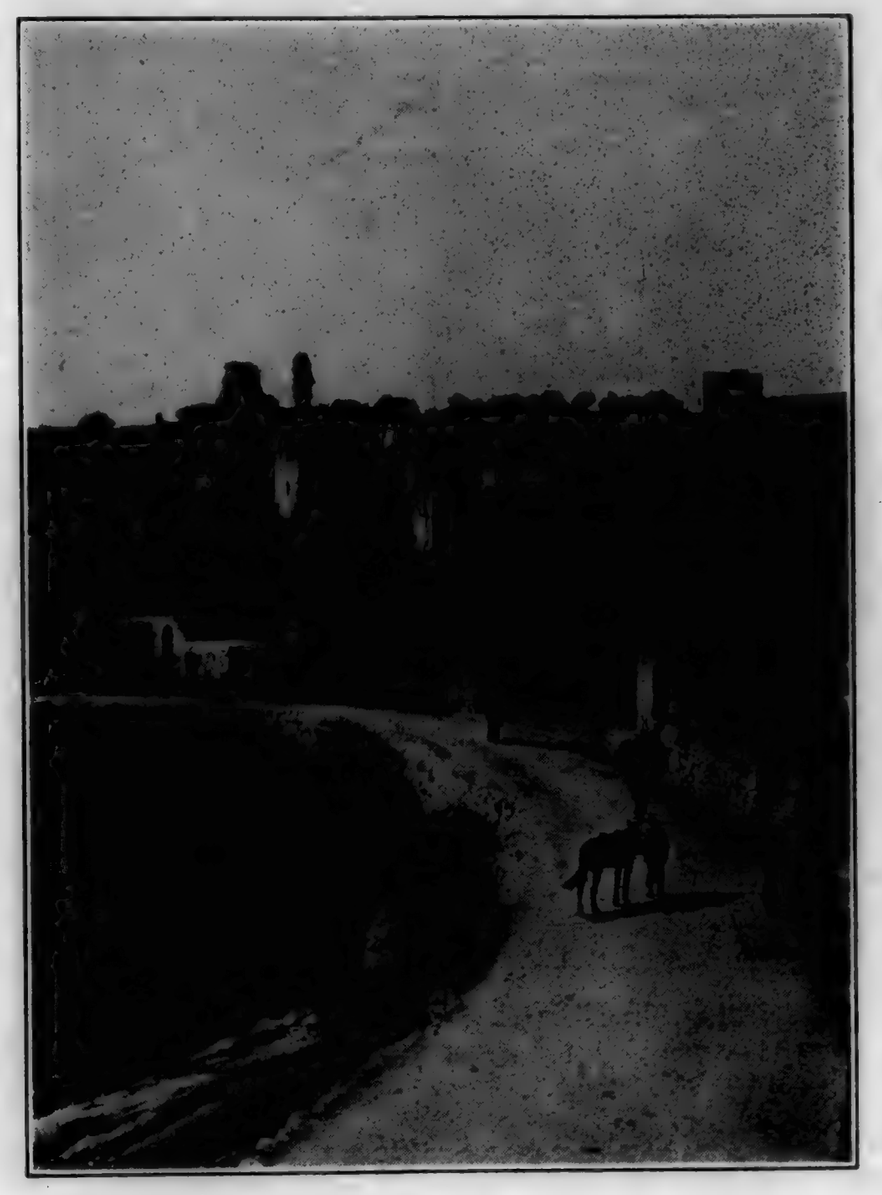
There is nothing in human experience that glorifies God more than a consistent life. —John Timothy Stone.

ON HOLY SOIL

Lingering in the Home of Mary and Martha

By Anis Ch. Haddad

Bidding a short farewell to Jerusalem, let us proceed to Bethany, that quiet spot which meant so much to Christ, when He went to visit the hospitable family of His friend Lazarus. There are two roads from Jerusalem to Bethany. Let us follow, as nearly as we can, the path our Lord trod, when physically wearied. We pass by the "Skull Hill" and cross the brook Kidron. Leaving the Garden of Gethsemane we ascend the steep path leading to Olivet. The footpaths continue from the crest of Olivet, and as we look behind, the city disappears. Soon we are among the gentle folded hills. Half a mile further on the road rises again, and for a moment we get a glimpse of the "Dome of the Rock."



Bethany, the village Jesus loved to visit

We are sure that it was over the same hills and on this very path that Jesus loved to come to this spot on earth where He "who had not where to lay his head" found a loving welcome and a peaceful home. Along the road came the country people, the men on donkeys with empty hands, the women on foot, skin tubs laden with huge cauliflowers on their heads. One or two of them had a baby in a camel-bag on her back as well.

We will linger about the pastoral spot recalling the walks through the fields, where Jesus plucked the ears of corn by the way-side. It has always seemed to me to be not without meaning that our Lord on His ascension, led His disciples "out as far as to Bethany" so that the last spot His eyes looked upon and His feet pressed before He left the earth which rejected Him should be the one in which He had been a loved and honored guest.

Before you look at Bethany, look at the view. Remember we are on a broad carriage road. To our right is a little valley, and as this valley slopes upward it forms a little hill, on which a chapel is seen. This marks the site of Bethphage—we are told. But turn around and face exactly the opposite way. There is a ridge above the road and behind the ridge the Mount of Olives. On that ridge is Bethany.

Bethany, the "home of poverty," is very clearly marked by the name "el Azarieh," the Arabic form of Lazarion, the House of Lazarus. The memory of the raising of Lazarus has lived so vividly in Arabian legend, that the present name has supplanted the earlier and Biblical one. Its New Testament name may have risen from its having been a place frequented by Lepers, who were and are still popularly called the "poor," as in the case of Simon the Leper, who lived here, showing that it was a refuge for his unfortunate class (Mark 14:3), who were permitted to live in open villages like Bethany, though they could not remain within the gates of walled cities.

This little village looked so sweet and beautiful amid the luxuriant vegetation and smiling hillsides, so calm and quiet, that I scarcely need to tell you "this is Bethany." It is a place of the most perfect seclusion, such as imagination would picture as a fitting scene for that retirement which the quiet spirit of our Redeemer loved and sought. The houses are all white and as they glistened in the sunlight, surrounded by olive, fig and almond trees, Bethany was still the Bethany one had pictured in our Lord's time. Here we are, as it were in the very home of our Savior. When our Lord was at Jerusalem, He often stayed at this quiet village, away from the noise. There was a house where they gladly received Him. You remember how the Lord often came to the house of Mary and Martha. They both loved the Lord, and He loved them, and they had a brother who was dear to the Lord. How gladly they welcomed Him. How gladly they opened the door to Him and gave Him the cup of cold water. Their evening meal was sweeter when Jesus was with them, and at night how they loved to sit at His feet, and hang upon His words! How He loved that household!

Bethany has about three hundred inhabitants, who gain a scanty subsistence from their flocks and the cultivation round about. Until recently all were Moslems,

but I believe there are some Christian families now, and the people we saw were very friendly. It is a collection of typical Oriental houses built of light brown stones, whose roofs are quite flat, and consist of long sticks laid across from wall to wall with rushes on top, and frequently secured by heavy stones to keep them from being blown off in storms. Instead of cottages there are mud huts rising one above another on the slope of the ridge. Instead of home-grown flowers covering the gardens there is a plaster of mud. There are plenty of trees round about the village but there is no room for them in the village itself. The only garden of each house is the courtyard, where the sheep, goats and any other animal can herd. And Bethany must always have presented the same sort of appearance. The East changes very little. Even in the best days Bethany was an Eastern village. Narrow lanes, plain huts, such as we see to-day, flat roofs rising one above another. Yet for an Eastern village Bethany is beautiful. Its po-s'tion is not to be despised, nestling under Olivet with olive trees around, and those glorious hills of Moab in front. In some lights the little village would be picturesque, even though it has no red-tiled roofs to give it color. See Bethany on a fine day in the early morning or about sunset and, I dare say, you will be delighted.

Let us go into one of the poor cottages. It is a bare, square room with plastered walls. Perhaps a few earthen vessels hang upon the walls, but a picture is unknown. The only furniture consists of several mats, a dome-like structure in the middle of the floor which is the oven, a lamp stand with little earthen lamps and a large jar for fetching water. Half the room is raised about two feet. One floor is hardened mud. On the upper part of the room the family lives. They eat and sleep there. The animals are allowed in the lower part—animals of all kinds. We did not stay long in the house, though the woman smiled and seemed very glad to see us.

And going out, let us remember where we are. This is Bethany and Bethany has a story. Let us sit on the slope looking towards Jericho. How often must the two sisters have looked the same way we now look. Their brother was dying. They sent word to their Friend. They expected Him each day. If He could only stand by the sick man and lay His cool hands upon His brow all would be well. Eagerly they watched for Him. Across the caravan track which winds up from Jericho, and which comes out on the plateau somewhere near the carriage road, He is sure to come. Day by day they watched with eager eyes till the end came, and there was no need to watch any more. The Lord did not come and Lazarus died. The body of Lazarus was carried to a cave by weeping friends, and perhaps with "hired mourners," and many Jews from Jerusalem came, to comfort the sisters in their distress. A sort of porch-way was cut in the rocky hill-side. From this a low door led to a chamber where there was a niche for the body and where a number of bodies could be laid. After the burial the door of the chamber was closed by a wheel-shaped stone rolled across the opening. Then to the house at the back of the village, where the mourners were resting, came one to say that the Friend was near.

Here our thoughts kept recurring to our Savior's last journey from beyond the Jordan to Bethany after those "two days" which explain so many a delayed answer to prayer. He came at the call of the sisters and brought with Him—life and resurrection! The elder sister ran hurriedly out. As the Savior approached a bowed form clung to His knees and she wailed in her agony "Lord if thou hadst been here, my brother had not died." And

The Traditional Site of the Beauitful Home of Bethany

by and by her sister Mary swiftly moving, greeted her Master, as He approached near. The repeated reproach touched Jesus, not because He feared He had come too late, but because He was always saddened by the lack of faith even in those dearest to Him.

Into the midst of such a crowd of weeping Jews, a scene of mourning which one finds only in the Orient, entered Jesus, with the message "thy brother shall rise again." Martha said unto Him "I know that he shall rise again in the resurrection at the last day." Jesus said unto her "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." So at last all turn towards the grave. It would be on the outskirts of the village, and is so to-day. It may be that the present tomb is correct. A "stone lay upon it." I was engaged in reading the touching account given of this scene by St. John. Here the body of Lazarus had lain. Tradition has seized on the right spot enough to hush to silence the visitor who gropes into the darkness and stands at the very grave's mouth where "Jesus wept," giving way to a burst of emotion such as overwhelms a mourner who bends over the tomb which has received the object dearest to him on earth. It may be that here Mary and Martha and the other friends and neighbors who had come to console them had seen the eyes and cheeks of the Holy One wet with tears of love for His friend, and of grief over the reign of sin and death in so fair a world. The recollection of the touching scene is enough to invest that place with a solemn interest. I stood as if spell-bound and pictured everything connected with that event in our Lord's day. Sufficient to me it was that this place was honored by His sacred footsteps. I wanted nothing more to make the place dear and sacred to my heart. By the dim light of a taper we climbed down very cautiously twenty-nine awkward steps till the low rock chamber was reached. Here we were, perhaps on "holy ground." We stood in the darkness where Jesus once stood and said "Lazarus come forth!" We had to stoop to enter. But on that great day no one entered, only one came forth and Christ said "loose him and let him go!"

All four, followed by the Twelve and by a throng of Jews returned to the house. Lazarus was alive! Martha moving rapidly got together the best dinner she could in the confusion after four days of sorrow, and the man who came back to life after death, ate with his sisters and his friends. Mary did scarcely swallow a mouthful of food, or take her eyes from the Conqueror of death who having wiped the tears from His eyes, broke the bread and drank the wine, as if this day were like any other day. How the very stones seemed to tell the story!

And as we left the cold empty tomb, there in a cemetery on a hillside was gathered a little group of people attending a funeral service of the Jews, needing the presence of the Christ as did that home at Bethany into which He brought life and joy.

Of course traditional sites are pointed out for all the events of the Biblical narrative. Our first visit is to the house of Mary and Martha. It is a ruin, as the accompanying picture will show, but the doorway still remains near which there was a magnificent pomegranate in full bloom. I was given a spray from it which pleased me very much. I will not ask you to believe that the building we see is the ruin of Martha's house, or that of Simon the Leper. Such places are shown and though the house is a deception yet the grave may be correct. The sweet house of Mary and Martha is gone. Pos-

sibly the old castle whose ruined tower stands out so conspicuously in every picture of Bethany may have been the house of Simon the Leper. A crowd of small children rushed out to us. Some of the little girls were very pretty, especially a small maiden with fair curls and blue eyes named "Mary" who smilingly placed herself by the Tomb of Lazarus to be photographed.

The recollection of Bethany with its seclusion and holy association, often steals through my mind, when anxiety and care and trial make my heart crave for repose. But farewell to Bethany. The mental picture is as permanent as the mind on which it is traced.

On our return we came by the southern road and could feel no doubt that a good part of the way, we were walking in His footsteps, and especially when He made His triumphal entry "into the city." Fig, olive and other trees remind us of the connection with ancient times, and at last we reached the point where the city opened up beautifully on the sight, no doubt nearly the same spot where He beheld the city and wept over it. The mountains are taking the quiet earth in their strong arms, enfolding it with their peace. Then the sunlight fell in bright arrows through the clouds and touched dome and minaret and white walls with a faint beaming splendor. It looked indeed a Holy City!

Jerusalem, Palestine.

FEEDING A FAMILY

The future of the race depends largely upon our cooks

The problem of feeding a family confronts every housewife. It is her duty to provide or plan for the nutrition of the members of her household. The problem embraces two considerations of special interest: that of efficiency and that of economy.

On the side of efficiency, the question of maintaining growth, weight, strength, endurance and resistance to disease obtains. With economy as an objective, the need is for a study of the actual needs of the body and a search for foods which will adequately supply those needs for the least monetary expenditure. Expensive living may be starvation of the body in some of the essential elements, while a proper selection of simple, cheap foods may supply every element required in the bodily economy.

We may liken the human body to an engine, which is primarily a mechanism for the transformation of energy. The character of potential energy supplied determines the character of kinetic energy liberated. The food represents the fuel, the energy of which the body transforms to useful work. A fire is maintained by the union of carbon with oxygen. In the body fifteen or more elements are needed in certain rather definite proportions to maintain the bodily fires.

The body requires food to be transformed into work in direct proportion to the amount of work to be accomplished, to the temperature of the atmosphere and to the maintenance of the body in a condition to continue to transform energy. The body as a mechanism cannot supply energy, it simply stores it or transforms it, making it available for useful work.

Quantity First Consideration

The body must be frequently supplied with food so that the energy may be continuously transformed and the reserve stored in the body be rarely drawn upon. The amount of food we speak of in terms of calories or heat units, the active requirements in calories of man being from fourteen to twenty-three calories a day per pound of bodily weight. The tables of calories per pound obtainable from foods may be obtained from the publication of the United States Department of Agriculture and many books on dietetics.

Food Elements Second Consideration

Foods have been classified according to their properties into nitrogenous, carbohydrates, fats, mineral salts and vitamines.

The nitrogenous foods serve principally to repair the tissues broken down during the activity of the organism. A certain amount of nitrogenous food containing protein is necessary daily to supply that which is broken down and carried away from the tissues or the body will lose weight to an abnormal degree and its efficiency as a machine will be impaired. Foods of the carbohydrate group supply energy to be utilized directly for the accomplishment of work rather than for the repair of the mechanism. Fats are also readily convertible into energy or are stored in the body for future use. The mineral salts are necessary to maintain the mineral balance in the tissues and also to provide for the alkalinity of the tissues and fluids of the body. The vitamines are essential to life as laboratory and clinical studies have shown that life cannot long exist in a body deprived of vitamines. Few contain one class of nutrient material exclusively. In most foods as found in their natural state the different classes of foods combine in varying proportions.

These fundamental facts every housewife or every one upon whom the burden of providing food for a family rests, should know thoroughly. Their details or the complete description of their relative values cannot be given here, only your attention is called to them so that you will take an interest in them sufficiently to lead you to a study of the matter more fully from the available publications on the subject. To read such is of greater value to you and those dependent upon you than to read the daily paper or the latest novel, for upon this knowledge depends the eventual physical, mental, and even the social welfare of those forced to rely upon your genius as a dietition for nourishment. There is no better place to prepare for a strong race than in the kitchens of our country.

Protein Group

Protein is obtainable from most animal foods—meat, eggs, fish, milk, cheese, etc. Animal protein in comparison with vegetable protein is the more readily appropriated by the body consequently a smaller amount of animal protein is needed to supply the body's daily requirements than otherwise. The vegetable proteins are obtainable largely from nuts, peas, beans, whole wheat or other whole cereals and will supply the body's needs for tissue building material but, as just mentioned, it requires greater quantity by weight, and also greater energy for its transformation than does animal protein. To illustrate, thirty grams of protein from steak may be sufficient as a daily protein ration for an individual adult while upwards of one hundred grams of some vegetable protein might be necessary to meet the same need. The minimum protein requirements have been found to equal one half a gram per pound of bodily weight.

Carbohydrates

The carbohydrate group of foods comprise starches and sugars. In this group we find the cereals, potatoes, rice, flour, honey, syrups, sugars and fruits. These are largely the source of energy. They need be used in sufficient quantities, estimated in calories, to provide the potential energy which is drawn upon to keep the human machine in motion.

The Fats

The fats are available from animal and vegetable sources. They have both uses and abuses in modern cookery—mostly abuses. Unless especially indicated and under the advice of a physician, fats should be used sparingly. It is better to feed the body regularly than to attempt to store energy in surplus for a possible future use. The body is able under certain conditions to convert other foods into fat as needed in the body.

Mineral Salts

The mineral salts are found in the whole cereals, in vegetables, especially green vegetables and in fruits. The wastes of the tissues and the by-products of energy transformation are acid, and with the exception of carbonic acid the mineral acids must be neutralized with mineral bases in order to be eliminated. For this reason, in any diet a liberal supply of mineral salts of the basic type should be provided. The organism must have iron, calcium, magnesium, sodium, potassium, etc., in order to maintain its efficiency. Very grave disorders of nutrition are in evidence when the mineral salts are deficient in the food for any length of time.

There are two types of acids which may accumulate in the body to the detriment of the tissues and fluids. One is the min-

(Continued on page 159)

THE SUNDAY SCHOOL

THE DANGEROUS PERIOD, FROM TWELVE TO EIGHTEEN

By A. S. London

Questionnaires have recently been sent out to teachers, social and religious workers, business men and young men in student organizations, asking for answers on the attitude of the youth of our country toward morality and the church. A summary of the answers received reveals a few things relative to our young people. Many answers came from young men under eighteen years of age. They were asked for the truth and assured that their names would not be made public. They were very definite in their answers.

In almost all answers given, the thought is universally expressed, that the youth of our day is turning from the church. They are against all kinds of restraint and discipline. They demand perfect freedom in every phase of life. One answer came back very definitely saying the days of chaperons are passed and that moral standards must change in order to meet the demand of present times. He declares that things once considered indecent and unclean are now held to be respectable with the youth of our day.

It is the general opinion of those to whom the questionnaires were sent, that fifty per cent. of the young people of our day take God's name in vain, and that fully as great a per cent. of our youth smoke cigarets. As to the question of virtue, the answers range from twenty to seventy-five per cent.

These answers came from groups of different kinds of young people and were not even given in the form of criticisms, as many of them expressed themselves in favor of the freedom of the young people of this age.

The question is often asked as to what period in young life is the most dangerous and has the greatest number of traps, baits and pitfalls for youth. I answer from twelve to eighteen.

It is true that early childhood days are hovered over with great dangers. The child is eager to learn and almost everything he touches sticks. He is easily influenced and no doubt habits are made here that are never broken. And to a great extent this period of life with the child helps to determine his future. It is a wonderful time to mold the life. In fact, what is done during this period of the life will tell, in character, throughout the whole career of the individual life.

But young manhood and young womanhood days are fraught with many pitfalls, and I think more so now than ever before. These are days that make or mar the future of many young people. Associations are made here that are never broken. It is a time for the choosing of a companion for life. And this only strengthens my argument, when, I say, that it makes it one of the most dangerous, if not the most dangerous periods of life. It is the time when one determines to a great extent what he is to do in life, and what his vocation will be.

Middle life is full of its perils. I heard a great man say recently that a man had to have a kick by the time he reached forty, or he had done his do in life. No doubt old age has its dangers. One is tempted to become grouchy and complaining. He gets despondent and feels that no one wants him around. But in middle life and in old age, the dangers though they should be as many, they would not be so meaningful, or effective as the ones that come to youth.

This is the period of rapid growth. It is the lazy period of life. The vitality of the body is taken up with physical development. Who has not seen the "lazy" boy, or the "lazy" girl? The physical body is undergoing a change. A new world has opened to the individual. It takes patience and tact to deal with youth during this period of life. When the age of twelve brings this condition, the boy or girl is easily influenced. It is a critical time with parents in getting the child over his seeming lazy period.

It is the time of many moods. The girl is sad at one moment and giggling at another moment. She laughs and can give no reason for it. She cries and knows not why the tears come. It is a time of puppy love, and love escapades are common with youth at this time. It is here that many leave home and get married. Hasty marriages are frequent during this period of life. It is no wonder that Chicago had thirty thousand marriages in one year, and forty-five per cent. of them were divorced before the year was out. Another city had three thousand marriages, with thirteen hundred and fifty divorces before the year came to a close. Hasty marriages often lead to domestic trouble.

It is the period of religious awakening. Nature calls the child toward God very early in life. With a physical awakening comes the conviction that one should do right and if the child could receive proper instruction at this time, it would be much easier to lead him to Christ and get him converted, than it is after waiting several years later in life. Conviction comes often during these years and how pitiful that every boy and girl cannot come under the proper teaching and influence that will lead them to the Church and holy living.

Polycarp was converted at the age of ten. Matthew Henry at the age of eleven. Dr. Watts said he was definitely converted at the age of nine. Bishop Ashbury dated his conversion from the age of four. Our late Dr. Godbey said he had been a Christian since he was three years of age. Wesley said many of his best society members were converted around the age of ten.

Why not work to save the child early in life? There is no need of waiting. To wait in this day means trifling with chances. Seventy-five per cent. of the church members of our country were gotten into the church before twenty-one. It is tragical not to try earnestly to save the youth before he is settled in going away from God and the Church.

This period of life is dangerous because the spectacular appeals to this age. It is a time of hero worship. The boy thinks more of a Babe Ruth, or a Jack Dempsey than he does of the minister in his community. It is no wonder that it is so hard to reach our young people. Practically everything is calling them from vital Christian living to worldliness and cheap junk. The boy is an imitator. The wild, reckless and daring way of living appeals to him. The loud and the gay appeals to his inner feelings and the hero of many boys in the average community is quite often the lowest type of man morally.

The salvation of youth during this period of life almost depends upon getting him into touch with a good character. It will be a good investment for parents to sell out and make a great sacrifice, if only they can find a place where the child can be helped during the struggles of this age. When they blunder they need a friend. They need him as never before. A Sunday school teacher, a pastor, someone

who can sympathize and help and understand is needed.

In our city is a reformatory for boys. More than five hundred young boys are in this institution. I sat at my desk to-day and heard that mournful whistle, as it blew for fifteen minutes. It was so pitiful. such a weird, doleful and hideous sound was given out. What was the trouble? A boy was gone. Some mother's boy had made his escape from the prison walls. This call is given out every time a boy is missing. Officers are notified in this way to be on the lookout for a boy with striped trousers. A boy has gone. If only someone had been a friend to this boy and led him to Christ and stayed with him when he blundered, he would not be dodging officers and sleeping out in the woods to-night. Thousands are going over the precipice between the ages of twelve and eighteen.

This is the period of sex awakening. Prior to this time the boy has scarcely washed his ears. But alas! he sees her. The sex impulse is the strongest impulse of human nature. It must be reckoned with and guided properly. It is a factor in every life in lifting one to the highest plane of manhood and womanhood, or a factor in taking one below the life of a common brute.

The answers to the questionnaires sent out reveal the fact that from twenty o seventy-five per cent. of the youth of our day are immoral. The lowest percentage, if true, would soon wreck America. Purity is the hope for permanency in every nation. The young people of to-day become the home builders of tomorrow. As is the home, so is the nation.

Youth needs proper sex teaching. It must come from informed parents and teachers. Sane, wholesome, motherly advice is needed here. There is no need of a false modesty in these days. We must know how to instruct in order to help our own children escape the pitfalls on sexual lines. With the lewd, loose, familiar age that is now upon us, it is high time for us to quit our foolishness and meet the issue and warn our young.

Sixty per cent. of the American youth leave home during this period of life. Seventy-five per cent. of the young people who go away to school during this period never return to their homes. Only thirteen out of every one hundred who start to high school during this period ever make it through to graduation. It is my opinion that from twelve to eighteen is the most critical period of life from the cradle to the grave.

We must have trained and patient teachers in our Sunday schools to help save youth during the struggling days of this period. We need much patience and firmness as parents, but in it all there must be the element of genuine love or we will bring wreck to our own homes. We must guard safely the associations of our children. It is our business to stay with them and help them immediately when they stumble. We should take them into our confidence and inner circle of our living and pour out our hearts to them in matters pertaining to life. There is no place for scolding and nagging. This age brings a demand upon us as never before for genuine revivals of religion and old-fashioned family altars. We should then look well to the gifts and callings of our young and try to help them to get located in their life's work. What a task for God's people! I am ready to go to an altar of prayer and ask God to forgive the blunders of the past. And I think it will be well to get my family together and have a good heart talk with each one of them and then get down and with my arms about them, pour out my soul in agony to God to help us save our children from the evils of this age. And even when saved the demand is still upon us to guard carefully the trust committed to our care. How many parents and teachers will join in a great crusade to save the children of our movement, and bring our youth up to take our places in the Church when we are gone?—Selected.

SUGGESTIVE SUMMER BIBLE SCHOOL COURSES

Compiled By Clayton F. Yake

This month we are presenting herewith a description and outline of the course of study as used at Elkhart, Ind. The reader will notice the difference between this and last month's course. The course for the Advanced Department is presented in a graded form. This course has been arranged by Bro. J. K. Bixler who is at present in charge of this work at Elkhart. The course for the Primary Department is correlated with this Advanced Course, and is presented in a much simpler form to the younger children. A careful perusal of the information furnished herewith will give the reader a comprehensive idea of the work. Any special information concerning this course will be gladly furnished by Bro. Bixler upon request, we feel certain. Don't forget your stamped envelope. Address, J. K. Bixler, 121 Cleveland Ave., Elkhart, Ind. Any general information will be gladly furnished by us.

II. COURSE OF STUDY USED AT ELKHART, INDIANA

Information furnished by J. K. Bixler

A FOUR YEARS' COURSE, AGES 12 TO 16.

Arranged by Jacob K. Bixler

First Year

I **Outline Historical Studies in the Old Testament,** including the Period of the Human Race, Period of the Chosen Family, and Period of the Israelite People. (This is adapted from Hurlbut's Studies in the Old Testament for Bible Teachers, pages 12-16 and 21-56.)

II **Studies in Doctrines** and important Bible subjects, as follows: The Bible; God; Jesus Christ; the Holy Spirit; Satan; Angels; the Creation of Man; the Ten Commandments; the Tabernacle; Eight Bible Men from Creation to Samuel.

III **The Geography and History** of Bible Lands as studied in above lessons.

Second Year

I **Outline Historical Studies in the Old Testament,** including the Period of the Israelite Kingdom, and Period of the Jewish Province. (Adapted from Hurlbut's Outline Studies.) Blaikie's Manual of Bible History is also a great help to teacher.

II **Studies in Doctrines** and important Bible subjects, as follows: How to Study the Bible; How Sin Came into the World; God's Remedy for Sin; the Work of Christ; Worship; Miracles; Some Types of Christ; Study of Psalms 1 and 23; What Some Prophets Saw and Did; Eight Bible Men from Saul to Close of Old Testament.

III **The Geography of the lands** to be studied in connection with outline studies. In these the relation of Bible lands to other countries may be given in very simple form.

Third Year

I **Outline Studies in the Life of Christ** (the Gospels), as follows: Period of Thirty Year's of Preparation; First Year of Jesus' Ministry (in Judea); Second Year of Jesus' Ministry (in Galilee); Third Year of Jesus' Ministry (in Galilee and Perea); the Week of the Passion; Forty Days of Jesus' Resurrection Life. (Adapted from Hurlburt's Outline Studies in the New Testament, and Arnold's Chart of Christ's Journeyings')

II **Studies in Doctrines** and other important Bible subjects, as follows: Faith; Repentance; the New Birth; the Holy Life; the Prayer Life; the Christian's Rest Day; the Resurrection; the Judgment of the Ungodly; the Reward of the Saints; the Second Coming of Christ.

III **The Geography of Palestine** is to be studied during this year. If time permits, a few simple lessons on Sermon on the Mount, some of the parables, miracles, etc. may be given also.

Fourth Year

I **Outline Studies in the Early Christian Church** (Acts and Epistles), as follows: The Church in Judea; the Church Expanding (in Palestine and Syria); the Church of the Gentiles (into all the world; the End of the Apostolic Age. (Adapted from Hurlbut and Arnold's Chart of Paul's Journeys. Hurlbut's Story of the Christian Church is also very helpful to teacher.)

II **Studies in Doctrines** and other important Bible subjects, as follows: The Christian Church; Water Baptism; the Communion; Salutation of the Holy Kiss; Feet-washing; Anointing with Oil; Devotional Covering; Marriage (and Divorce); Christian's Relation to the World; Christian's Relation to Government; Missions; Giving.

(Continued on page 157)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Topics for the month are very important ones. The Topic Committee has selected these particularly as they fill a part, essential to the completeness, of the particular class of Subjects treated for the year.

1. **On the Subject of Missions,** it is needful to think not only of the people for whom they are carried on and of the motive prompting the service but of the **"Methods of Support"** by which they are sustained. By looking at these different angles, we shall have a more all around view of the subject and will be better able to do our part intelligently.

2. **On the Subject of Consecration,** it is needful to consider what we have in our lives that should be placed into the hands of the Master for the glory of His name and the furtherance of His cause. Thus in the study of **Christian Stewardship,** we shall see why we should consecrate as well as what is included in our consecration.

3. **On the Seasonal Topics,** Easter brings with it thoughts on the resurrection, and following that is another important doctrine closely connected with it which has to do with the **Ascension of Our Lord** to heaven. It is needful that we keep this in mind along with the thought of the resurrection.

4. **On the Doctrinal Studies,** there is one which is widely known but not widely realized in the life of professing Christians both from a standpoint of Scripture and an experience of heart. The studies given in this month on the Doctrine of **Peace Principles of the Old Testament** will be helpful in establishing our young people in the doctrine of Non-resistance.

5. **On Seasonal Topics,** following the Ascension comes the descent of the Holy Spirit. **The Holy Spirit** is one of the Doctrines of the Word in which the Believer is vitally concerned. Many teachings and fanatical ideas are held forth by men. But it behooves us to look into the Word and establish ourselves not only in the teaching of the same but in our privileges for life experiences.

BIBLICAL BASIS FOR MISSIONS—

Methods of Support.—
Eph. 6:18-20; Phil. 4:10-20.

Topic for May 8

MOTTO

"Be fellowhelpers to the truth."

MEDITATIONS ON THE TOPIC

I. Methods of Supporting Missions.—Missions are furthered by the interest of a foreign people toward those to whom they bear the message. The very fact of a messenger being a stranger, brings with it the necessity of that stranger finding means of support to sustain himself till such a time as he becomes acquainted with the country to which he comes, till there are enough people there who are interested in the message to take an interest in providing a way for the messenger to be sustained while bearing the message still further.

We find the Apostles and early Christians ideal missionaries in the spirit of their lives. They sought the welfare of souls and not the material things of life. Paul labored with his own hands to sustain himself and those who were with him in the places where he went to bear the good tidings, and remained for several years. In many instances as he journeyed and could not take time to provide the necessities of life, brethren who knew his work for the Lord liberally assisted Paul with such provisions as he needed while preaching among strangers.

Paul never made a plea for financial support for himself. He commended the gifts of brethren and showed that it was acceptable to God that they should look after the welfare of their ministers. But his plea that he usually made was one for the intercessory prayers of brethren. He did this in sincerity and not as sometimes is done with a wish that such prayers might bring in more dollars into the mission treasury. Grace to reach souls is worth more in the mind of a true missionary than dollars.

II. The Text.—Eph. 6:18-20.—This passage directs that prayer be made in behalf of saints and especially in behalf of the messenger of the Gospel.

Phil. 4:10-20.—Here Paul rejoices in the spiritual development of the Philippians in the grace of giving. He shows that he appreciates it not so much because of the benefit to himself but because of the benefit it is to them. It behooves the missionary to receive contentedly whatever comes whether in abundance or in scantiness, because the Lord's hand is in it for the welfare of the cause.

It is well that we share in the great work of missions in whatever way the Lord has given us the gift to share.

OUTLINE STUDY

I. God is the Source of All Support.
1. He supplies all your need.—Phil. 4:19.
2. He will be with you alway.—Matt. 28:20.
3. He will never forsake thee.—Heb. 13:5, 6.
4. He strengthens for every thing.—Phil. 4:12.
5. He answers prayer.—Jas. 5:16.
6. He puts concern in the hearts of brethren.—II Cor. 8:16.
7. Multiplies the seed and increases the work of love.—II Cor. 9:10.

II. The Support of Intercessory Prayer.
1. Pleaded for.—Heb. 13:18; II Thes. 3:1.
2. Expected of the Church.—Phil. 1:19; II Cor. 1:11.
3. To be used concerning workers.—Matt. 9:37, 38; Acts 13:2, 3.

III. The Support of Material Things.
1. Not to be coveted by workers.—Acts 20:33, 34.
2. To be accepted with thanks to God.—Phil. 4:10.
3. To be received only as they further the cause.—II Cor. 11:7-11.
4. Brethren are commended in being hospitable.—III Jno. 5-8.
5. Recognized as fruit and an offering acceptable to God.—Phil. 4:16-18.
6. Should not be forgotten by saints.—Heb. 13:16.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Help."**
2. Helping to Preach the Gospel.

For Young People.
1. The Source of Missionary Support.
2. The Blessing of Offering our Substance.

For Older People.
1. The Service of Intercession.
2. The Free Service on the Part of Ministry and Laity.

PERSONAL THOUGHT

"The history of the Church demonstrates beyond question that the most important human factor in the evangelization of the world is prayer. The great need of the present hour is prayer. In our work at home and abroad we are placing more and more dependence upon men, machinery, and methods, and less and less upon God. Evangelism at home is becoming more and more mechanical, and methods are being resorted to that are more and more revolting to all spiritually minded people; while evangelism abroad is becoming more and more merely educational and sociological. What is needed above everything else to-day is prayer, true prayer, prayer in the power of the Holy Ghost, and prayer that meets the condition of prevailing prayer so plainly laid down in the word of God."—Torrey.

SEED THOUGHTS

"Let it be clearly understood, whatever you do for the minister by way of financial help, that you are not paying him for preaching the Gospel. You cannot do that. You would be out of place if you did it, even though you could. That is the Lord's part. He will reward His servant in His own time and way, and according to deserts. You are helping him because he needs the help. Because he will be in a better position to serve the Lord in the ministry, because it is your Christian duty to do so. Whatever you do for him in the way of support in any line is because he needs it, not because of services rendered."—D. H. B. in Bible Doctrine.

CHRISTIAN STEWARDSHIP.—I Cor. 4:1-5; Lk. 16:1-12.

Topic for May 15

MOTTO

"Faithful."

MEDITATIONS ON THE TOPIC

I. **Our Trust from Christ.**—The Christian life is a sacred trust. We are given charge of the Master's goods. "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." Our body and our spirit includes the equipment of our life for service, as far as our individual being is concerned. These are to be used as God directs if they belong to Him. He has directed that we do all things to His glory. Therefore if we fulfill our trust, we shall glorify Him in our body and in our spirit. As we do this there are a number of elements that enter into this work of glorifying Him. Our bodies are exercised in some kind of work. It may be our material possessions upon which we labor and receive gain. As this gain comes, it involves our spirit also. We can possess things in a spirit of covetousness and in a way to consume it upon our lusts and thus betray our sacred trust of glorifying God in our body and in our spirit. What is said concerning material possessions, may also be said concerning other matters. Home life, Church life, life in the world, all forms of intellectual and spiritual activity may be engaged in with an eye single to the glory of God or may be engaged in for some selfish or ungodly end. If we would fulfill the stewardship of the Christian life, we will call nothing our own and will endeavor not to misuse anything which God has placed in our hands, but ever seek to do the will of our Master with all and in all that is ours to do.

The position of an ambassador for Christ, handing out the bread of life and exercising ourselves in the ministry of reconciliation is the most sacred and far reaching of any trust committed to us.

II. **The Text.—I Cor. 4:1-5.**—Paul in this passage refers to the ministry committed to him in handling the revealed Word of God for the salvation of men. The great point to concern him was faithfulness to the Lord, whether men approve or not.

Lk. 16:1-1.—A comparison is drawn between unrighteous mammon and true riches, between the faithful steward and the unfaithful steward. A faithful steward is faithful in every trust both natural and spiritual.

OUTLINE STUDY

I. **Stewardship.**
1. It is a trust from another.—I Pet. 4:10.
2. Of a Christian it is recognized as a trust from God our Savior.—Matt. 25:14, 15.

II. **All Things are Entrusted of God.**
1. Our bodies and our spirits.—I Cor. 6:19, 20; II Cor. 7:1.
2. Our time.—Col. 4:5; Psa. 90:12.
3. Our gifts.—I Pet. 4:10, 11.
4. Our property.—Psa. 24:1; 50:10; Hag. 2:8.
5. Our souls.—Ezek. 18:4; Rom. 14:8.
6. Children.—Psa. 127:3; Eph. 6:4; Deut. 4:9; Prov. 22:6.
7. The Holy Spirit's gift.—I Cor. 12:7; II Tim. 1:6; I Thes. 2:4; Tit. 1:3.
8. Our position in the world.—Matt. 5:13-16; I Pet. 2:9.
9. Our position in the Church.—I Cor. 12:27; Rom. 12:4-8.
10. Our opportunities to do good.—Matt. 25:40, 45.

III. **The Steward's Day of Accounts.**
1. The account of deeds.—Matt. 12:26; Rom. 2:6.
2. The account of the soul.—Luke 12:20.
3. An account of time.—Prov. 1:24-31, 33.
4. An account of all committed to us.—Luke 12:42-48.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Steward."**
2. My Charge from the Lord.

For Young People.
1. Life as a Trust.
2. The Stewardship of Earthly Goods.
3. The Stewardship of Christian Callings.

For Older People.
1. The Account of Stewardship.
2. The Christian Steward.

PERSONAL THOUGHT

Every power at my command is a trust from God for which I am responsible. It behooves me to be faithful.

SEED THOUGHTS

"As to all that we have and are, we are but stewards of the Most High God. On all our possessions, on time, and talents, and influence, and property, He has written, 'Occupy for me, till I shall come.' To obey His instructions and serve Him faithfully, is the true test of obedience and discipleship."—Simmons.

"In this little while doth it matter,
As we work, and we watch, and we wait,
If we're filling the place He assigns for us,
Be it service small or great?"

"There's only one thing should concern us,
To find just the task that is ours;
And then having found it to **do** it
With all our God-given powers."

—A. A. A.

THE ASCENSION OF OUR LORD.—Acts 1:1-11.

Topic for May 22

MOTTO

"In the presence of God for us."

MEDITATIONS ON THE TOPIC

I. **Our Exalted Lord Jesus Christ.**—Jesus was here in the earth in humility. He subjected Himself unto the humblest service for the welfare of men and became obedient unto the most shameful death for the sake of making atonement for sin. But it was not fitting that one of such an exalted origin should remain without His proper exaltation in due time. It not only placed Him in a position to do the most for men but placed Him in a position where men could have the greatest confidence in His work of power.

Witnesses saw Him go up. These witnesses were assured that He would come again. Before He went up, He told them that He would go, and that He would send them power in the coming of another Comforter, the Holy Ghost. The fact that the Spirit came as promised, the fact that the power of Christ was upon the believers who had received the Holy Comforter, spoke to unbelieving men that their witness was true. His work on earth has a sacrifice for men was done. He must now take a place of authority to direct the work of saving men through the instruments whom He has chosen as ambasadors for Him. The Church on earth is the candlestick of God. The light of the Holy Spirit shines through her and the world is made conscious of an exalted Lord by the manifest power in the work of the Church. If the Church is without that power, it is because they have lost sight of their Lord in the work of atonement and in the gift of the Holy Ghost which is promised to them who receive Him.

He is in a place of power and in due time will complete His work by a second appearing and executing the work of judgment that is in His hands.

II. **The Text.—Acts 1:1-11.**—The expected assertion of power was in the minds of the apostles. They looked for the restoration of the kingdom of Israel. Jesus gave them to understand that His work would be for the present through the believing disciples upon whom the power of the Holy Ghost would come to enable them to witness. Meanwhile Jesus would remain at the right hand of God to carry out the program of salvation by the instrumentality of the Church. In due time He will come again and fulfill the work for which He is appointed.

OUTLINE STUDY

I. **The Ascension Foretold.**
1. By the prophets.—Psa. 68:18.
2. By Jesus.—Luke 22:69; Jno. 17:5; 14:2.

II. **The Fact Recorded.**
1. By the Gospels.—Mark 16:19; Luke 24:51.
2. In the Epistles.—Heb. 4:14; I Tim. 3:16.

III. **The Purpose of His Ascension.**
1. To prepare a place for us.—Jno. 14:2.
2. To send us an other Comforter.—Jno. 16:7; Acts 2:33.
3. To appear in heaven as our Intercessor.—Rom. 8:34; Heb. 9:12, 24; 6:20.
4. It means that we have forgiveness.—Acts 5:31.
5. He went to fill all things.—Eph. 4:10.
6. To await the time of judgment.—Heb. 10:12, 13; Acts 3:20, 21.
7. To lead captivity captive and give gifts.—Eph. 4:8.
8. To oversee the work of evangelization.—Acts 7:55, 56; Rev. 1:10-20; Matt. 28:19, 20.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Lord Jesus Christ."**
2. Jesus, Our Heavenly King.

For Young People.
1. Jesus as Our Great High Priest.
2. Why Jesus Went to Heaven.

For Older People.
1. The Comfort of an Exalted Master.
2. Blessings of the Ascension.

PERSONAL THOUGHT

Do we appreciate the situation? Our Lord at the right hand of God with "all power." We, who believe, in possession of His Spirit carrying forward His work on earth; He, the One whom we expect to come in the time when He is ready to fulfill all things. Are we looking for Him?

SEED THOUGHTS

"The ascension and exaltation were necessary to complete the redemptive work of Christ. His work was not finished when He arose from the dead. He had not yet presented the blood of the atonement in the presence of the Father, nor had He yet been given His place at the right hand of the Father as the bestower of the all spiritual gifts, and especially the gift of the Holy Spirit."—Evans.

"Behold the glories of the Lamb,
Amid the Father's throne;
Prepare new honors for His name,
And songs before unknown."—Isaac Watts.

"O worship the King all glorious above,
And gratefully sing His wonderful love;
Our shield and Defender, the Ancient of days,
Pavilioned in splendor and girded with praise."—Grant.

(Continued on page 158)

CURRENT EVENTS

Bars Sale of Nine Books.—The city of Boston, through the police, has barred the sale in that city of nine books, considered to contain "obscene, indecent or impure language." Some of the books were among the season's best sellers.

Return $500,000 to Investors.—Although there was no legal or moral obligation, Mrs. Hugh Dillman (the former Mrs. Horace Dodge) and Mrs. E. T. Stotesbury, have paid back to buyers 98 per cent of their investment in Floranada Club, a Florida development that went into bankruptcy. The two women, whose names were used in promoting the property, contributed approximately $500 000 to make the refund because they felt that many persons had been influenced to buy lots because of their connection with the corporation.

Uruguayan Fliers Safe.—The four Uruguayan aviators, whose shattered airplane was found on the African coast, have arrived safely at Cape Jubi, after spending a week as virtual prisoners of a Moorish tribe. None of the airmen were hurt, although the Moors robbed them of most of their property. They hope to continue their transAtlantic flight if their wrecked plane can be repaired. Cable dispatches stated that the Moors demanded a large ransom but readily gave up the four aviators in return for a large package containing several safety razors, some chewing gum, a medicine kit, a cheap mirror, several pairs of horn-rimmed glasses and other gaudy trinkets.

Japan's Time of Trial.—Japan probably leads the world in earthquake experiences! She has been visited by many 'quakes, the two greatest up to this time being that of 1896, which took 27,000 lives, and that of 1923, which cost probably 100,000 lives. The latest earthquake visitation fortunately has been less destructive than its predecessors. According to the report of the Prefectural Government at Kyoto, the number of casualties in the recent succession of wide-spread outbursts is estimated at 2,500 dead, 4,000 injured, and 50,000 to 70,000 rendered homeless. Scores of villages were destroyed, and factories in many towns were wrecked by the earth shocks, and afterward consumed by fire. The official reports reveal conditions of cruel suffering among the homeless, but relief measures were vigorously pushed by the authorities, and no call for outside help was necessary.

America's sympathy goes out to the suffering nation.

Prohibition Reduces Number of Deaths from Alcohol.—Col. P. H. Callahan, of Louisville, Ky., leading Catholic dry, has dug up some interesting statistics in answer to the statement that the reports of the Metropolitan Life Insurance Company show that the number of deaths from alcohol has increased six hundred per cent. The Metropolitan statistics show that, on the basis of 100.000 industrial policy-holders, the deaths from alcohol were as follows: in 1920, 0.6; in 1921, 0.9; in 1925, 2.9; in 1926, 3.6. To be sure, that makes a six-fold increase. But these years are all within the period of prohibition. Go back a little further. In 1912, the figure was 5.3; in 1913, 5.2; both before prohibition. In 1919, after prohibition, 1.4. That is to say, prohibition reduced the number of deaths from more than five to less than one; and then the failure to enforce prohibition allowed it to rise to over 3.

Nationalists Capture Shanghai.—Chinese Nationalists had occupied the native city of Shanghai, but there had been no interference with the international settlement up to this writing. The occupation was without bloodshed, as the Shangtungese troops departed a few hours before the Cantonese troops arrived in the city. General Pi Shu-Chen was reported to have taken refuge in the French concession. The fall of Shanghai was preceded by some fighting in the vicinity of the city and by the collapse of the Northern army on the Sunkiang front and its defeat at Soochow after feeble resistance. Before entering Shanghai the victorious Cantonese troops occupied the village of Lunghwa, four miles from the French concession in Shanghai. They cut the Shanghai-Nanking Railway immediately. The 40 000 foreign population of the settlement are protected by 20,000 foreign troops, including American Marines, and by warships of eight nations.

Mexican Catholic Laymen Empowered to Perform Sacraments.—It is announced from Mexico City that Archbishop Ruizy Flores has issued a pastoral letter authorizing laymen, in the absence of qualified priests, to administer the rites for the dying and perform marriage ceremonies. The order of the government forbidding unregistered priests to perform any ecclesiastical function, and the order of the church forbidding the priests to register have produced a deadlock which amounted almost to the condition in earlier days when a region was placed under a ban. The authorization contained in this pastoral letter meets some aspects of this difficulty. Just what will happen when the laity in general discovers that the clergy are not so indispensable as has been supposed, even for the administration of those sacraments which the Catholic believes to be necessary to his spiritual welfare, remains to be seen. —Christian Century.

Spreading the Bible.—Speaking on the influence of the Bible at a well-attended meeting of the Montreal Bible Society in the Church of the Ascension, Park Avenue, Dr. William J. Haven, international secretary of the organization, gave an inspiring talk. He pointed out that the Bible has had greater influence than military force, education, wealth and the church. It has reached fields where the church has not gone.

It is interesting to note that the Word has entered into 1,000 different languages. In many instances it has created all the literature of the people. In England it had a tremendous influence on the people all through the history of that great nation. Thus it is of such vital importance to circulate the Scripture. It is estimated that last year 19,000,000 copies of Holy Writ were distributed. Of this number 10,000,000 copies were distributed by the British, while the Americcan people issued 9,000, 000.—Selected.

Popular Instruction in the Technique of Crime.—The directors of the Lions Club and the Rotary Club of Mt. Vernon, Ill., have passed a resolution disapproving the announced plan of a local newspaper to publish a series of articles entitled "Secrets of the Herrin Gangs." The clubs assert that their idea is not to suppress news, for all the news in connection with the Herrin disorders was published while it was news. What they object to is the retelling of these stories in a manner which they believe will be a school of crime and a popular course in the most successful methods of violence. And at the same time we note that a Chicago paper, going farther afie'd for similar material, is advertising a series on the life and adventures of Billy the Kid. This interesting hero was an energet'c young man of New Mexico who, a generation ago, succeeded in accomplishing we-forget-how-many murders before he was 21 years old. The youth and daring of this bandit make him a particularly stimulating object of admiration and emulation to the rising generation. If this is metropolitan journalism, why should not the provincial press play up the local celebrities? But if it is just the stupid rehearsal of tale stories of crime— which it is—why should the county papers start trying to beat the city press at its own game?—Christian Century.

The National Jewish Conference on Palestine.—It is not too late to refer to the historic conference held in Boston, November 20 and 21. Two thousand five hundred delegates and guests from all over the land gathered to consider problems relating to the building of the Jewish national home in the Holy Land, and to devise ways and means for its execution. In addition to the presence of nearly every distinguished figure in American Zionism, Dr. Chiam Weizmann, President of the World Zionist Organization, was at hand to give counsel and to stir the hearts of all sorts of Jews with the spirit animating himself for the restoration of Israel in Palestine.

At this conference, the quota of the United Palestine Appeal was accepted, and American Jews will seek to raise, this year, $7,500,000 for Palestine work. This is a great advance over last year's quota, which was $5,000,000. The many addresses were charged with courageous optimism. The reports of work done were reassuring, showing the solid advance made in Palestine. The New Palestine refers to the address of Dr. Weizmann as follows:

"The total impression made by Dr Weizmann's address was one of serious hopefulness. If he indulged in no cheery slogans, no easy satisfaction, no unqualified assurances, he all the more gravely po'nted to the mass of solid achievement on which Zionism now rested. 'All roads that lead to Jerusalem make the feet sore,' he

said in one of his inspired flashes—and the final emotion remaining was not the weariness of the journey, but the inevitability of the destination—Jerusalem."—S. S. Times.

World Conference on Faith and Order.—This conference will begin Wednesday, August 3, with a service in the cathedral at Lausanne, Switzerland. Bishop Brent has been invited to preach the opening sermon.

The sessions of the conference will be held in Lausanne University.

French, German and English will be the official languages.

The subjects to be considered are:

The Call to Unity;
The Church's Message to the World—the Gospel;
The Nature of the Church;
The Church's Common Confession of Faith;
The Church's Ministry;
The Sacraments;
The Unity of Christendom and the Relation thereto of existing Churches;
Arrangements for Continuing the Work of the Conference.

Subjects not on the program may be placed there at any stage at the written request of not fewer than three members with the consent of the Arrangements Committee and with the consent of a two-thirds majority of the conference.

Printed suggestions on each subject are already in circulation,—not as official judgments or final conclusions. Thus, on the Call to Unity this is the suggested form of resolution:

"That this conference desires to call all Christian people to deeper penitence with regard to the disunion of the churches, and to greater and more definite efforts towards the unity of Christendom.

"Conscious that only the deepest motives are adequate to inspire such efforts and to make them effective, it urges all Christian people to remember

(a) the teaching of the New Testament, that the church should reflect the unity of God;

(b) the impulse of the Holy Spirit within the church and in their own hearts which is now moving them towards unity;

(c) the purpose of the Lord, that through His church the non-Christian world should be converted, and all human society purified and inspired, a purpose which, especially in view of the strength and violence of the antagonistic forces of our day, can be fulfilled only by a united church."

A mother's love? No tongue can tell
The breadth, nor depth, nor height;
'Tis like the love of God Himself,
In tenderness and might.

O guiding star of mother's love,
Go with us all the way,
And lead our feet in paths of right
Unto the perfect day.

Every conscientious Christian will recognize his duty to improve in the work which God gives him. Such a process of education as will make him more efficient for the work of God will be recognized as valuable, and will be used in a consecrated way for the glory of God.

SUGGESTIVE SUMMER BIBLE SCHOOL COURSES

(Continued from page 153)

III **The Geography of lands in Paul's journeys** and other important points covered by lessons to be studied. If time permits, a special talk on early Mennonite Church history by instructor, or some one secured by him, will be appreciated by boys and girls.

Miscellaneous

1. Scripture memorizing, correlated with subject matter studied that year, is to be done, the instructor to select the Scriptures to be memorized.
2. At least two standard hymns should be committed to memory and learned to sing each year.
3. Doctrinal studies should be simple, not too comprehensive, but each point proved by one or more Scriptures.
4. All the courses should be covered in time to allow time for special reviews, drills, etc. during the last week of school.
5. The above course calls for not less than 15 days of work with forenoon sessions of not less than two and one-half hours, including brief recess.
6. Special exercises and drills may be provided as deemed advisable by instructors.
7. The lower grades should have work in very simple form in harmony with the outline studies, also much memorizing of Scriptures, memorizing simple catechism, simple Bible stories, etc.
8. Should it be so desired, the four years' course may be converted into a three years' course, by combining in abbreviated form the Outline Studies. In case this is done, we suggest the following doctrinal studies: The Bible; God; Jesus Christ; the Holy Spirit; Satan; Angels; the Creation of Man; How Sin Came into the World; God's Remedy for Sin; Sixteen Bible Men of Old Testament. (This last subject is taken from Moninger's Teacher Training book.)

SUGGESTIVE PROGRAMS FOR SUMMER BIBLE SCHOOL

ELKHART

For Advanced Department

15 Minutes: General Opening Services (all departments together)
45 minutes: The Life of Christ (This program was used in 1926 by us)
15 minutes: The Geography and History of Palestine
15 minutes: Song Drills
15 minutes: Recess
35 minutes: Doctrines, Memory Work, etc.
10 minutes: Closing Services (all departments together again)

For Primary Department

15 minutes: General Opening Services (Then departments separate)
15 minutes: Primary Devotional Service, Roll Call, Repeating Verses, etc.
45 minutes: Classes separated and each in private session 30 minutes for Life of Christ and 15 minutes for Catechism, etc.
15 minutes: Story Hour (All Primaries together)
15 minutes: Recess
15 minutes: Song Drills, etc.
20 minutes: (Open period, for memory work, learning names of books in Bible, special drills, etc. as thought advisable)
10 minutes: General Closing Service (all departments together)

INFORMATION CONCERNING SUMMER BIBLE SCHOOL.

During 1925, four teachers, sisters, were employed to teach the primaries, while I had the ages 12 to 16. Last year only three sisters taught primaries, but I shall suggest four this year if we can secure them.

Our school usually begins at 8:30 A. M. and closes at 11:00 A. M. We have three weeks' work with forenoon sessions.

We enroll pupils in ages from four and five to sixteen. But we do not encourage pupils as young as four to come, as it requires too much work to care for them and we do not have sufficient class rooms here.

We have never had evangelistic effort at the same time. We do have evening sessions however during the last two weeks of school. We try to secure some minister to give either studies in some book of the Bible or Bible subjects. Usually we have one week of book study and one week of subjects. We open at 7:45 P. M., using 15 minutes for opening, and then the speaker has one hour for his subject, closing promptly at 9 P. M.

The first year, some making mottoes, cutting of paper, etc. was done, but we did not encourage that feature last year, but rather discouraged it, and tried to make it as much a strictly Bible school as we could, and the interest was just as good and the parents reported that they could see a gain for the better.

The Summer Bible School has been held here four years. There was really no system the first and second years, and it was soon seen that unless some sytem was worked out so that boys and girls could see that they were getting somewhere, that the Summer Bible School would be short-lived indeed. The course herewith given was then worked out. By the time that boys and girls have covered this work, they usually drop out of school. Some boys and girls will not get the work in chronological order, however, unless the number of pupils is large enough that several teachers can be employed. So the only thing that we can do is to take them through the course and then start in the beginning of the course again.

The first year I taught, that is 1925, I combined the course and gave Old Testament history, last year the Life of Christ. This year our work will be the Early Christian Church. Next year, if I should have charge of it, I would give the first year of the course only.

I might say that the Elkhart congregation remunerates the teaching force. The last two years I was given $3.00 a day and the primaries $1.25 each day.

(To be continued)

Y. P. M. TOPICS

(Continued from page 155)

PEACE PRINCIPLES OF THE OLD TESTAMENT.—Rom. 15:1-6.

Topic for May 29

MOTTO

"Seek peace and pursue it."

MEDITATIONS ON THE TOPIC

I. Old Testament Teachings on Peace.—The principles of God's Government are unchangeable. It is right that vengeance be taken against sin, Rom. 3:5, 6. But it it is not right that one without proper authority take vengeance in his hand and execute it upon another. While God is by right a God of vengeance, He is also a God of mercy and compassion. He is also called a God of peace. Because the love of God is the strong feature of His character, the characteristics of wrath against sin are manifest because true love could not be maintained without a time and place for separating sin from His domain. His wisdom also makes it possible for God to direct both His judgments and His mercies in a way that the greatest possible good may be accomplished by His manner of government.

With these facts before our mind it will be easier for us to understand why God has dealt differently in different dispensations of the world, and how that in His dealing in both Old and New Testament times, He has been unchangeable. God's government under the Old Testament was purposely a training school to bring men to Christ. The principles of pardon and longsuffering were manifest by different agencies than they are under the New Testament. God's people were used to execute wrath against the evil doers by war and by official power, while now they are not so used. Nevertheless, God is a God of justice to-day as well as then. The only difference is that the time of judgment has been put off by longsuffering, because of the plan of salvation in Christ. The agencies which God uses and His overruling providence differ somewhat but bring about the end that shows that He is the one to whom all power is due. This will enable us to see how that the peace principles exercised by men of God under the Old Dispensation were in exact conformity with the peace principles to-day, and differed only in this that God under certain conditions gave them a commission to execute vengeance for Him, which He has now placed either in different times or in different hands.

II. The Text.—Rom. 15:1-6.—In this passage we note that the writings of the Old Testament are instructive to us. God has always been a God of patience and He asks us likewise to exercise the same to one another according to Christ Jesus. As God has been merciful to us by Christ. so we are merciful to one another.

OUTLINE STUDY

(Adapted from suggestions by the Peace Problems Committee appointed by Gen. Conf.).

I. God is Unchangeable.
1. He deals with man as conditions require.—Acts 17:26, 27.
2. He has made different dispensations to meet man's need.—Heb. 1:1-4.
3. The Old Testament contains conditions applicable to Israel.—Heb. 12:18-21.
4. The New contains conditions applicable to Christians.—Heb. 12:22-24.
5. Peace principles are always the same, but agencies differ.—Heb. 13:8-10.
6. The law and the Gospel.—Jno. 1:17; Eph. 2:14-18.

II. Peace Exemplified in Men of the Old Testament.
1. Abraham toward Lot.—Gen. 13:5-12.
2. Isaac toward Abimelech.—Gen. 26: 29-31.
3. Jacob toward Esau.—Gen. 33:1-15.
4. Joseph toward his brethren.—Gen. 50: 15-21.
5. Solomon's reign in type.—I Chron. 28:1-10.

III. Peace to Men in Old Testament Times.
1. For obedience to God.—Lev. 26:6; Psa. 29:11; 37:37.
2. Upon the land of God's people.—Psa. 147:14.
3. Broken by war when disobedient.—Deut. 28:15, 22-26.
4. Secured by war against enemies when obedient.—Lev. 26:7, 8.
5. Conditional from God.—Psa. 103:8-18.
6. Different from the New Testament. —Matt. 5:38-48; Rom. 12:17-21.
7. Life avenged.—Gen. 4:10-15; Gen. 9: 4-6; Ex. 21:12-15.

IV. Prophecies of Peace.
1. A prince to be born.—Isa. 9:6.
2. His kingdom to be peaceable.—Isa. 54:14; 55:12; Psa. 128:6.
3. Wars are to be no more.—Isa. 2:1-15; 11:1-9.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Peace."**
2. Peaceable Men.

For Young People.
1. Examples of Peace.
2. Conditions for Peace.
3. Prophecies of Peace.

For Older People.
1. The Two Covenants and How They Differ.
2. The Unchangeable God.

SEED THOUGHTS

"God is love, His mercy brightens
All the path in which we move;
Bliss He forms, and woe He lightens;
God is light and God is love.

"Chance and change are busy ever;
Worlds decay and ages move;
But His mercy waneth never;
God is light and God is love.

"E'en the hour that darkest seemeth
Will His changeless goodness prove;
From the mist His brightness streameth;
God is light and God is love.

"He with earthly cares entwineth
Hope and comfort from above;
Everywhere His glory shineth;
God is light and God is love."—J. Allen.

EVIDENCES OF THE SPIRIT'S INDWELLING.—Rom. 8:1-27.

Topic for June 5

MOTTO

"If we live in the Spirit, let us also walk in the Spirit."

MEDITATIONS ON THE TOPIC

I. Knowing that the Spirit is Within.—There is a difference between one at the door **knocking** and one on the inside **abiding.** Men may know that the Lord is working and that they are stubborn and resisting. But to know that the Spirit is dwelling within the heart and operating there so that the whole life is transformed by His Holy presence is quite a different knowledge.

The Holy Spirit dwells in the heart of every one who is born again. And if that newborn son of God will always respond to the leading of the Spirit there is sure to be progress in such life after the ways of God, so that the flesh is subdued and the righteousness of God is fulfilled. Rom. 8:4-13. When we see the fruits of righteousness manifest in the life of the believer, we have an evidence that the Spirit of God has taken up His abode within, Gal. 5:22, 23. But if that fruit is hindered and blighted by the influences of other spirits not of God, we must conclude that, even if the Spirit has taken up an abode within, that there has been such a neglect of His Holy presence that He is compelled to be in a state of grief whereby He now operates to reprove the conscience and to chasten the life rather than to comfort and to lead. Eph. 5:30; Heb. 12:1-13. It is possible that some may claim that they are Christians who know not the Spirit of God at all, and never have met the conditions whereby He could take up His abode in their hearts. Such persons are either hypocrites, or are deceived as to their real condition. The Word of God calls them liars because they claim what is not a reality, I Jno. 1:6; 2:4; 2:9, 15, 22; 3:10, 14, 15, 17, 24; 4:8, 20 21.

II. The Text.—Rom. 8:1-27.—In Rom. 7, we had the Spirit convicting of sin but not possessing the heart in victory; but in Romans 8, we have the Spirit within and so operating that there is a fulfilling of the righteousness of the law, and an assurance of sonship and a comfort in time of need.

OUTLINE STUDY

I. The Work of Regeneration which is Wrought.
1. In the believer in Jesus.—Jno. 1:12, 13.
2. A spiritual work.—Jno. 3:5-8.
3. Imparting a divine nature.—II Pet. 1:4.
4. Baptizing into one body.—I Cor. 12: 13.

II. Other Evidences that He Works in Us.
1. Producing works of righteousness.—I Jno. 2:27-29.
2. Preventing a lawless conduct.—I Jno. 3:9.
3. Producing a spirit of love to God and man.—Rom. 5:5; I Jno. 3:14; 4:7.
4. Giving victory over the world.—I Jno. 5:4; Rom. 8:13; Gal. 5:16.
5. Helping in the spirit of prayer.—Rom. 8:26; Jude 20.
6. Imparting a spirit of sonship.—Rom. 8:15; Gal. 4:6.
7. Filling the life with joy.—Rom. 14:17; I Thes. 1:6.
8. Giving a sound mind.—II Tim. 1:7.
9. Giving spiritual understanding.—I Jno. 2:20; I Cor. 2:12.
10. Producing sound testimony.—I Jno. 4:2.
11. Bearing spiritual fruit.—Gal. 5:22, 23; Eph. 5:9.
12. Giving spiritual power.—Eph. 3:16-19.
13. Taking away bondage.—II Cor. 3: 17; Gal. 4:6, 7.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Holy Spirit."**
2. Commit Gal. 5:22, 23.

For Young People.
1. The Fruit Test as Evidence of the Spirit's Indwelling.
2. The New Life Test.

For Older People.
1. Spurious Evidences Held Forth by Unsound Teachers.
2. The Freedom of a Spirit-filled Life.

PERSONAL THOUGHT

Have we proved the spirit dwelling within us whether it is indeed the Holy Spirit or the spirit of the world? Is our assurance of sonship founded on the sure evidences of the Word of Truth?

SEED THOUGHTS

"If sinless perfection is not a Scriptural doctrine, sinful imperfection is certainly less Scriptural. The eighth chapter of Romans exhibits victorious life for the believer; a life so different from that depicted in the seventh chapter. The difference lies in the fact that the Holy Spirit is hardly, if at all, mentioned in the seventh chapter, while in the eighth He is mentioned over twelve times. The Spirit in the heart is the secret of victory over sin."—Wm. Evans.

"Your body is the temple of the Holy Ghost" (I Cor. 6:19). Also I Cor. 3:16; Rom. 8:9. Every believer, no matter how weak and imperfect he may be, or how immature his Christian experience, still has the indwelling of the Spirt. Acts 19:2 does not contradict this statement. Evidently some miraculous outpouring of the Spirit is intended there, the which followed the prayer and the laying on of hands of the apostles. "Now, if any man have not the Spirit of Christ, he is none of His." "No man can say that Jesus is Lord but by the Holy Ghost." (Rom. 8:9; I Cor. 12:3).—Evans.

FEEDING A FAMILY

(Continued from page 151)

eral acidosis just mentioned and the other is due to incomplete combustion of some of the food elements which thereupon become suboxidation acids. The accumulation of acids of either type is highly detrimental to the efficiency of the organism and it is usually the first step toward a lowering of resistance to disease or infection. Much might be said relative to this subject of acidosis but that is a study too broad in its applications and ramifications to be considered here. It is more the subject for the physician than the layman yet it is the layman who most often suffers. Sufficient is said to the layman when he is told to make ample provision for the mineral salts in the dietary, to have every day two or three vegetables—at least one of them absolutely fresh—also to eat some fruit every day and to eat only whole wheat flour and cereals, for from these the mineral salts have not been extracted. The demineralized foods may contain the required calories or heat units but calories without the mineral salts or vitamines will not adequately sustain life. One should also be cautious about partaking of too much protein, as protein is not as readily oxidized as carbohydrates and in the presence of too much carbohydrate would be suboxidized leading to the accumulation of acids of the suboxidation type.

Vitamines

The vitamines are not thoroughly understood but sufficient has been learned of them to know that they are absolutely essential to life. They are found in the outer coatings of cereals, in unpolished rice, in yeast and in milk. With whole cereals used as food and with the everywhere present yeast cell an ordinary individual receives sufficient vitamines to maintain health without special effort.

Food Combinations

As for food combinations, these are the rocks upon which many an otherwise strong constitution has been distressed or wrecked. Here are some of the most common combinations which do not agree physiologically. Acid fruits with milk; acid fruits with rice, potatoes, or beans; meat with starches, such as just mentioned. Our meat and potato dinners and our grape fruit breakfasts result in a large amount of physical distress and impaired efficiency. Acid fruit had best be eaten at the close of a meal rather than the begining as is the American custom.

It might be well to explain more in detail the case of the meat and potato or meat and bread combinations. Starches are digested largely by the secretions of the salivary glands and the pancreas. Meats are digested largely by the products of the glands of the stomach. The presence of starch in the mouth calls forth what are known as "hormones" which telegraph ahead to the stomach what is coming so that the glands of the stomach are little needed in the conversion of starch. Then if the mouhtful of starch is followed by a piece of meat, what happens? The salivary glands have been made active by the presence of starch, they are inhibited by the presence of meat; the hormones tell the stomach to prepare for meat and the glands there become active, pouring out the acid secretions of the stomach. Now this condition is not suitable for digesting the starch that has just arrived, consequently the starch ferments in the presence of the acid and the digestion is not normal, fermentation taking the place of the normal digestive processes. This indeterminate struggle continued over several years at last results in a depletion of the glands of the stomach causing disorders of nutrition due to the fermenting food mass in the stomach and intestines A general impairment of health follows as a consequence.

The question of the use of preservatives is also of concern to the housewife who wishes her family to enjoy strength and efficiency from the food supplied. As a general rule anything which delays decomposition in the atmosphere also delays or defeats decomposition by the action of the digestive juices. For this reason food or foods which have been preserved should be used sparingly. Among the common preservatives may be mentioned salt, sugar, vinegar, smoke or creosote, alcohol and oil. Of the preserved foods those which are dried—that is those whose water content has been reduced below the limit of bacterial action—are the best and safest methods of preserving foods, vacuum preservation is also of value as it preserves simply by the withdrawal of oxygen which is necessary to bacterial action.

In the Matter of Economy

The simple foods nature has prepared are not expensive. It is the processed foods coming in cartons that give little of food value for an extravagant price.

Are You Well Nourished?.. These Signs Will Tell You

Here are a few of the most common signs by which you can judge whether or not the foods you prepare for your family are right in kind and quantity. With improper food there are evidences of disturbed nutrition. When the skin is dry, chapped or cracked; when the secretions of the mucous membranes are disturbed (sometimes dry but more often in excess, as in the common cold or catarrhal conditions); when the teeth are soft and decay easily; when muscles are flabby; when endurance is reduced; when the bowels are disturbed in regularity; when ligaments relax, contributing to backache or to painful feet from fallen arches; when pimples and boils indicate a lowered resistance to infection; when weight is not normal, nutrition of the body is disturbed. These should be the danger signals—they are more than signals—they are dangers themselves. The observation of any of these should prompt efforts to correct the underlying error in diet. When the housewife discovers that her efforts at providing an adequate food supply for those under her care are not meeting with success, the advice of a physician should be sought.

Secure food in the form the good Creator prepared it for our use; using the simplest methods of final preparation such as boiling, stewing, baking, broiling, etc., with little preserving or flavoring agencies. Provide enough of the simple things and with all an abundance of mineral salts from the vegetables and whole grains. Do this every day and three times a day. We then will be building a stronger, more efficient race.

The cooks of America have a great responsibility. This paper is simply to call their attention to some of the fundamental considerations that they may devote a portion of their time to a real study of the problem, working out details of their problem according to the individual conditions in their household.

Much could be said about the intellectual, the moral, the physical, the social, the psychic influence of foods but those subjects may be considered at another time.

Man is a body. Man is a machine, a mechanism for the transformation of the animal and vegetable kingdoms to thought and useful work. The output of that mechanism depends largely upon the character in kind and quantity of the potential energy supplied by the intake of food. —Osteopathic Magazine.

"Have you ever observed how free the Lord's prayer is of any material that can tempt to subtle self-inspection in the art of devotion? It is full of an outflowing thought and of emotion toward great objects of desire, great necessities, and great perils."—Austin Phelps.

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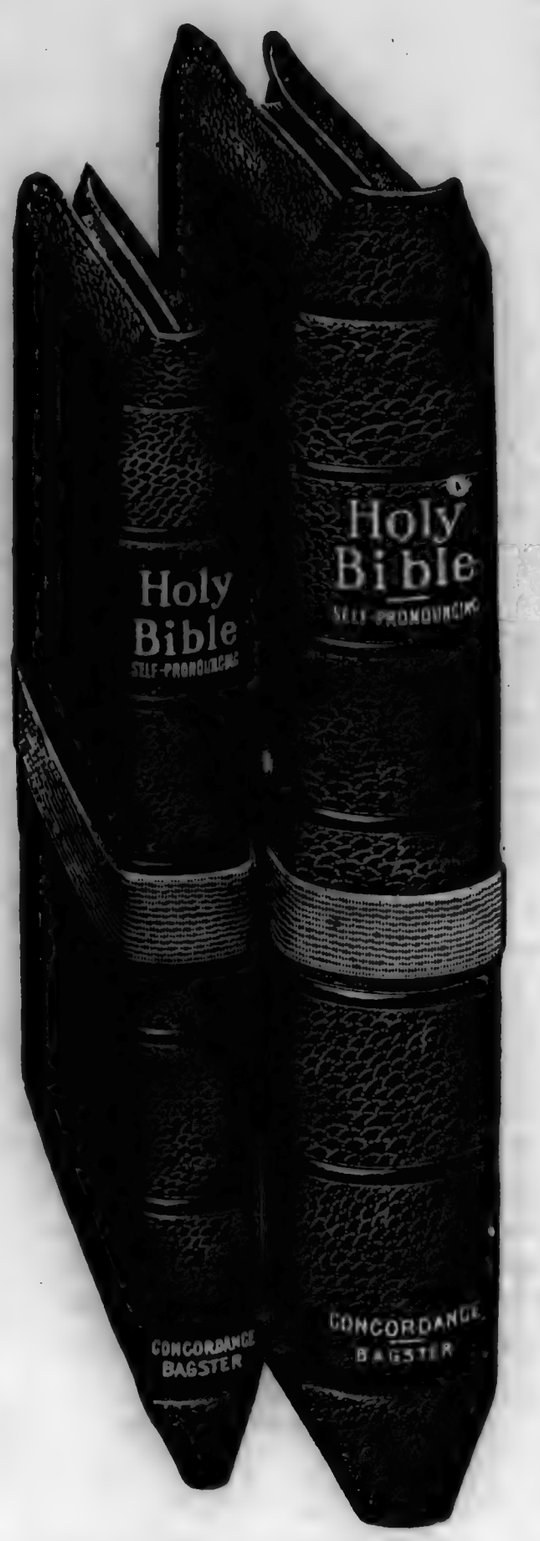

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be-chāi the Hū'shath-īte slew [a]Sĭp'-pāi, *that was* of the children of [b]the giant; and they were subdued.	a or, *S* 2 Sa.
5 And there was war again with the Phĭ-lĭs'tĭnes; and Ĕl-hā'nan the son of [c]Jā'ir slew Läh'mī, the brother	b or, *R*
	c calle *Jaare*

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NOTED WRITER ON TOBACCO

The superintendent of the Press Bureau of the No-Tobacco League of America sent a letter of a personal nature to K. C. B. (Kenneth C. Beaton), who writes for the Hearst papers, suggesting that in the future he refrain from referring to his own smoking, in his writings, for the sake of his influence upon boys and young men, and instead, "put in some words that will keep boys free from the habit," adding, "You could bring a thrill of joy to tens of thousands of readers by doing this."

K. C. B. published the letter in his department, and made a reply that should set every thoughtful reader to thinking seriously. In his comment he expressed appreciation for the criticism, and said it was justified; also that he regretted having the cigaret habit; that if he could he would go back and come through the years free from the habit. He closed with these words about cigarets:

"I know that they make liars out of boys, who sneak away and hide themselves to smoke the things. And I'm for you and what you say, and I'll abide by your request. I thank you."

K. C. B. has certainly done a manly thing in thus publicly taking such a stand on the cigaret question. This is a promise big with possibilities for the good of the boys and young men of America.—Will H. Brown, in Young People.

The cigarette not only has a grip on boyhood, but it invites every other demon of habit to come and add to the degradation.—Judge Ben B. Lindsey.

"Let us live for Him who died for us."

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Memorial Tower
(See page 180)

SPIRITUAL RELAXATION

Patricia perched on the edge of her aunt's couch. "I wonder," she began thoughtfully, glancing at the placid, beautiful face on the pillow before her, "I wonder if you mind letting me talk things out with you?"

"Of course I don't," Aunt Patty answered warmly. "Whatever it is that is troubling you, don't be afraid to bring it to me."

"It's like this," Patricia said slowly. "In church this morning I was looking at the faces of the people. Doctor Gordon's sermon was really dull and though I tried to listen I couldn't."

Aunt Patty's eyes twinkled a little. Doctor Gordon was a good man, but like a serviceable piece of serge, inclined to be dull. He lacked the gift of eloquence in the pulpit. "Well, dear?" she prompted.

Her namesake's frown grew deeper. "Our church was full of people, just full, and yet among all those faces I could count scarcely a dozen happy ones. There was old Mrs. Thurston whose features always seem to shine with some secret, inner glow, and little Gracia Barton who had a wonderful new doll yesterday for her birthday, and Grandfather Baxter who is deaf as a post and was doubtless listening back in his imagination to the sermons of other years. Those three and a few others—the rest were indifferent or resigned or even strained and unhappy looking. Some few even looking cross and disagreeable. When the sermon was ended something almost like a sigh of relief could be heard. And it wasn't the sermon either, for I have noticed the same thing in other churches. What is it? Doesn't religion really mean anything to these people? Why aren't they happy?

"I suppose that is a question that all of us have asked at some time. I know I have. The religion of Christ should send its people forth with happy, shining faces. But you see them so rarely."

"Perhaps they don't really believe."

"Yes, child, they do. It isn't that. Don't you believe in health?"

Patricia gave her a startled glance. "Why, of course I do. Every one does."

"Only they don't practice it," laughed Aunt Patty. "I believe in it, too, and yet I am an invalid, and always will be one. I heard the doctor tell you the other day that you were on the road to a nervous collapse yourself, young lady, if you did not watch your step."

"Yes." Patricia was frowning now. "I did not think there was much the matter with me—I'm just edgy with overstudy and one thing and another. I think that doctor is old and fussy. I'll be all right in time."

"That's what he told you—with an if. What was it?"

Patricia laughed. "I told him I couldn't sleep, and then he advised me to learn to relax. I suppose he is right. I'm like the edge of an open knife at night when I go to bed."

"Yes, he is right. You do need to relax, and so do the Christians who do not show a smiling face to the world. They need spiritual relaxation."

"I never heard of spiritual relaxation."

"Neither have a great many other people, unfortunately," Aunt Patty cheerfully replied. "That is the reason they do not enjoy spiritual rest. You cannot sleep unless you make or let your body relax. You have to let go of the physical activities that belong to the daytime and the mental gymnastics that have engrossed your mind, and then you slumber."

Patricia nodded thoughtfully. "Your mind goes milling round and round, working geometric problems even in your sleep."

"Exactly; and that is the trouble with our Christians, Patricia, they keep milling around with their every-day problems even on the Lord's Day when they are in His house. They do not know how to let go and let God take care of His own world. They believe, theoretically, of course, that He can do it, but they can't relax and let Him do it—not even for a few hours on Sunday. They sing hymns of praise with their lips, but they do not pay Him the compliment of letting Him run the universe. If they would, what a different world it would be!"

"I never thought of it in that way before. But worrying over things after we have done our best is a reflection upon God, isn't it? He says, 'Come unto me, all ye who are weary and are heavy laden, and I will give you rest,' and they say, we do, all of us, 'No; I'll just worry it out myself.'"

When Patricia arose there was an air of determination about her. "Where are you going?" asked Aunt Patty.

"Oh, I'm going to do a little relaxing—mental, physical, and spiritual.—Faye N. Merriman, in Young People.

THE LULLABY OF RAIN

By Annie Johnson Flint

Through the sultry city daylight I had toiled with throbbing head,
But at night, though spent and weary, slumber from my wooing fled;
Still before my aching vision lines of figures came and went,
Ghosts of those long hours of labor and the day's imprisonment.
Only glare and tumult entered through the window opened wide,
Naught of freshness e'er could reach me from the surging human tide;
Then a muttered growl of thunder and the lightning's far-off flare,
And a sudden breath of coolness in the hot and murky air;
There's a patter on the shingles and a tap against the pane,—
Oh, the orchestra is tuning for the Lullaby of Rain!

Now the spell it weaves about me wraps me in its mesh of dreams
Till reality is blended with the thing that only seems,
And my sigh of soft contentment wafts my thought, like homing dove,
Straight, on swift unerring pinion to a little house I love.
Far away from city pavements, never jangling sound it hears,
Watcher of the dawns and sunsets through the peaceful passing years;
When the twilight calm enfolds it and the purple mists arise,
Oh, that still, unlighted darkness is a rest for tired eyes!
Like a whispered benediction falls the hush of eventide,
Changeless through the changing seasons doth my House of Memories bide.

I can hear the water running from the overhanging eaves
And a liquid, lisping trickle from the elm-tree's drooping leaves,
There's a clatter on the shingles and a splash against the pane,—
Oh, I know the blessed prelude to the Lullaby of Rain.
Sweeter than the censer's fragrance is the orchard's rosy bloom,
Spicy odors floating upward to that low-ceiled attic room;
Dim against the outer blackness gleams the window's open space,
And the faint, elusive earth-scents, drifting through it, cool my face.
I can smell the fresh wet lilacs from the bush beside the door,
And the quick tears burn my eyelids—I shall enter there no more.
I can hear the sleepy twitter of a bird's note from the trees,
And the meadow-brook's hoarse murmur, borne upon the rising breeze;
There's a choked and chuckling gurgle from the overflowing eaves,
And a drip! drip! drip! staccato from the soaked and streaming leaves,
Then a rush along the shingles and a dash against the pane,—

Oh, a hundred voices mingle in the Lullaby of Rain!
Now the single sounds are merging in a long, crescendo roar
That shall drown all lesser noises in its steady pelting pour;
Hence, ye phantoms of old labor! ye shall haunt me now in vain
As I drift away to dreamland to the Lullaby of Rain.

THE NEW LIFE

Christian, fear not to claim God's promises to make thee holy. Listen not to the suggestion that the corruption of thy old nature would render holiness an impossibility. In thy flesh dwelleth no good thing, and that flesh, though crucified with Christ, is not yet dead, but will continually seek to rise and lead thee to evil. But the Father is the Husbandman. He hath grafted the life of Christ on thy life. That holy life is mightier than thy evil life; under the watchful care of the Husbandman, that new life can keep down the workings of the evil life within thee.—**Andrew Murray.**

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GETHSEMANE

By Dorothy Trimbath

"There is no God!" burst from the lips of a young man who had just returned from the burial of his wife, the being whom he had adored more than life itself. His heart ached with loneliness and grief, and he could not face the idea of life without her. He did not know God except through her, she had made him know something of His divine love. But now that she was gone, his faith failed him, and he cried out bitterly, "There is no God!"

At last, spent by weariness and sorrow, he fell into a stupor. As his eyes began to close, the walls seemed to recede into the distance, and the objects in the room to fade away, and he found himself in a wilderness. All about him were mountains with craggy sides, rugged and precipitous, with deep chasms and wooded slopes. He found himself one of a throng of pilgrims all going the same direction. At first their figures were dim and indistinct, but soon the phantom shapes began to assume the aspect of many of his friends and acquaintances. Each pilgrim had upon his back a knapsack; some bowed beneath the weight, while others seemed to carry theirs lightly, and sang as they journeyed along. He knew not from whence he had come, nor whither he was going, but this was LIFE, and he must go on and on until the end.

As he looked about him he began to take note of his companions. One nearby had found some shining pebbles, and was greedily stuffing them into his knapsack, which was already loaded. From time to time he kept adding worthless treasures to his hoard until at last he fell beneath its weight. A little maiden with dancing feet plucked a spray of blossoms, and wove them into her hair. She smiled at him, but the crowd swept between and he lost sight of her. The stony path had bruised the feet of a tiny pilgrim, who was sobbing bitterly, and a traveler whose face was always in the shadow reached out his foot and tripped the little one, so that he fell down the slope, but none might go back for him. Some were happy in spite of their burdens, others were tired and sad. Here and there a pilgrim could be seen, with a faintly luminous face who helped his weary neighbors and carried the burden of weaker ones. The light of their countenances seemed to come from within, and he particularly noted a beautiful Pilgrim whose whole being was radiant. Only now and then could he get a glimpse of Him, but he noticed that he was always doing deeds of love. Once when he had nearly slipped over the crumbling edge of a deep chasm, he had felt the loving strength of the Radiant One drawing him back to safety.

Thus they journeyed along, each choosing his own path; some seeking the heights and groping upwards with bleeding hands and feet and rapt faces; others following the beaten paths that those before them had worn; while still others lingered furtively in the valleys and stagnant swamps.

Suddenly he came face to face with Her. She looked just as she had that first wonderful day they had found each other. She again slipped her hand is his, and looked into his eyes with her beautiful love and faith as of old. But it was not for long; for at last they came to the place where each traveler must enter—Gethsemane. They did not know that it was Gethsemane at first, for they could see only tall, somber trees, and a great stone cross covered with moss. When they came nearer, and read the inscription "Gethsemane," terror seized him, and he held his bride closer.

But she spoke to him and said, "Good-by, dear, my journey is done, follow Him," pointing to the Radiant One who stood outlined near the Cross, "And He will lead you to me." Then kissing him tenderly, she vanished from his arms. He was alone by the Cross, for his eyes were so filled with tears that he could not see the Radiant One who was yearning to comfort him. In despair and agony of grief he knelt by the Cross and buried his head in his hands. Out of the anguish of his soul came the bitter, despairing moan, "There is no God!" and from far down the ages faintly echoed another cry, "My God, My God, Why hast thou forsaken me?"

And then slowly through the stillness and the gloom, he saw emerge The Radiant One, with brooding, holy eyes turned upon him, and the voice that was sweeter than all music fell upon his ears, "Come unto me, all ye who are weary and heavy laden, and I will give you rest." As the music of His voice ceased, a great peace fell upon the young man's soul, for he had found his God there at the foot of the Cross.

As the vision slowly faded away, he awoke. With consciousness, returned the thought of that dear traveler whose journey was ended, but the burning pain was gone. A new,—a deep peace filled his heart, and the young man who had said, "There is no God!" knelt reverently and whispered, "Thy will be done, not mine."

Scottdale, Pa.

A REVIVAL IN THE SUNDAY SCHOOL

A. W. Orwig

With the right kind of teaching, by Holy Spirit-filled teachers, good results ought to be expected more or less all the time. And by good results I mean the real conversation of the scholars. Any teacher who is satisfied with anything less needs himself or herself to be revived. Gospel seed faithfully and prayerfully sown, will bring forth fruit. And that means that not only should head knowledge be imparted, but the hearts of pupils be reached, so that they will be deeply concerned about being truly saved. And that, in turn, will mean a revival in the Sunday school.

Nor should genuine conversions be expected only among the older scholars. They are often harder to reach, through the allurements of the world and more or less practice of sin, than children whose minds are not yet debauched by polluting thoughts, nor their hearts hardened by general quenching of the Holy Spirit. Christ's precious and inspiring words, "Suffer little children to come unto me, and forbid them not," etc., should rebuke those who are inclined to doubt child piety.

By all means let there be revival fires in the Sunday school. The Holy Ghost can adapt Himself to the early years and tender hearts of children. But He desires the cooperation of officers and teachers. They need to be alert and truly prayerful. Some of the children may not be very far from the Kingdom, and just a little wise and gentle leading may bring them into the fold of Jesus. Certainly the pastor and his wife should be deeply solicitous in the matter. And thus a revival in the Sunday school may cause a spiritual conflagration in the church itself. Oh for such a glorious consummation!—Watchword.

And this voice which came from heaven we heard when we were with Him on the holy Mount.—Peter.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

III

By John Horsch

(Continued)

"Is it your opinion, then," asked the parson, "that there should be general toleration of religious opinions and doctrines?"

"I believe," replied Jacob Schenk, "that the state, or the civil authorities, should practice general toleration. It is not the province of the state to meddle with the affairs of the church and to decide on questions of Christian doctrine and practice. It is not the state's business to maintain and defend the faith. The state should not undertake to rule with the sword of iron over men's faith and conscience and to compel anyone to accept a particular creed. We believe indeed that the government is an appointment of God. It is not God's will that the nations should be without governments, for this would mean that anarchy would prevail on earth. But to rule a nation according to the principles which our Lord laid down for His church in the sermon on the mount is impossible. Civil government cannot be maintained through the sword of the Spirit without the use of force. Government is appointed of God not to be a religious but a secular institution. Christ's kingdom is not of this world. It is not established on the same principles as civil government, or the kingdoms of the world."

"Now, there is absolutely no reason," Jacob Schenk continued, "why various creeds and churches could not live side by side in the same state. The fact is that this is indeed the case in Holland and a few other countries where Mennonites and other dissenters from the state churches are tolerated. To accomplish its real task, the state, being a secular institution, must be widely tolerant in religious matters. The church, on the contrary, is a Christian, a religious institution. It is the communion of the saints, the body of Christ. It consists of those who believe in Christ, in His deity, in the atonement which He has made for the sin of the world, and in the need of surrendering their lives to Him. A religious body which would take the attitude of general toleration in matters of doctrine and practice, holding that one doctrine is as good as another and refusing to stand out loyally for the Christian faith, would clearly not maintain a Christian position. Such a body would not be a Christian church at all. By advancing the claim that the fundamental doctrines of the Christian faith, as presented in Scripture, are of little if any importance, such a body would naturally become a mighty instrument of evil in the hands of the prince of darkness. No, indeed, we would not for a moment think of taking an attitude of general toleration in points of doctrine and practice. If we took such an attitude, it would be inconsistent for us to maintain, in the face of so great difficulties, a distinct organization outside of the state church and to endure all that such a position entails. If Christian doctrine is not of primary importance, a person who would bear persecution for doctrine would be exceedingly inconsistent and unwise."

The two men debated a long time, sometimes spiritedly and again more calmly, but always frankly and openly. Anna Steiner had long since left by the back door, and Johann Franz Ludwig Moschard finally also wended his way back to Langnau.

In those days the parson of Langnau labored much with the Taeufer. Personally he did not favor the persecution of these people. He decided on a vigorous campaign against them, not however with carnal weapons. But the worst was that he could not unburden himself to his own congregation. It would not do to preach against the Taeufer because the sympathies of his people were plainly with that body of believers. Some of his predecessors as parsons of Langnau had in their sermons berated them and by doing this had lost the respect and good will of their parishoners. In fact a number of them were treated by their own congregation in a way that they decided to resign their charge.

The population of this district, while outwardly conforming to the religious precepts of the state church, were convinced that the teachings of the Taeufer were in accordance with Scripture teaching. They did all in their power to make life endurable for them. Even the town authorities of Langnau were in evident sympathy with them. The only person on whom the parson could depend in such matters was the governor of the district who resided at Trachselwald.

(To be continued)

HOW TO GET RICH

By P. Hostetler

The above is the title of an article in our Young People's Paper, which was printed at Elkhart, Ind., (in July issue of 1899). This was from the pen of Ben. F. Butler, and I think was printed there for the good points it had and not to encourage the desire to be rich.

He says the temptations to speculate and get rich suddenly are so strong, that he believes that about eight out of ten young men are wrecked at the very beginning, and that more fail in the investment of what they earn or receive, than in any other way. He says, be careful about loaning your money to friends, as you may loose both the money and the friends. Better invest it in some improved real estate, even though you don't have much, so as to have a place to put your earnings as you save them, etc. This kind of an investment may have been better in the years when that article was written, than it would be now, yet it is worth considering. He says, "Nothing is likely to grow into money faster." Some of the best bankers nowdays can tell us about safe and unsafe investments, and many a one makes a mistake by investing without first asking advice from others.

Then he says "Never do a mean thing for money," and this is certainly as good a rule now as ever. "Work diligently and be prudent and saving with your money." The Bible tells us, (and this is a good verse for all to learn by memory) "Seest thou a man, diligent in his business, he shall stand before kings."

Then here is a point that rather surprised me, and I thought it was very good advice when he said, "As early as possible if you can, find a saving, prudent girl, who has been brought up by a mother who knows how to take care of a house, and make a wife of her. She will aid and not hinder you." His saying, "As early as possible," is making it rather strong, and not in accordance to the notion of many, but if we look at the experience of others in past years, and at the teachings of the Bible, we can see that this is sound advice, and not only best from a financial standpoint; but also from a spiritual and moral standpoint. We also trust that most of our girls are of the kind mentioned above. When we look into the Bible as to what is written of the value of a good wife, we can see that the man who has such an one for a helpmate, is already rich, even if he has no money or capital.

But we don't want to leave out or forget the other side of the question of riches and the dangers connected with it. Jesus said, "Take heed and beware of covetousness" and in 1st Tim. 6, we find the warning that they that will be rich (or want to be rich) fall into **temptation** and a **snare** and into **many** foolish and hurtful lusts, which drown men in destruction and perdition. To start out with a desire to get rich, is like driving into a river or a mire where the chances are overwhelming that we can never get out. It is much better to pray with the wise man, "Give me neither poverty nor riches," or to be like that convert in India, of whom we read in a late Monitor, who desired to be poor like Jesus was poor. It is also worthy of note, that we make much of the many rich promises (these are riches we all may have), which are given us. God will care for us, even more so than He cares

for the birds. He says, "Trust in the Lord and do good, and verily thou shalt be fed." (Two important things for us to do, and God always does His part.) An old preacher, often repeated the saying of David, that in his long life he had never seen the righteous forsaken nor his seed begging bread. May we all get that "Heavenly wisdom" that is better, and thus be rich in God, and may we, like David take a look at the end and sudden destruction, that comes to those who get rich, live in pleasure, have things to their liking, as we find it so plainly recorded in Psalms 73.

Shelbyville, Ill.

THE MOST THRILLING DREAM I EVER HAD

By A Patient

The Editor does not take much stock in dreams, the product mainly of physical disorders, life under extreme mental pressure, and wrong methods of living. Yet withal there are some dreams which God sends to man for the good of the world. Such as was Joseph's, Daniel's, Nebuchadnezzar's, etc. The dream of this patient has much in it to commend itself to our thought, regardless of the source. The writer is at the point where men "cross the bar." Brother Heatwole sent this write-up to us for the perusal of Monitor readers.—Editor.

Friends, this is the last time I shall have the privilege of meeting with you for some time, if ever again. I feel that I have received more from your meetings and friendship than you have gotten from me. Nevertheless I have been willing to help along as best I could as witnessed by the fact that I am to tell you of my most thrilling dream. A most unusual subject, for me especially, as I pay little, or no heed to dreams, regarding them as vagaries of a subconscious mind.

How would any of you like to trade heads with some one else? I dare say that none would like to do that, even after taking a good look at your own in a mirror and remembering the many blunders committed because of the same.

Now I have what many people would term a mediocre and plain looking head. Fit for the ordinary things of life, such as to hang a hat on, and comb, and get aches in, etc. But once I have regained it, it may be as a Scotchman would say, "Nae sich aye nuckle of a head, but I like it reel weel."

Now in my dream I realized, of a sudden, that I had another man's head and he had mine. I was startled. I thought of all that head meant to me. How I was used to obeying its orders; how well we understood each other; what old friends we had been. Playmates from childhood—nay babyhood, and I thought, is that friendship to be blasted? Am I to forever look in the glass and meet a stranger in whom there is no understanding, no love for me nor me for him? No such sympathy, such as years of companionship through sharing one's secrets, joys, pleasures, trials and troubles, bring to lovers, and I said No—No I will not and cannot be robbed in this manner. I'll fight, and I did. I pursued the stealer of my head over chairs and beds and out into the open. Then I decided to use my head, as my head trained me to do. I pursued and cornered the despoiler of my unity and said "I want my head." He answered "You can have your head but first I want to show you something that you cannot see with this very ordinary head." I answered, "Well I want it just the same. We are very dear friends." He continued, "I am from another world and wish to show you how you mortals look to us, who have seen the light." I said, "Well make it snappy, I want my head."

As happens in dreams we were transported a great distance and I saw at a still farther distance what appeared as a ray of light reaching down to earth. I asked "What is that?" and he answered, "It is a ray of God's love let down to earth for all those who wish to let it shine into the windows of their souls, the eyes, and they will be purified. They will see things as they have never appeared before. They will think pure thoughts, they will be good for goodness' sake alone. Love Him from whom it comes, because of His great love for them and be His children." I said, "Give me my head now and I will let that love shine in my eyes so that it will do me good." He answered, "No, I did not bring you here for that purpose. The light is not so much to do you good—that only follows—but that you may do good to others, and love your Creator. You are not yet fit; you may be some day if there is more good in you than bad—but not yet—look at your right leg." I looked. The light became brighter and I saw a broad winding roadway lined with the Lord's creation, stately trees and beautiful flowers, also the pleasures that man had invented. I also saw people, both men and women, on the roadway making very slow progress as they all had shackles on one leg which made them walk in circles, to save the leg that was bound. I also saw little children that looked pure and sweet and they also went in circles—but not so much. It seemed they were following their elders. They could have gone much straighter had they been led, but they were not. They were growing little shackles of their own. I asked, "What nonsense is that? People going around in circles and scarcely getting anywhere. The majority seem to be intelligent and good looking. Following the pursuits of mankind in general; enjoying themselves; going to church; giving to charity; performing their daily work, and offering up prayers." If they wish to get to the light why don't they go there?" He answered, "A great majority want the light and a great many will eventually receive it. But look closely at their shackles—on each is written its peculiar property. Also notice that each person, instead of keeping his eye on the ray of light of God's love, looks more and more at his shackle. It seems to be his inspiration for work and life, and will be until he sees the futility of dragging it on."

I then looked more closely at the shackles and began to understand the difficulties they were laboring under. Here was a man shackled with greed—consuming greed. Another with pride; a woman with vanity; another with thoughts of what the world would think. Men and women shackled with cunning lies, thievery, that self-satisfied "I am better than thou" feeling, murder, piracy, hypocrisy, and all the various evils that Satan, with his wisdom, could reach them with.

I also heard a voice calling—an appealing voice pleading for them to come. It seemed to be the voice of Jesus pleading with them to strike off their shackles and cast them aside and follow direct to the light of God's love. The voice said, "Cast off your shackles—cast them off and lift up your eyes and follow Me. Receive the purifying light of God's love into your souls and be happy. Fear not, but come." I tottered under the cross of crucifixion, suffered the torture of the crown of thorns, the pangs of thirst quenched with vinegar, the pains of physical collapse and mental torture. I did it by my Father's orders. Despised and scorned in the most lowly way as an expiation for your sins. 'Twas done for you—for you 'twas done. Show Me that My labors were not in vain; that My blood did not drip drop by drop from My agonized body to no purpose."

I said, "Why don't they heed the voice of Jesus calling and hasten to the light." He answered, "Some will, some will not. They have not heads like mine which see clearly and hear extremely well. The sick will follow Him first. It is some compensation for what they too have suffered. Not finding the relief here that they desired, they will seek consolation in His love for the future. They will discard their worldly vanities, see the light and gather under the mantle of His protection." He said, "You have now seen man's failings. Why he is not peaceful and serene, happy and content as he might be if he only had the good sense and courage to strive for God's enduring love, and let earth's vanities behind. We will now go back and you will have your head."

As happens in dreams I was back, had my own erring head and he was gone. Such was my most thrilling dream. Was it all a dream?

La Junta, Colo.

Indifference is the deadly symptom of spiritual paralysis.—Johnson.

CHRISTIAN MONITOR PULPIT

THE WONDERFUL WORD

By Charles Neighbour

This sermon is contributed to the Christian Monitor by Evangelist Neighbour, who has been a personal friend of the Editor for some time. This sermon is usually delivered to packed houses, and when given entirely takes two hours. But none seem inclined to leave. Some may differ with him on the Genesis exposition, but none will differ with him in his absolute faith in the Bible, as the complete Word and Will of God for His people.—Editor.

My subject to-night is "The Wonderful Word;" and it is a subject that incorporates more material for development than any other in the universe.

Some one has so beautifully said that, "This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

"Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to strengthen you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter.

"Here paradise is restored, heaven opened, and hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. Read it slowly, frequently and prayerfully. Let it fill the memory, rule the heart and guide the feet. It is a mine of wealth, a river of pleasure and a paradise of glory. It is given you in life, will be opened in judgment and remembered forever. It involves the greatest responsibility, will reward the highest labor and will condemn all who trifle with its sacred contents."

Mortal hand has never held in its grasp a material object more priceless in its possession than the Book, the Bible that I now clasp in my hand. Man attends school and studies the books of the universe to acquire knowledge, but if he would have wisdom he must go to the Bible, the Word of God. The unfolding of history is only the revelation of His-story. History is prophecy that has been fulfilled. Prophecy—the Bible—is the mold of history; and history is but prophecy—the Bible—taken out of the mold and brought to pass.

The Bible describes events more accurately before they take place, than man may tell us of them after they have occurred. The marks of truth in human testimony, whether oral or written, are shown in the varying details of description concerning an event seen by many. Similarity of **human** testimony in many witnesses acclaims it to all as false.

The Bible is a volume of sixty-six books, recorded by many different men, concerning one central figure—**Christ**—and yet it gives not even a suggestion of error in any part. Moreover, these books were scribed by men, who lived under different conditions, in different countries, and at different stages in the world's history. Let those who despise the testimony of the Book give thought to this. With the inventions of to-day, the radio, the telephone, and the telegraph; with the greatest libraries of all times; with the increased knowledge and the learning of our modern age, could any man or group of men, under any conditions, produce a book or set of sixty-six books that would compare to the Bible? Let some of the learned men of our day who acclaim the Bible antiquated and out of date begin their efforts and see where they end.

The Bible brings us the crystal music of another world. It speaks in the rythmic cadence of the divine voice. Its glories scintillate with a radiance that is a living testimony and revelation of Jesus Christ, the only Divine who ever lived as man. It is the one Book that stands supreme, that reaches every age, that touches every class, that imbues with hope, that strengthens to live, and never becomes obsolete.

What book has made glad so many lives, cheered so many drooping spirits, knit so many broken hearts, and saved so many wretched souls as this Book? The infant lisps it, the old man chants it and the mother clasps it to her breast. In whatever condition or state man may find himself, the Bible has, and can, and will meet his every need. Whether in gladness or sadness, sunshine or rain, in hope or pain, in condemnation or salvation, the Bible is the end of man's every need. Men have searched the universe for satisfaction, and at last come back to the Bible that they left at mother's knee.

Never has there been a book that could boast such a maze of mighty friends, could scorn such boastful foes and laugh at such blatant enemies as this Book, the Bible. What book has ever been so destroyed by popes of religious fame, despised by Ingersolls of infidelic name, and attacked by Fosdicks of modern frame? The Bible was given to our fore fathers perfect in every part; and thus it remains to-day, after living use and despicable abuse.

In John, the first chapter, we read: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made."

This Bible is Jesus Christ. I do not mean the material object that I hold in my hand,—not the paper or leaves or binding; but the revelation contained therein is Jesus Christ. If I love the Bible, I love Christ. If I preach the Bible, I preach Christ. If I apologize for the Bible, I apologize for Christ. If I misrepresent the Bible, I am misrepresenting Christ. If I substitute any other message for the message of the Bible, I am substituting a something for Jesus Christ.

God give us men who preach the Bible, the whole Bible and nothing but the Bible. Such men as Fosdick, Grant, and Bishop Brown are well paid financially for perverting the Scriptures; but most of their followers are not a success and have to furnish their own room and board as they preach in religious mausoleums to polished wood piles that give splendid attention, but make no response. I believe in a whole Bible and not a Bible full of holes.

Its Inspiration

Not least among many proofs of the divine inspiration of the Scriptures is the declaration of its inspiration within its own pages. In II Timothy, three and sixteen, we read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Some have tried to side-step this plain statement by interpolating the word "that" before the word "is," making the text to read: "All Scripture that is given, etc." The word "that" is not found in any of the original manuscripts, however; and is only a trick of the modern theologian to substantiate the Devil's concoction,—that the Bible is not the Word of God, but only contains the Word of God. If only certain parts of the Bible are to be accepted as inspired and authentic, and other parts rejected and thrown out, who is to be accepted as the selector of the sacred part? Could the Scripture be profitable for doctrine if it were not true? Could it be profitable for correction, if it were not correct? How could it instruct men in righteousness if it were not righteous in every part. The way some men present a doctrine in the Scripture may be dangerous; but the Bible has no dangerous doctrines.

In II Peter 1:21, we read that, "holy men of God spake as they were moved by the Holy Ghost." As the pen in my hand is the instrument that records the thoughts and desires of my brain, so these holy men of God were the instruments that recorded the thoughts and desires of God in His revelation to mankind. My pen writes only that which I command,—nothing more and nothing less. In like literal fashion the Bible is the revelation of the triune God concerning Himself. It is the will and mind of God to man,—nothing more and nothing less.

Moreover, the inspiration of the Scriptures was attested by Jesus Christ Himself upon many occasions and in divers fashions. The fact that Jesus, the Christ, accepted the inspiration of the Scriptures is no more clearly shown than in the marvelous fashion in which he quoted and applied them to those with whom he came in constant contact. When twelve years old, we see Him in the temple hearing the doctors and asking them questions. How blessed it would be to know what those questions and answers could have been.

In the twenty-second chapter of Matthew, when the Pharisees made an attack upon His claim of Deity, His answer was a question, quoting from the one hundred and tenth Psalm. He might have brought an argument of His works, His miracles and His birth to attest His deity; but no, He considered that the statement of the Psalmist was enough. "How then doth David....call Him Lord....," was sufficient in the mind of our Lord to prove His deity. How foolish, then, for us to question the inspiration of the Psalms.

In Luke 24:25 we read that Christ termed the man who does not believe all that the prophets have spoken a fool. No stronger language in keeping with the holiness of the Son of God could possibly be used to express His endorsement of the authority and inspiration of the prophets. Surely the most frivolous and skeptical heart must be brought to a serious state of mind when he knows that Christ with His own lips calls the man who does not believe all of the prophets a fool.

Let those who scorn or question the authority of the Mosaic writings remember that in the twenty-seventh verse of the same chapter we read that Christ began in **Moses** and **all** of the prophets and expounded in **all** of the Scriptures things concerning **Himself.**

Where will you find the man who has studied the Bible, rather than what men or theologians say about the Bible, who does not know that Christ quoted from many parts of the Scripture on numerous occasions, thereby endorsing the written Word as the revelation of Himself and the inspired Word miraculously given to men?

At the time of what we have come to know as the "temptation," Jesus gave unanswerable testimony to the authority of the Scriptures. Surely it had been enough had he said, "Thou shalt not tempt the Lord, thy God;" but His quick reply to the devil in every case was, "It is written." In this he put the statement of the Scripture upon the same authority as the testimony of His own lips. If, "It is written" was sufficient answer to the tempter when the Lord met him face to face, it is fully adequate to meet any of the devil's representatives to-day.

What author of our modern times must search and study the handiwork of his own pen that he may understand that which he has written? Peter tells us in the first Epistle and the eleventh verse of the first chapter that the very authors of the prophetic Word searched and studied the writings of their own hand that they might understand that which was written.

Science and the Bible

Science, falsely so-called, masquerading in the stolen garb of true science, may bring contradiction to the Word of God. True science never brings conflict to the Scriptures.

Science is knowledge and fact that has been verified and classified. Science is only science so long as it deals with fact. When it reaches into the realm of theory and joins hands with guesses and imagination it is no longer science, but simply human concoction.

There never has been and never will be any conflict between true science and the Word of God. So fast as men obtain knowledge and classify their facts, just that fast they come to agreement and understanding with the statements of the Scripture. Let it be remembered that the greatest book on science of yesterday is old and antiquated with the discoveries of to-day. The Bible is the living and unchangeable Word,—the same, yesterday, today and forever.

Geological formations in the crust of the earth suggest to us that once this earth was enveloped in mists and gases. This comparatively recent discovery of science was recorded by Moses in the Bible many years ago.

The first verse in the Bible records the original creation of the heaven and the earth; and it was **in** the **beginning.** How long ago God began this present scheme of things by the creation of the earth, we do not know; but it was certainly millions of years ago. Some one says: "Wait there, Mr. Neighbour. Don't you know that Ussher's Chronology tells us that man is about six thousand years old?" To be sure, this is true so far as we know; but it does not say that in beginning God created man. It states that "In beginning God created the heaven and the earth." The word "the" is not in the original script but is supplied by the translators. However, this makes no essential difference, so far as the thought is concerned. Let us remember that the sun and the earth are in the heaven and were a part of the first act of creation. The creation of man and the refashioning of the earth may not have taken place until some millions of years after the first act of creation.

"Where is your authority for that," you cry. I answer, "The Bible itself." The first verse in the Bible is the statement of an initial and final act. My God is a perfect God and the work of His hands is in every way perfect. He created the earth perfect; He created it to be inhabited. In Isaiah, forty-five and eighteen, we read, "For thus saith the Lord that created the Heavens, God Himself that formed it to be inhabited....." Between the first and second verses of Genesis there is a period of time that spans many years. We know not how many, but many. We read in Genesis, one and two: "And the earth was without form and void, and darkness was upon the face of the deep."

Satan was created "The Prince of this World." This earth was the place of his own domain and jurisdiction; and it is still, though now he is usurper and has taken it away from God. That this earth became without form and void and was spoiled from its original creation by the downfall of Satan, is the logical conclusion of Bible students. When Satan, because of his beauty at creation, became vain and would have lifted himself up as God, he was cast out of Heaven; and the next place that we find him is in the garden of Eden on the earth over which he was given authority at the time of its beginning. The earth and everything that has come under the touch of Satan, since his downfall, has lost its original created beauty.

God had to refashion this earth before it could become a fit habitation for man; and even so must man, since the fall, be refashioned by the new birth before he can become a fit habitation for God, the Holy Spirit.

Science tells us that once this earth was surrounded by mists and gases; and clothed in a mantle of darkness. Before science, as such, obtained this knowledge, it was explained and taught in the Word of God. The first chapter of Genesis tells us how my God gathered the mist into one place and caused it to condense and form the sea. It tells us how, when this was done, the dry land appeared; and how the sun, created in the beginning, but hid in this darkness, was again made to function—to give light. Oh! that men whose souls have been wrapped in a shroud of darkness, might let this same Christ of creation refashion them that they might give light. "But they loved darkness rather than light because their deeds are evil."

Men are not only fools and slow of heart to believe all that the prophets have spoken; but they are fools and slow of heart to read all that the prophets have written.

Occasionally we read that some one has

dug up some fossil formation or bones from the crust of the earth, which they allege to be several hundred thousand or millions of years old. As to their age and time in the story of this earth, man can only guess; and personally, I am too much of a skeptic to bother with guesses when we have so much reason and revelation.

In Genesis, nine and one, God said to Noah, "Be fruitful and multiply and replenish the earth." Likewise, God said to Adam in Genesis, one and twenty-eight, "Be fruitful and multiply and replenish the earth." However, the word "replenish" in both cases means "to fill." Moreover, Isaiah tells us that God did not create the earth waste and void, but that He "created it to be inhabited."

Since the Bible tells us plainly that "Adam was the first man," then whatever "C-r-e-a-t-u-r-e-s" there were on earth before Adam—supposing there were—they were not men.

The Scriptures state plainly that the earth was created perfect, to be inhabited. We read that "the earth was (literally became) without form and void." What happened on the earth after its original creation, and before it "became" without form and void, we do not know for we are given no revelation concerning that time.

There is so much we can know, that it is more than foolish to bother over that which we cannot know. We know that Adam was the first man,—the first creation that "became a living soul." If—and a big "if"—there were any manner of creatures on this earth before Adam, they were not men or "a living soul."

Oh, that men would spend time in searching the Scripture that they use in reading what other men say about the Scripture. How easy to understand and explain the problems of doubt and questions of scorn when one knows the Book. Skeptical questions dissolve like dew under the warmth of the morning sunshine when put under the glow of the blessed Word.

If human, finite wisdom could make the Bible more glorious in its Heaven-sent light, then a lighted candle might make the sun more brilliant.

The Bible is Historically True

All must agree that the Bible offers nothing but condemnation and eternal damnation for the man who refuses to accept its testimony, and enthrone the Christ revealed therein. Here lies the explanation for the pitiful attempts that are made by man to overthrow its testimony.

The most accurate historical records that have ever come into the possession of mortal man are found in the Bible. Much of this record that is to-day history, and of the past, was pure prophecy and unfulfilled when it was written. The second chapter of Daniel alone, contains a brief history of the Babylonian empire, the Medo-Persian empire, the Grecian empire, the Roman empire and the final and greatest of all world kingdoms, the empire of the Lord Jesus Christ. While all of these kingdoms, except the last, are history and in the past, let us not forget that at the time of their writing they were all prophecy and unfulfilled. Daniel, the instrument that recorded them all, lived in the early days of the first,—the Babylonian empire.

One of our notoriously great men propounded a statement the other day that seemed to satisfy him and some others, that at last the truth and historicity of Genesis would not stand. Said he, "When Moses recorded the name and rule of Arioch in the fourteenth chapter of the book, he made a sad mistake for the complete historical records that we have to-day covering the period described do not give us any account of the existence of such a king." Blessed be the name of the Lord! An archeologist recently unearthed a tablet with the name of Arioch stamped upon it; and again the Bible is proved true.

Another professor tells us that the children of Israel could not have made brick without straw, as recorded by Moses, because it is a scientific impossibility. Says the professor: "We are living in the greatest age of all time; and since we do not know how to make brick as the Israelites are said to have done, it cannot be done." Shortly after this was said, the newspapers announced that an archeologist had stumbled into an old store-house in Egypt; and found, where they had been covered for ages, these very brick in every stage of their manufacture.

We are told that Luke was wrong when he recorded that Sergius Paulus was proconsul of Rome. They tell us that such a man never lived, for there is in possession to-day complete records of all of the Roman consuls. On the Isle of Cyprus coins were dug up, not so long ago, that had the superscription and image of Sergius Paulus of Rome stamped upon them. Again, the light of the truth of God's Word stands clear and undimmed. When will men cease their efforts to break down the Rock of Ages? The true story of the age of the rocks only makes the Rock of Ages more gloriously living and enduring.

Questions for the Skeptic

There are few things that give me more sincere delight than to ask questions about the Bible of the skeptic who delights in scoffing at the Book of books.

Let the skeptic tell us whence came the knowledge that was Moses' when he wrote the first verse in the Bible. What scribe, what sage, what philosopher, what master of learning to-day, or yesterday, has ever given us such a short, clear and concise knowledge and definition of God in his first relationship to man? "In (the) beginning God created the heaven and the earth," tells us the story of how the triune God,—God the Father, God the Son and God the Holy Ghost brought this earth into existence. The Hebrew word translated "God" is "Eloihim," expressly meaning the triune God.

Read the twenty-sixth chapter of Job, and the seventh and eighth verses, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing....." When you and I went to school we had a teacher who presented before us a globe that she used to represent the earth. She said that the globe was the earth only it was not; that the axis was like the axis in the earth only the earth did not have an axis; that the equator circling the center of the globe was like the equator circling the earth, only the earth did not have one. Our childish imaginations were somewhat stretched to understand how the earth had an axis, but did not have one; how the earth had an equator, but did not have one. The matter seemed harder still when we were told that the north was an empty, waste and a void place. Mr. Perry and Mr. Cook had not yet made their dash for the pole and had their famous scrap; and the problem was to know how the teacher, who had never been there either, knew that the north was an empty and void place. Ha! You old skeptic! Tell me how Job, who had neither teacher nor globe, knew that the earth was empty and waste at the north pole? Tell me how Job knew that the earth hung upon nothing? Whence was the knowledge and what school did he attend? Surely Job did not have a teacher with a globe revolving on an axis to illustrate and show that the earth hung on nothing and was empty at the north place.

How foolish is the man who refuses to believe God and accept the testimony of the Book, because he cannot get the infinite God of this universe under a seven and a quarter hat.

You skeptics who laugh and scoff at the testimony of the Word of God,—listen to this. Five hundred and twenty-three years ago your forefathers and mine were amazed and amused at Christopher Columbus who sailed away to discover America and to prove to the world that the earth was not flat but round. They called him a hair-brained idiot, and a fool; but nevertheless he demonstrated and proved that the earth was a sphere. Before Columbus sailed the high seas, yea, before Christ was on the sea of Galilee, the prophet Isaiah wrote in the fortieth chapter and the twenty-second verse describing the circle of the earth. It has not been so many years since a young woman sat before the county squires to be examined as to her ability to teach in the country schools. One old squire stroked his whiskers and asked: "Which theory do you teach, that the earth is flat or that the earth is round?" The young woman lisped and said, "Sir, I have studied both theories and will teach either one that you wish."

Let the man who refuses to accept the

inspiration of the Scripture tell me, from whence came the knowledge that caused Isaiah to write describing the circle of the earth.

Read Daniel 12:4, how that in the time of the end "many shall run to and fro and knowledge shall be increased." In Daniel's day they rode upon a camel if they were fortunate to own one; and if not, they walked. Truly, this is the time of the end, if we are to believe that the running to and fro of many is a denotation of that fact, as stated by Daniel who was delivered from the mouths of the lions at the hands of Jehovah God. My audience this afternoon represents those who have been to the four quarters of the earth. Yes, some of you shake your heads. Let us see if it is true. How many of you have been to Europe? Oh, look at the hands! How many have been to some of the lands below the equator? Yes, and how many of you have been to the Pacific and the far west? Many more! Now, I wonder if any here have delved into the polar regions and the lands of the great north. Yes! Yes! Look at the hands! Now, tell me how did Daniel know that you were going to run to and fro? When your fathers went to the Klondike in the days of the gold strike, it took them many months to make the trip either way. To-day you can be in your office in New York on Monday; and in San Francisco the next day, Tuesday. How? It has been done by aeroplane!

Let the skeptic consider the words of Nahum, two and four: "In the days of His preparation....the chariots shall rage in the streets, they shall jostle one against the other in the broad ways: they shall seem like torches, they shall run like the lightnings." Now if that is not the definition of a "Henry" Ford, I don't know what you would call it. Some one down there says: "Don't you know that a Ford does not run like the lightning?" Well, my friend, if you will figure the speed that you go up and down and add that to the speed that you go forward you will have greased lightning.

"The chariots shall rage in the broad ways." No one will dispute that the advent of the automobile has brought the great highways that stretch like a maze of net-work all over this country. The same is fast becoming true of other countries as well.

Some time ago one of our great oil companies voted a large sum of money for an exploration expedition to search out and tap the ground for oil in Egypt. One of the noted gentlemen present at one of their scientific conferences suggested that he was wondering why oil had never been discovered in Egypt, for he read in the Scripture that the ark in which Moses was hid amid the bulrushes was daubed with pitch. "There must be oil at hand if the ark was made water tight with pitch," he said. A man read the Bible and believed it and that is the reason for the great oil wells of Egypt that are now pouring out their gold into coffers of the rich.

Is there anyone here who does not remember that great explosion in Halifax harbor during the war that snuffed out so many lives? It was caused by the destructive energy of "T. N. T." During the early days of its manufacture "T. N. T." was rather ticklish stuff to handle. A fellow carrying it was rather afraid to sneeze or even think hard for fear it might explode. I understand that after much effort and care some of our chemists discovered that certain elements of H_2O, the chemical term for water (which, by the way, is composed of two gases) as found in hail, pure and free from certain harmful ingredients, could be used in the manufacture of "T. N. T." This made it safe and free for use as was later demonstrated in the war.

Let the skeptic tell me how Job knew this for he wrote: "Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"

Has there ever been another book that, in any way, can be compared to this Book, the Book of books that I hold in my hand? The man who disputes the authority of this Book does so only because he does not know its Author, and the testimony that is contained within.

When a man proclaims the Bible to be dry, hard to understand and difficult to appreciate, he thereby acclaims to all that he does not know its Author or the message that it contains.

A young woman, fond of reading, had tried in vain to become interested in one of the late novels of the day. It had such hard sentences, such dry descriptions that at last in disgust, she threw the book upon the top shelf in her closet and there it lay, in the dust, forgotten. Months passed by. She fell in love with a young man. He proposed marriage and she accepted. One day, when they sat making plans, as all young lovers will do, her lover chanced to remark that he had been quite a successful author; and had written a number of books, though always under a nom de plume, using the name of another. She eagerly asked for the titles of some of the books that he had written. He named a few and chanced to mention the one that she had tried to read but had left lying upon the shelf, forgotten. Womanlike and wisely, she did not say that the book he had mentioned lay, forgotten, upon the shelf. However, that night when he had gone, she climbed upon a chair and took the book from the dust in which it lay. Carefully wiping its cover, she sat by the light and began to read. (Many a man can write damnation in the dust on his Bible.)

When midnight came she was reading. When two in the morning slipped by she was reading still. The book had the same hard sentences and the same dry descriptions, but she read and continued to read until she had finished it. The book was the same,—it had not changed at all. The difference was that the girl had fallen in love with the author of the book. When you fall in love with Jesus Christ and let the Holy Spirit, the Author of the Bible, interpret its pages, it will be a new and a different book to you in every way.

When I was just a lad, I went with my father to a very elaborate dinner party in a little Georgia town. My chin was just high enough to come to the top of the table and all that I could easily see was a long slender-necked dish that ended with a bowl-like affair at the top. I'll tell you, "that's when a fella needs a friend." In this dish that rested on the plate just before my eyes were many kinds of fruit with whipped cream and a red cherry resting on top. It all seemed to be very queer to my boyish ideas. Something was surely wrong. Presently there was a lull in the conversation. I pulled my father's sleeve and asked in a childish whisper that was very audible to all around: "Papa, have they not made a terrible mistake?" "No, son, what is that?" he said. "Papa, are they not serving the dessert first?" I asked. "No, son, that is just an appetizer," he replied.

When I try to tell you about the wonders of this book, the Bible, I feel as though something is very wrong. An hour will not suffice, nor will a whole lifetime prove enough in which to tell of the majestic revelations of the Book of books. All that I can do in this hour, or all the hours that God has given me, is to give you who listen a bit of an appetizer to make you hungry for that which is to come.

In this all too brief time, I pray that you have had your spiritual lives made so hungry that you will never cease to hunger for and feed upon this Book, the Bread of Life!

"There's a dear and precious book,
Tho' it's worn and faded now
Which recalls those happy days of long ago,
When I stood at mother's knee
With her hand upon my brow;
And I heard her voice in gentle tones and low,

"Then she read of Jesus' love
As He blessed the children dear,
How He suffered, bled and died upon the tree;
Of His heavy load of care.
Then she dried my flowing tears
With her kisses as she said, it was for me.

"Well, those days are past and gone;
But their memory lingers still
And the dear old Book each day has been my guide:
And I seek to do His will,
As my mother taught me then
And ever in my heart His words abide.

"Blessed Book, precious Book.
On thy dear old tear-stained leaves I love to look.
Thou art sweeter day by day
As I walk the narrow way
That leads at last to that bright home above."

Elyria, Ohio.

EDITORIALS

THE PROPOSED BIBLE SCHOOL BUILDING

For the space of twenty-one years the Ontario Mennonite Conference has been conducting a yearly six weeks' Bible School. This school has kept going under some rather adverse circumstances, but it is due to Brother S. F. Coffman's tireless perseverance during its early experience that the school has come to the present proportions. Brother Oscar Burkholder has been giving admirable assistance as an associate with Brother Coffman. The school has had other brethren to give assistance in the form of lectures and otherwise. The Bible Study Board has been doing effective planning as well. The school has been growing steadily, this last year the enrollment was one hundred two, the largest in the Mennonite Church for short term schools. It has constantly outgrown its quarters and equipment.

The Conference has under consideration the building of an annex, which in conjunction with the Kitchener Church is thought to be of sufficient capacity for a number of years without the purchase of separate grounds, and the maintenance of separate buildings. This plan is largely favored by the brotherhood because Kitchener is within easy access of the bulk of the churches. It also has a membership of sufficient size to entertain the students in their homes for the night. The School conducts its own dining association.

The Conference has appointed a Committee to solicit the brotherhood for funds to build. The prospects for the building look good, as well as an endowment of several thousand dollars for the operation of the school. The solicitation is being carried on in the Ontario Conference, and if the money is in sight, (which is being taken as the sign that the brotherhood is in favor of more satisfactory quarters for the school), then the solicitors expect to go to the United States for some funds towards the school. For many years all the solicitors have come to Canada, none have come from Canada. Some of the Church leaders in the States have extended an invitation to the Ontario Conference brotherhood to come across, and reverse the Golden Rule. We trust they will receive the same hearty co-operation that the brotherhood here has been seeking to give the solicitors from the States.

The School Building is to give accomodations in desk chairs to about one hundred sixty-five pupils. There will be sufficient room for all necessary class rooms, as well as a commodious basement for the dining room.

We do not apologize for having taken the privilege of writing this editorial in behalf of the work in Ontario. The usual editorials are in behalf of the work in the United States and our missionary territory areas elsewhere. If the Annual Conference convenes on June 2 and 3, and finds the funds in sight they will be ready for donations from any that are interested in the study of the Word of God. But they are only asking for subscriptions in the event of building. Any one interested in this most worthy cause may send their subscription to the Treasurer M. C. Cressman, Kitchener, Ontario, Canada, if they feel disposed to invest in this cause for the Kingdom of God. In the event of building the money subscribed will be needed from July forward till the completion of the school building. Thank you in advance for your favorable consideration of the project.

THE TRAGEDY BEHIND SOME DIPLOMAS

At the conclusion of the year, High Schools, Colleges, and all other schools, hand to the outgoing student a piece of paper called a diploma. This diploma is for the purpose of giving the student proper credentials. In the event of further study, this paper gives the proper grading, or in getting a job, it in a measure tells the fact of a man's readiness for the task before him. However, diplomas do not always tell the truth. There are some diploma factories. There are some men who have sufficient knowledge gotten by the way of a good memory to enable them to procure a diploma who still lack wisdom, judgment, ability to make good in life. But all this aside from the title of the editorial. We have in mind the tragedy that was enacted during the process of getting an education, while this diploma was being secured. To make clear what we mean we give these illustrations.

The boy has finished his course in the grade schools, he starts his first year in high school or collegiate, as they call them in Canada. The boy is an obedient son, but through contact with some rebellious and selfwilled youths he also takes the same attitude towards his father. The father has been renamed the "old man." What value has the diploma to such a youth?

The maid leaves her parental roof with blushing modesty, the real beauty of the fairer sex, but in her high school days she comes in touch with those who have no blush or sense of modesty, the result too often is a fallen girl. What value is a diploma at the price of a human soul? Her future is too often blasted beyond any but second class recovery.

Another father tells his boy how that he was and still is handicapped because of the lack of educational training. He says, "Son, I want to give you a better chance than I had, you shall go to college, it will mean hard work to make ends meet, but on the other hand you shall have the best I can give you." The son leaves home with

hopes, and worth while ambitions. The father and mother seem pleased, and bid him a fond farewell. The train arrives at the college town, the boy alights, soon finds himself in the registrar's office, then in the dormitory which will be his domicile for nine months. The home folks get their letters regularly. The return mail brings the home news with an occasional box of home made goodies. All this and more, but one day the letter contains an ideal which sounds strange to the father, but he overlooks the same, thinking it is only one of the immature ideas of youth. "Better days ahead," he says. He awaits the last wisdom tooth. The father thinks that the son is in safe hands, but before he is aware there come other letters containing more false ideas and vain philosophy. The father starts investigation, finds that the boy has been coached by a modernistic professor. He sounds a note of warning, but alas too late, the mischief has been done, the boy takes his stand with the teacher. The boy comes home attacking the "old faith" of the "old Book."

This has been the experience of thousands upon thousands in the world. What a tragedy to get a diploma at the expense of the soul. In such instances the culture of the head means the death of a Biblical faith; training for the hands but destruction of the soul. What price such a diploma? No wonder the Church seeks at great expense to man its own school by tried men—Christian men—men of faith. Long may she do her duty vigilantly. Long may her Educational Board be on duty. May none of her watchmen sleep. Better less culture with salvation than culture without salvation. Better less mental development than the tragedy of a diploma with a ruined and wrecked soul in its religious experience.

We have no opposition to the getting of a diploma, this we want all to understand, but don't get them at the expense of the soul. May God grant to all our outgoing students with their diplomas the wisdom and the grace of our God. God bless you.

TERSE COMMENTS IN THE LIGHT OF THE CONTROVERSY BETWEEN JACOB AND ESAU

In the course of a church wide ministry we have found that one of the great problems in the Christian Church is the keeping of peace between brethren, also the problem of reconciliation after a quarrel or tilt, thus these terse comments upon the beautiful reconciliation of two brothers in one family, after years of an unhappy quarrel and separation. These comments mark the way of peace in many cases.

If God wanted Jacob to have the blessing how was he to get it without seeking to beguile old man Isaac, who would have given it to Esau. Say, that was the Lord's business. In other and much used terms, "that ways up to Him." To God there were a 1000 and 1 ways at His disposal.

Tears of reconciliation with embracing might save oceans of tears. In the late World War it would have saved 15,000,000 crapes on doors alone, besides an army of wounded men, whose tears are still falling.

TWO CHURCHES OR TWO JAILS! WHICH?

Someone has tersely written:

"When the twentieth century says: 'I am building a church and a school,' we hear the voice of the twenty-first century reply, 'Thank you, you have saved me the trouble of erecting two jails."

Too much economy is practised in forwarding the Kingdom of God in the hearts of men. Too much money is spent in forwarding worldly projects, while the Church of God goes begging for money to advance spiritual interests. If there is no "sowing to the spirit," there will be reaping of life everlasting. Save money on preachers and missionaries to-day and you will pay it to policemen and jail wardens to-morrow. Fail to sacrifice time on mission Sunday schools in unchurched communities on the Lord's day and Satan gains the vantage point. Often the money in the pockets of the Lord's people (the tenth) is what helps to hold back the "chariots of salvation," and it doubles the "police patrol wagon's" duty.

LEO J. BEACHY

In the mountains of western Maryland a rare soul pursued his quiet life. Ambitious and talented, yet laid aside in the providence of God from a normal, active life, he, nevertheless, left his community infinitely richer because he lived there.

His love for and appreciation of Nature as a part of God's handiwork afforded him an opportunity for expression and service. By his pen and camera he made his contribution to the world. His Mt. Nebo Studio became the mecca for many beauty-lovers. And his rare bits of expression and photography will still enchant the eyes and minds of many.

It is indeed with sorrow that we express our appreciation of Leo J. Beachey's life and work. We regret for our sakes that his work is finished, although we know that he has gone to a richer, fuller life with the Creator of all beauty, of Whom he was a faithful follower. Quietly, peacefully, even happily he entered upon his rest as the night shades gathered over the mountains.

The articles and pictures contributed by Bro. Beachey to the Christian Monitor were widely appreciated. His writings are full of life and interest and are eminently worthy of perusal. We are indeed sorry that he will no longer interpret life for us. But he has gone to the Land of Beauty where he will delight himself not only in the presence of his Master but in the enjoyment of celestial beauty, unhindered by physical infirmities and mortal limitations.

We extend our sympathy to the family, who while they sorrow in their loneliness yet rejoice to know that all is well, and that their loss is his gain.—L.

Don't worry about your future task, get ready, work where you are, the Lord has your post-office address in His files.

"Wild Oats" is a well-known crop, which easily perpetuates itself.

SUGGESTIVE SUMMER BIBLE SCHOOL COURSES

Compiled by Clayton F. Yake

This month we are presenting an outline of the work as done at Hesston, Kansas. The reader will again notice the difference in the work at Hesston and the courses presented previously. These differences in the courses of study of a work that is so similar shows how wide the latitude is in arranging a splendid program for a Summer Bible School. One of the things to bear in mind in planning your course of study and program of work for a summer is that very likely, after you have had a school for one summer, you will have it another and another summer, and so on indefinitely. Summer Bible School work, after once started and properly worked, has a tendency to continue, which of course is splendid. We want the Summer Bible Schools to continue their good work.

But there is a special point to bear in mind, because of this fact, when planning your course. The fact that you will very likely continue your Bible School next summer makes it wise that you plan your course so that it can be continued. In other words, don't plan just for to-day. Look ahead and plan for to-day so that your work next year will connect nicely with the work of this year. Remember to arrange your course properly for various grades. This is important.

In the courses presented herewith by Sister Erb, the grading has been carefully taken into consideration. The suggestions and programs have been given more particularly with the course on the Life of Paul. Hesston has used two courses. The Life of Christ is very nicely arranged also. Some of the more specific suggestions concerning the former course should be applied similarly to the latter.

For further and more detailed information, address Alta Eby Erb, Hesston, Kans., who will be glad to be of assistance. Other inquiries may be addressed to the writer, at Scottdale.

III. COURSE OF STUDY USED AT HESSTON, KANS.

Material furnished by Alta Eby Erb

NATURE OF THE COURSE

The Life of Paul

The Life of Paul is an intensive, thorough study of the life of a great missionary. The objective in this course is chiefly historical. The moral and spiritual truths will sink in if the history is rightly and thoroughly taught. The teachers of this course should simply tell the story well and thus teach life truths in the most beautiful and impressive way. If we can make Paul and his companions, his feelings, his desires, his experiences, and his places of work living and real in the minds of our pupils we are teaching spiritual truths in the most effective way.

At the end of this three weeks' course those above the Fourth Grade should know all that the Bible records concerning the Life of Paul. They should be able to trace his three missionary journeys and his voyage to Rome, to tell what he did on each journey and where he did it, where he wrote each of his letters, why he wrote them, and what they are about. The course is very definite and children enjoy learning something when they know exactly what it is they are trying to learn. The children are not required to do any studying at home and are in school only for two hours. The teacher presents the new lesson and then drills it into the pupils. The expressional work is planned for all grades. These drills and exercises are such as appeal to children and yet they are based directly on the lessons presented.

For the Juniors the expressional work is largely map work—tracing journeys—and drills and contests based on characters and places connected with the life of Paul. In the Kindergarten, the sand-table, story-telling and dramatization play a large part. A program to be given publicly, with special numbers assigned to Juniors, Primaries, and to Kindergarten, has also been planned. If well presented the entire course will be much enjoyed by both teachers and pupils.

A GENERAL PROGRAM OF COURSE IN OUTLINE FORM

Kindergarten

First Week:
Monday—Conversion of Saul
Tuesday—(First Tour) Lystra
Wednesday—(Second Tour) Macedonia and Lydia
Thursday—(Philippi) Prison incident
Friday—End of Second Journey

Second Week:
Monday—(Third Journey) Ephesus
Tuesday—Troas, Miletus, Tyre
Wednesday—Jerusalem (arrest)
Thursday—Conspiracy and Caesarea
Friday—Review

Third Week:
Monday—(Trip to Rome) Storm and Shipwreck
Tuesday—Melita and Arrival at Rome
Wednesday—Rome
Thursday—Second Arrest and Death
Friday—Program and Review

No connected history is to be taught to the Kindergarten. We have tried to choose from the life of Paul such incidents as baby minds can grasp.

Primary and Junior Plans

First Week:
Monday—(Boy and Student and Conversion) Early Life
Tuesday—First Journey—To Iconium
Wednesday—Iconium—Antioch
Thursday—Council at Jerusalem
Friday—Contests and Review. Extra Bible Drills

Second Week:
Monday—Second Journey to Thessalonica
Tuesday—Finish Second Journey
Wednesday—Third Journey—To Ephesus; tell Corinth trip
Thursday—To Macedonia
Friday—Contests. Review and Bible Drills

Third Week:
Monday—Back to Jerusalem
Tuesday—Jerusalem, Caesarea—Voyage to Rome
Wednesday—Rome—Letters—Release
Thursday—Probable Journey—death
Friday—Program Practice

The drills and contests for Fridays are given in full and many other valuable suggestions are given to the teacher.

THE LIFE OF CHRIST

The course on the Life of Christ has been planned to cover as thoroughly as possible in the brief time available the life of Jesus as it is recorded by the four Gospels. Of course, in a three weeks' course it is impossible to touch on every incident, so we have tried to select the most vital and representative events and parables, linking them geographically and historically.

The outline of the Life of Christ is divided into periods. It is still further simplified for the Kindergarten department, many of the more difficult lessons being omitted for the little folks.

Special emphasis is placed upon Passion Week, the whole third week of the course being taken up by the study of that important, though brief, period in the life of our Savior. (The children were so vitally impressed by the stories of that week that they were almost in tears as they retold them on the program at the close of the school.) The course is designed not only to teach the children the history and geography concerning the life of Christ, but also to lead them to a more intimate and vital acquaintance with the incomparable character of the Lord, who said, "And I, if I be lifted up, will draw all men unto me."

Each lesson is supplemented by expressional work, planned to bring out again in the most effective manner in each grade, the point of the lesson. For the older children much of this is map work, and booklets of pictures illustrating the lessons. For the smaller ones, it includes paper cutting, drawing, sand table plans, dramatization, etc. Plans for a final program are included.

OUTLINE OF THE LIFE OF CHRIST

PERIOD OF:

I. Preparation
1. Birth
2. Childhood
3. Baptism
4. Temptation
5. First Miracle

II. **Popularity**
1. First Cleansing of the Temple
2. New Birth Discourse to Nicodemus
3. Discourse to the Woman of Samaria
4. Fishermen Called
5. Draught of Fishes
6. Rising Early to Pray
7. Choosing of the Twelve
8. Sermon on the Mount
9. Parables
10. Stilling of the Tempest
11. Feeding of the 5000

III. **Persecution**
1. Walking on Sea
2. Transfiguration
3. Good Samaritan (or Prodigal Son)
4. Visits to Mary and Martha
5. Raising of Lazarus
6. Last Journey to Jerusalem
7. Christ Blessing the Little Children
8. Healing of Ten Lepers

IV. **Passion**
1. Triumphal Entry
2. Visits the Temple
3. Second Cleansing of the Temple
4. Jesus Teaching in the Temple
5. Three Parables of Warning
6. Three Questions by the Jews
7. Jesus Foretells His death and glory
8. Ten Virgins—and Other Parables
9. Judas Conspired With the Priests
10. In Retirement at Bethany
11. Last Supper
12. Washes Disciples' Feet
13. Judas Goes Out
14. Lord's Supper Instituted
15. Peter's Denial Foretold
16. Farewell Discourse
17. Intercessory Prayer
18. Agony in Gethsemane
19. Trial before Caiaphas
20. Peter's Denial
21. Jesus Maltreated
22. Trial and Condemnation
23. Suicide of Judas
24. Trial before Pilate
25. Led to Crucifixion
26. Seven Sayings
27. Side Pierced
28. Darkness
29. Veil of Temple Rent
30. Earthquake
31. Return from Calvary
32. Burial
33. Guard at the Sepulchre
34. Women Come to Sepulchre
35. Peter and John Visit Sepulchre
36. Appearances
    a. To Mary Magdalene—Jno. 20:14-18
    b. To women on way to tomb—Matt. 28:8-10
    c. To Peter—I Cor. 15:5
    d. To disciples on way to Emmaus—Lk. 24:13-31
    e. To ten disciples—Lk. 24:36
    f. To eleven—Jno. 20:26
    g. To seven disciples—Jno. 21:1-24
    h. To 500 in Galilee—I Cor. 15:6
    i. To James—I Cor. 15:7
    j. To eleven again—I Cor. 15:7
37. Ascension

These (The Appearances) need not be used; they are put in to complete the story.

ORGANIZATION

Departments

We have three regular departments, the Kindergarten, Primary, and Junior. The Kindergarten includes the children between the age of two and six—those below school age. The Primary department includes grades one, two, three, and four, as they were the previous school year. If this division is too large, it may be divided into two departments: Primary A, first and second grades; and Primary B, the third and fourth grades. It is not well to have more than twenty children in each room.

The Junior department includes those who are left—the fifth, sixth, seventh, and eighth grades, and any others who wish to come. If this department is too large it is well to separate the boys and girls and keep up a spirit of contest between them.

Teachers

If possible, it is well to have a teacher and an assistant in each room. An efficient teacher, however, can do it alone. Besides the teachers, a superintendent, a chapel story-teller, and a chorister are required. These officers may be teachers or may come only to fill these places.

Courses

The Life of Paul is a three week—fifteen days—Course. School is in session only two hours each day—between 9:00 and 11:00 A. M.

The school was not a part of an evangelistic program and no meetings outside of the daily two hours' session were held in connection with the school except the Sunday evening program at the close of the school term.

AN ACTUAL PROGRAM OF A DAY'S WORK

Regular chapel Service—(all departments)
(1) A song by the school.
(2) A special song by one, two, three or four children.
(3) Scripture Reading (a Scripture about Paul or one written by Paul).
(4) Prayer by one of the teachers or "The Lord's Prayer" by the school.
(5) Another special song.
(6) A story or habit talk by the Story-teller.
(7) Song by school.

After this chapel service the children march two by two to their classrooms. The Kindergarten children, who sit on the front seats during the chapel exercise, first march out with their teachers; the Primaries follow them; and the Juniors wait till last.

In a Kindergarten Room

Good-morning song.
Prayer by one of the children.
Review of yesterday's lesson.
Lesson Story for to-day (told by teacher with illustrations if appropriate).
Rest exercise.
Expressional work by children illustrating lesson.
Drill on memory work for to-day.
Good-by song.
Dismissal.

Primary and Junior

(Thursday of first week)

1. Review—

Play "Guess." Teacher describes a city or character thus:
1. I'm thinking of the man who was afraid and went back home.
2. I'm thinking of the city where they turned around and started home.

After pupils catch on, let one of them describe and the one who guesses it first, describe next.

2. Finish map work on first journey if it is not complete.
3. Teacher presents story of the Council at Jerusalem.
4. Review of to-day's lesson. Pupils tell story. One starts. Stop him at an interesting point and let another continue.
5. Begin memorizing names of Pauline Epistles. (Group the epistles conveniently, and tell them they are letters that Paul wrote to the persons or places they are named after, as I and II Timothy to Timothy, and Romans to Rome.

Expressional Work

The expressional work for these courses is planned with two things in view; first, that the child learns best by self-expression, and second that elaborate and expensive materials are unnecessary. The materials demanded are very simple and inexpensive, and almost everything is to be made by the teachers and pupils themselves. The following are the methods used:

Paper cutting—either free hand, or following a pattern.
Paper-folding—making boats, etc.
Drawing, or coloring pictures already sketched.
Sand table with clothespins or sticks, blocks, and such little necessaries.
Dramatization—leading the children in re-enacting the simpler details of the story.
Map work—having the older children draw, following carefully a good model.
Notebook work—The smaller children may put their drawings in their notebooks—made of tablet paper tied together. The older children may do likewise with their maps.
Scrap books—These may be part of the notebook, using magazine pictures, or Perry pictures, illustrating the lessons,

(To be continued)

• MISSIONS •

HOW TO PRAY FOR MISSIONARIES

By Northcote Deck

The voice said pray..... What shall I pray? Yes, what shall you ask for us in the Mission Field? What benison, what benediction would you bestow on isolated missionaries through your prayers? We on the Field know that life in the home-lands is so full, so overfull of duties and distractions that prayer is scarce, and very precious, and needs to be conserved and rightly directed, that it may produce the greatest results. **What then, shall you pray for us?**

Why, there is nothing more profitable, more priceless that you can ask for us, than that, in spite of physical weariness, and "often infirmities," and the care of many churches among multiplying converts, we may be **enabled to remain upon our knees.** For there is a praying in detail that has got to be done, if the infant churches are to grow and prosper. And that detailed praying can only be done by those on the Field. Only **we** can know the names, the lives, the temptations of the converts. Only **we** have seen the little churches nestling in the hidden bays, or perched among mountains. Only **we** can follow the hundreds of teachers in detail, in life, in mind, and can know and prayerfully meet the sudden perils and crises of the churches. And we? We fall asleep upon our knees! To our shame, often "He cometh and findeth" us asleep. (True there are worse places to sleep, and I am sure the sleep of weariness will never invalidate true praying.) Yet we would not shirk this most fruitful, most essential service, nor seek to abandon it to others. For "prayer must be primary;" all other service even in the Field, is but secondary. **But we earnestly desire, "through your prayers, and the supply of the Spirit," that we might be given enough spiritual energy to "make full proof" of this most vital ministry.**

But we need your help. For "who is sufficient for these things?" For effectual praying is no mere pastime. It will be arduous, it must ever be toilsome. "Virtue" must go out, and much spiritual energy. For there must needs be something of that "resisting unto blood" in this "striving against sin" and the powers of darkness, if we are to "turn the battle at the gate." And more, for our own soul's welfare and development we need to be instant, urgent in prayer. For prayer so wonderfully enriches all other activities. And, "if any will not work, neither shall he eat," is true also of this "work" of prayer. If there is not in our lives that quality of urgency which **must** find an outlet in the "conflict" of prayer, then neither shall we know the rarest richest fruits of God, of the Spirit. It is your prayers which can best strengthen us to fulfil this unique service.

Your prayers can make our praying specially cogent and powerful. It is an accepted fact that the effectual preaching of the Gospel owes its convincing effect largely to the concentrated prayers of many saints. So, many prayers, focused on a preacher, give his words and **preaching ministry** a supernatural and extraordinary power, not his own. Yet, though not generally realized, this is even more true of the **prayer ministry** of the one prayed for. There is a cumulative effect in prayer. To produce an electric spark a low tension current of electricity is passed through a "coil," and induces in the coil a high-tension current of greater intensity, which is used to flame out and set on fire the gas or ordinary motor-cars. The low-tension current is thus concentrated, focused, as it were, to produce in the instrument, the coil, a flaming spark. And I believe the same effect is literally true of your prayers for us, unworthy though we be in ourselves. Many prayers, so focused on one life (as is often the great privilege of the missionary or preacher) may reissue from his life in prayers of **greater intensity,** which will be able to set on fire many hearts, and be greatly used of God.

This cumulative intensive effect is true of all who are much prayed for. In this compound ministry, each has his own appointed function. But as it is only the "low-tension" prayers of many saints focused on one life which make possible the "high-tension" preaching which is "mighty" to the conversion of many souls, even so it is only similar prayers, focused on one life which make possible the "high-tension" prayers which set hearts and villages afire. Thus each supplies the lack of the other, another blessed instance of that compacting of the Body of Christ, which "every joint supplieth." Only so can we explain the many wonderful and circumstantial answers to our poor prayers, on subjects quite unknown to the church at home, which constantly rejoice our heart and send us afresh to our knees.

So, when you seek God's face for us, above all, **ask that we may be enabled to pray and to go on praying. You can ask nothing** more profitable, more potent. Pray that the Spirit may so store our hearts with blessed urgings, and "groanings which cannot be uttered," that relief **must be found in** persistent, unwearying prayer. Pray that we may indeed be "straitened" in spirit, till this exacting ministry be accomplished. So, most surely will Christ's Church be edified, and His Coming hastened.

Lastly, may one thankfully testify, on behalf of many, that your prayer-labor is "not vain in the Lord," and that constantly the remembrance of the prayers of those in the home lands is the greatest cheer and encouragement to the isolated missionary, when "troubled on every side." How many times we are only "led in triumph" through "strong crying" in quiet rooms in the home lands, when, unnoticed

THE COGWHEEL OF PRAYER

F. Gillett Cory

If you be a cog in the Cogwheel of Prayer,
Which circles the earth, do daily your share
In God's wondrous plan lost sinners to win,
To save them from death, to save them from sin.

Our Lord ever pleads, He looketh to you
The part to perform He gives you to do,
To watch and to pray, to wrestle and strive,
That souls dead in sin may know Him and live.

"The laborers are few," pray Him to send more,
North, south, east and west, His garner to store:
Till all nations learn the might of His Name,
The ends of the earth His glory proclaim.

Oh! give earnest heed, since failure may come
To some harvest laborer far, far, from home;
Whose heart may wax faint, well-nigh to despair,
If you should e'er fall in the Cogwheel of Prayer!

Then never delay when called by His grace,
But warmed by His love, look up in His face,
To pray and to plead as never before
That "Showers of Blessing" God now may outpour.

—Publisher Unknown.

by the world, there rises the continual incense of many heart-meant prayers, and the throne of grace is besieged by those who will not let God go, until He bless us. So then, may each of us, in this most blessed partnership, be faithful and fruitful and "abounding" in the ministry God has committed unto each.

"Finally," then, "brethren, pray for us," above all, that we may be enabled, by His grace, to continue steadfast in prayer.— Tract.

OUR MISSIONARY FRONT-LINES

Grace, Mercy and Peace from God the Father through our Lord Jesus Christ be multiplied to the brotherhood in our Conference District.

We have been pressed in the Spirit for some time to send such information to our brethren which may be of general interest in missionary and church work.

The Church of Christ has a great Commission, and has a wonderful opportunity in our day and age in bringing the glorious Gospel of the grace of God to an unsaved world. The body of Christian people in the Mennonite Church especially share in this great Commission of the Master, and all have a place to fill in the Lord's great harvest field. "Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye the Lord of th harvest, that He would send forth laborers into His harvest." Luke 10:2.

OUR FOREIGN MISSIONARY WORK:

Our Missionary work in India began about 27 years ago. At present we have thirty missionaries on the field, including three medical missionaries. The density of India's population is about 200 per square mile. Thus far about 1,200 have become Christians and have united with the Mennonite Church, but the vast field before them to which our missionaries have access is about one million souls.

Forty-two native teachers need support ranging from $40.00 to $300.00 per year.

120 widows at $20.00 per year.

506 orphans at $28.00 per year.

66 Bible women at $40.00 per year.

50 evangelists at $75.00 per year.

Our Mission in India has 7 organized churches and 16 mission stations. They have one General Hospital with a doctor and nurse in charge. They have 5 Dispensaries with missionaries in charge. They supervise a Bible Training School; one Carpentry School; one English High School; one Boys' Vernacular and Primary School; one Girls' Vernacular and Primary School; one Boys' Station Primary School; one Girls' Station Primary School; 2 Station Primary Schools; 5 Village Primary Schools. Each of the above schools have one of our missionaries as Principal in charge, with a corps in all of 42 native teachers.

They also control 10 Charitable Institutions with a Superintendent in charge of each; namely, a Boys' Orphanage, a Girls' Orphanage, 2 Widows' Homes, one English School Hostel, 3 School Kitchens, one Leper Asylum and one Old Men's Home. At present the Church in India has 8 Indian deacons.

Our Missionary work in South America, often called the neglected Continent, was started 10 years ago. At present they have 6 missionaries, one native Spanish preacher, some Bible readers and a few native evangelists. They have opened 6 organized churches in towns and in 4 other towns they hold regular services. One of these towns has a population of 12,000. The Mission has a monthly paper published for general distribution in the towns where our Missions are located, where there is no established church, also 10,000 copies are published monthly. They expect to operate their own printing plant as soon as arrangements can be made.

At one of the towns where we have a church, half of the population are Jewish. One Jew has been converted and received into church fellowship. He has suffered much persecution since he accepted Christ as his Savior. The Mission has started an Orphanage and a Primary School. They need trained teachers; but lack funds in order to employ them. The Missionary Extension work is constantly kept in mind and efforts are made to reach out to more distant and neglected fields. Our Mission in Argentina embraces a territory of 120 miles in diameter enclosing over 100 towns and villages with the city of Pehuajo as headquarters, and a vast region toward the Andes mountains without an evangelical missionary. We are offered a wonderful opportunity in supporting Missionary work in Argentina, S. A.—E. S. Hallman.

THE CHRISTIAN WORKER'S LIBRARY

By Geo. J. Lapp

Christian Monitor readers have missed, we are sure, some of the thoughtful articles from the pen of our missionary, Brother G. J. Lapp. This article is worthy of close study by all ministers and Christian workers. When this reaches our brother I hope he will see this introduction, and take it for a fresh reminder to get his "writer's quill" cleaned up, his ink supply replenished, and some fresh articles for our readers. Thank you in advance.— Editor.

A well chosen library serves as the Christian worker's equipment for service. The mechanic, the agriculturalist, the engineer each must be properly equipped for his work and finds it necessary to invest, sometimes rather heavily, in order to have at hand the necessary tools for successful effort. Machinery, tools, draftsman's instruments, etc., cost no little amount. If this be considered essential for the artisan with men's souls, hearts and lives? He is dealing with things eternal and striving to employ such methods as will work for the highest good of those to whom he is called. God holds him responsible for the spiritual uplift of his fellowmen and has also made possible his own enlightenment and better equipment for his work. For this reason no one should regret either financial outlay or expense of effort to become spiritually and mentally fitted for the responsible work of soul-saving. In taking up this discussion we are presuming that you whose eyes will fall upon these paragraphs are not only earnest and God-called but studious and eagerly reaching out after those things which will strengthen you for the work which God has so graciously given you.

The Bible is first in importance and should be the worker's constant companion. It should be thoroughly mastered, well marked, and the very life of the one who brings its living message to men and women. It is divinely inspired and is final in its teachings and application to life and its relations, its present and its future. The whole is authentic, inerrant, and must be used as an unquestioned authority. It is a library within itself and is meant to be used as such and all other helps one may procure should be considered auxiliary.

There are a few points we would like to note before going into detail regarding the building up of the library. They are as follows:

1. Only reliable books known to be thoroughly sound should be taken as standards for serious study. There are books and books in the world on every subject and new ones by the score are printed every day. Some to gain popularity, others to create sensation, others to intentionally mislead, still others to provide a living for the author, and comparatively few for real enlightenment and help. There are, thank God, conscientious men and women who are striving to lead the public aright but unfortunately too many of the public scorn the really beneficial and waste their time on fickle literature and trashy newspapers and magazines. One is surprised and disgusted at the very small percent of the reading public who give themselves to serious thought. Any public library will reveal this. Some years ago the writer in company with several others visited a large library in one of our large American cities. As we passed through one room after another and saw on one side stacks of books and on the other people seated at long tables poring over their chosen books or papers we could at once tell who was there for real work and who for mere entertainment. The lighter and more fickleminded invariably looked up as we passed them while the others were unmindful of those who were near them. An earthquake would

hardly have taken their minds from their pursuit. Only a small percent were thus engaged. By far the larger percent were there merely for recreation and entertainment. It was tragic to see how they wasted their time on trashy literature. This spirit has in part determined the kind of literature which is supplied to the public and such literature broadcasted also greatly influences in developing a superficial flippant public. Therefore in order to supply what is worth while and to be of substantial service to the people one must become equipped with thought provoking, mind developing, heart enlarging material whose undercurrent leads the soul upward. Even books of science, culture, history, biography, psychology, or philosophy may lead toward or away from the Evangelical Faith accordingly as their undercurrent is toward or away from it.

2. **One should always feel free** to differ with any author on vital issues. The very best of books or articles may contain errors. It is not only one's privilege but his duty to ever be on his guard against anything questionable that might have intentionally or unintentionally crept into a book. The most orthodox may mislead in the interpretation or application of Truth however unintentionally. It is well, however, to give the generally recognized orthodox authors the benefit of your doubt until you have made sufficient comparisons and investigation to be sure of your ground. It may take the reading of several books on the same subject to lead one to a final conclusion but it always pays to be thorough and then not come to any conclusion which will reflect upon the final authority of the Word of God.

3. **Keep in touch** with earnest conscientious leaders upon whose advice you can rely. Such people if well informed on the line of investigation you are following are the best guides in building up a library or pursuing some course of study. There are also reliable advisors connected with our own and other religious publishing houses who have at their disposal complete lists of all books and other material published and who gladly render any help possible within their sphere of labor. I can heartily recommend the staff of our own Publishing House who are in touch with the publishing interests everywhere and can supply anything needed.

4. **Watch the book reviews** of evangelical Christian periodicals. Every such publication which reaches a fairly large constituency should have such a department in which reviews of books are given and in which frank, intelligent, constructive criticism is offered on the merits and demerits of the book under discussion. The writer has been greatly helped by such book reviews.

5. **A well chosen small library** is better than a poorly chosen large one. Whatever may be said for or against Dr. Elliot's five-foot book-shelf he has helped us to understand that good general knowledge can be gained by mastering a few well chosen books. Such a choice takes a great deal of thought and one can well afford to give some time to choosing a small number of profitable books.

6. **The purpose** of one's own library is not to contain everything there is to be known but to furnish a foundation for further investigation and research. Well chosen books written by recognized authors generally contain valuable bibliographies of leading books relating to the general subject under discussion. These can generally be found in public libraries and can be made use of either by taking them from the library for a short period of time or at the library tables. Public libraries should be freely used in this connection.

7. **The worker should supplement** his book reading and study with his own denominational literature plus any other weekly, monthly, or quarterly papers or journals that will help him in his work and also help him to keep in touch with current events, the trend of religious and other leading thought, and developments along various religious and secular lines. He can then intelligently combat what is detrimental and make use of what is helpful.

8. **The worker should make free use** of note-books and scrap-books. A note-book to jot down thoughts gleaned here and there. They will be very valuable helps at times in one's service. A scrap-book in which he may systematically paste clippings, illustrations, and other printed helps which are worth cutting out of the papers. Many times such helps are invaluable.

With these points in mind what should compose a Christian Worker's library? We very much regret that we cannot point to literature and various works produced by our own authors. There are a few it is true but too few of them represent extensive investigation. The Sunday school helps, and the few books which have been produced are all helpful but there are too few and not a wide enough field has been covered by our own writers. Our Publication Board and Colleges have a great opportunity to encourage serious and thorough production along lines which will be helpful to our workers. The Church should liberally endow a movement to produce literature by our own authors, I mean such as will compare in weight and thoroughness to works produced by authors whose writings are considered standard.

But coming back to our question, beside the Bible, a complete concordance such as Cruden's or possibly better Strong's, a good Bible text-book such as is put out by the American Tract Society, a good dictionary of the English language, a reliable Bible dictionary, a Bible Cyclopedia and a good Cyclopedia of general religious knowledge form a good foundation for the beginning of a good library. The "Life and Times of Jesus" by Edersheim, "Hours With the Bible" (Old and New Testament Series) by Geikie, a reliable Biblical Introduction, a Cyclopedia of Religious Anecdotes such as J. G. Lawson's or a Cyclopedia of Illustrations such as A. R. Wells' and a good general world history such as Myers' are valuable auxiliary helps to Bible study and preparation for service. One should also be familiar with the history of his own country. The writer has found Wilson's five volume United States History very helpful.

We are always interested in methods of work. Beside observing others' methods there are helpful books such as "The Art of Addressing Children" by H. Jeffs, "Tested Methods of Teaching Juniors" by Mabel C. Ringland, "How to Teach the Young" by George Goodman, "A Manual for Leaders of Teachers' Training Classes" by James S. Armentrout, and "The Unfolding Life" by Miss Lamoreaux are a valuable addition to one's library.

The minister of the Gospel will be greatly helped by such books as "The Preparation and Delivery of Sermons" by Broadus, "Cyclopedia of Pastoral Methods" by G. B. F. Hallock, and "The Work of the Pastor" by Chas. R. Erdman. A careful study of evangelical sermons by such men as Finney, Spurgeon, Moody, John Wesley, G. Campbell Morgan, and others will help one to methods which help in clearness of delivery, forceful expression, and strong appeal. There are many helpful printed sermons for every occasion which are a great help to one in not only bringing a message to one's own heart but also to the hearts of others. But let me give a word of caution. Great care should be exercised that one does not become a blind follower of some overpowering or fascinating personality and ape his methods and manners. The Lord has called and wants us as His workers to serve in our individual capacity and by attempting to pattern after someone else we lose the naturalness which God wants us to retain. One should never cease to be his honest self however much he reads and studies.

As regards missionary information it is well to continually gather news of missionary activity from every possible field. Such periodicals as the "Missionary Review of the World" and "The International Review of Missions" are very valuable. One's own Mission news and reports should be carefully filed. Then such books as "Miracles of Missions" by Arthur T. Pierson and "The New Acts of the Apostles" by the same author help to enlarge one's interests in Mission work. The prospective missionary should read "The Foreign Missionary" by Arthur J. Brown.

Many other books of general religious and missionary interest might be mentioned for in the making and securing of books there is no end. To what extent

should one invest in secular literature? Undoubtedly secular daily or weekly newspapers reach every worker's home. Unless one knows how to use them they are mind destroyers. They should be perused with a definite object in view. The "National Geographic Magazine" is a most helpful descriptive monthly periodical. "The Literary Digest" and "World's Work" give the general world news. One must continually guard against objectional features in all of them. And then, if some worker is especially interested in some line of investigation he will find periodicals and books available. A healthy interest in some special line leads one to make not only valuable contributions to the welfare of humanity but keeps his own mind alert and able to tackle difficult problems as they come up before him. One who is well informed along some one special line will also be apt along another.

In closing we wish to again emphasize the need of choosing well. By considering quality ahead of quantity one will less likely yield to the enticements of every cheap book vender who comes around and will also less likely place in his library hurtful religious or secular literature. He will be interested in poetry, biography, books of travel and discovery, nature study, archeology, ethnology, psychology, and anything else which will contribute to his own and others' welfare and development. But one should ever be careful that the works he consults and which have to do with religious belief be on the side of revealed religion, strengthens one in the evangelical Faith, and leads one to minister sound teaching to his hearers. The Christian worker's library if carefully and prayerfully chosen will prove a great blessing to himself and those whom he serves.

Dhamtari, C. P., India.

TROPHIES AT LUANZA

By Mrs. Dan (Grace) Crawford

Let me try to picture to you a scene of great joy!

'Tis Sunday, and a dense crowd is gathering in the Luanza square. A solemn hush is over all. A hymn is started, and singing we all march to the river. You will notice that in the crowd many have their hands held by happy friends, who carry a little bundle tucked under their arms, 'tis an extra garment to replace the soon-to-be-wet one. Both banks of the river are black with eager spectators, and the big trees are alive with school boys, peering down upon the crowd.

At the water's edge see a group of sixty men and women waiting to take their turn in thus publicly witnessing to their faith in Christ! Do let me tell you a little about just a few of them, to cause your heart to rejoice with ours!

Here comes a bright faced woman down the bank! You wouldn't recognize her as the aforetime dull-countenanced beer-brewer of the village. Carousals in secret in her mud hut with invited chums were her usual occupation. The conversion of her son and mother caused her to think. O appalling thought, she would be separated from her own relatives eternally! Then the "going to God" of her loved "Konga Vantu," and the fear of never seeing him again, became unbearable.

"O grief inexpressible!" she cried. "I must seek God ere 'tis too late, that in heaven I also may dwell."

She found Him that very day. The Christian women flung their arms of welcome around her, while tears of joy streamed from all our eyes. Thus the devil lost his best beer-brewer.

Notice now this young mother with the swollen legs! Her heart had been so black and hard since the drowning of her little son by two other children while playing in this same river. 'Twas the dying pleadings of her Christian father that softened her. "O that I may follow him" was her cry, till peace came with the assurance that she would.

Now look at Wakatolele, hurrying forward radiant with the joy of soul-restoration! The cause of her backsliding had been the severe beatings her husband had given her because of her faith in the white man's "bwanga" ("medicine," that is, religion). But his conversion and baptism awoke her from her apathy, and restored her joy in her Lord.

Oh, see, here comes tottering old Chamukwavo, leaning on her stick and trembling with suppressed delight as she hurries to obey her Master's command! The dear old soul had said:

"If ye, O elders of the church, delay putting your ancient one in the water, then 'tis under the sod ye will be placing her instead!"

How she reminds me of another old granny, who long years ago, when "passed" for baptism, hobbled out of the room, and started a heathenish dance in the verandah. I was deeply distressed. Oh, how could she revert thus quickly to her old custom! Dancing, she caught my eye, but without stopping she traced with her crooked old fingers lines running from her heart to her toes. What did she mean? Had joy turned her brain? On she danced. Presently another look at my stricken face.

"Be not distressed," she cried; "'tis the joy of the heart getting out at the toes!"

Then I understood. Thrills of delight were coursing through her old frame, and she couldn't keep still.

But look, all eyes are on this handsome woman as she descends into the water! Young, yes, but what a past packed full of sin! How she was plead with, and prayed with, and warned of impending doom, so lovingly by Mr. Crawford! His death pulled her up short. She grieved that he would pray with her no longer.

"The road I take but increases the distance between us!"

A consuming desire "to enter his path" brought her to the feet of the Friend of sinners in deep contrition. Her bright conversion was the means of restoring her present husband, and to-day you will see him too entering the water.

The woman following grew up in the Luanza Bible School, where she gave her young heart to Christ. But marriage and subsequent beer-brewing brought coldness and indifference. At the time of our great bereavement she was arrested by the behavior of her beer-loving husband, the present chief of Luanza. Seeing him miserable, she tried to cheer him as of old with a tempting brew, but he would no longer drink. God was stirring his depths by the loss of his lifelong "Bwana" and friend.

"Force not thy deadly drink upon me!" he exclaimed. "'Tis this that has shut my ears to his pleadings of love. Now he has gone!"

She too thought of his love, and "a great longing to sit with him in heaven" brought her back to her Lord in blinding tears of contrition.

And her husband? Yes, praise, praise! See him standing there, humbly awaiting his turn for baptism! Oft in the past, when the Christians had gathered around his house (according to their custom of visiting in turns the compounds of the village), he had upset their seats, and jeeringly refused to listen. Then Mr. Crawford would follow him into his house and pray over him. After his home-call despair seized him.

"Alas, he can no longer help me! I am lost!"

Five days of misery he spent. Then the cry "God, do thou help me!" saved his soul.

Now see this slim, erect man entering the water! Formerly a Congo soldier, with three medals for bravery and merit. Beer was his curse. But the mourning for his master struck deep into his heart.

"Know I not surely that he is on God's throne? Oh, tell me, ye people of God, if it be possible for me, even me, to enter there also?"

"Yes," urged the Christians, "by seeking your Savior."

He sought, and the blessing was his.

Here comes now a lively school boy! The longing to follow to heaven his mother's rescuer was what first aroused him to seek his soul's salvation. She had been stolen while playing a little distance from her mother's house, and sold as a slave to a passing trader, such a pretty little mite of about two years old! Inability to walk made her a drag upon the trader, and so an ugly clubbing of the head, a pitch into the bush, and she would be left to die. 'Twas just then that the young missionary

(Continued on page 179)

BIBLE STUDY

BIBLE STUDY COURSE

II Kings

The note regarding the book of I Kings will apply to this book, it being a continuation of the events recorded concerning the two kingdoms of Israel, the northern and the southern kingdoms. The promises of God include both divisions of the kingdom. When the Lord speaks concerning His people He calls them Israel, because they are all the seed of Abraham and are the descendants of Jacob. They are twelve tribes, not one. They were separated for a season, but they shall be gathered together again. The tribe of Judah, the tribe of David, remained faithful to the Lord for a little longer time than did the other tribes, and bears the distinction of having continued the lineage of David down to the time of David's greater Son, but David's Son shall rule over all of the tribes of His brethren when He shall have restored them to their divinely given heritage. Thus the two books of the Kings are a necessary record of one people, although divided for a season.

The Nature of the Book

Like its companion, the contemporary reigns of the kings of Judah and Israel are given, the dates of each reign being fixed by the death of the preceding king of his own country and the year of the reign of the neighboring king.

It is evident, also, that each kingdom pursued its own interests, and only occasional coöperation existed between these closely related families of God's people. They seemed to gradually grow apart rather than to have cultivated closer affinities. There had been an effort made by Ahab to unite the thrones and interests of the two kingdoms through marriage relations, but this effort was thwarted by the Lord. The truth of the Lord is emphasized by this relationship:—"What agreement hath the temple of God with idols." Ahab's influence was most destructive to the cause of God in the kingdom of Judah.

This book records the downfall of two kingdoms. It is a lamentable picture thrown upon the view of those who would have seen the glory of the kingdom begun under the trials of the Chosen of God and his triumphs and glory. The record shows how the invasion of human purposes and the designs of men undermine and destroy the purposes of God who would lead men by His truth to their divinely appointed destiny of glory. It is not by might nor by the power of man that God accomplishes His purposes, but by His Spirit.

The Contents of the Book

I. The reign of Ahaziah, son of Ahab, in Israel—II Kings 1.
   1. His accident, and message to Elijah.
   2. His death, according to the word of Elijah.

II. The ascension of Elijah, the man of God, and the succession of Elisha—2.

III. The reign of Jehoram of Israel, son of Ahab and successor to Ahaziah. In the reigns of Jehoshaphat, Jehoram and Ahaziah of Judah—3-9.
   1. The three kings, Israel, Judah and Edom against the king of Moab—3.
   2. Siege of Samaria by the Syrians—6, 7.

IV. Elisha the prophet.
   1. The famine in the land—4.
   2. The widow and her sons—4:1-37.
   3. The pottage healed—4:39-44.
   4. Naaman healed—5.
   5. The axe floated—6.
   6. The Assyrians in Israel—6, 7.
      a. Blinded—6.
      b. Scattered—7.
   7. The famine—8.
   8. The prophecy concerning Benhadad and Hazael of Syria—8.
   9. Jehu anointed king of Israel—9.
   10. His prophecy to Joash and his death—13.

V. Jehu, son of Nimshi, King of Israel.—Dynasty of Jehu—9, 10.
   1. His anointing by the servant of Elisha—9.
   2. He slew Jehoram of Israel and Ahaziah of Judah—9.
   3. He slew all the male descendants of Ahab—10.
   4. He put an end to the worship of Baal, but kept the golden calves at Dan and Samaria—10.

VI. The usurpation by Athalia of the throne of Judah—11.
   1. The destruction of the seed of Ahaziah by his mother Athalia.
   2. The safety of the child Joash.
   3. The death of Athalia.

VII. The reign of Joash, or Jehoash, in Judah—11, 12. (During the reigns of Jehu and Jehoahaz in Israel.)
   1. Anointed king by Jehoiada the priest—11.
   2. The temple repaired—12.
   3. Purchased peace with Hazael of Syria by using holy and royal treasures—12.
   4. Joash put to death by his servants—12.

VIII. Jehoahaz, son of Jehu, King in Israel—13.
   1. Maintained the idolatry of Jeroboam.
   2. Under the power of Hazael and Benhadad of Syria.
   3. Delivered by prayer to God.

IX. Joash, or Jehoash Son of Jehoahaz, King in Israel—13:10-25; 14:8-16.
   1. His visit to Elisha.
   2. His success against the Syrians.
   3. His conquest of Judah—14:8-16.

X. The reign of Amaziah, son of Joash, King of Judah—During the reigns of Joash and Jeroboam II of Israel—14.
   1. His failure to remove the high places.
   2. His conquest of Edom.
   3. His vanity, and failure against Jehoahaz, king of Israel.
   4. Put to death by his servants—14:17-20.

XI. The reign of Jeroboam II, son of Joash of Israel—13:13; 14:23-29.
   1. His wicked character.
   2. His victories over the Syrians, according to the words of the prophet Jonah—v. 25.

XII. The reign of Azariah, or Uzziah, son of Amaziah, king of Judah—15:1-7.
   1. His long and good reign.
   2. His failure to remove idolatry, and his leprous condition.

XIII. Zachariah, son of Jeroboam, King of Israel. The last of the dynasty of Jehu, according to prophecy—15:8-12.

XIV. The dynasty of Shallum, of Israel. One month—15:13-15.

XV. Dynasty of Manahem, son of Gadi, ruled 10 years—15:16-22.
   1. His conquests, and his treaty with Pul, of Assyria.

XVI. Pekahiah, son of Manahem, king of Israel—reigned two years—15:23-26.
   1. Put to death by his captain, Pekah.

XVII. The dynasty of Pekah—reignew twenty years—15:27-31.
   1. The partial conquest of Israel by the Assyrians
   2. Slain by Hoshea, son of Elah.

XVIII. Jotham, son of Uzziah, or Azariah, King of Judah, during the reign of Pekah of Israel—15:32-38.
   1. Was faithful to God, except in removing the high places of sacrifice.
   2. Invasion of the land of Rezin of Syria and Pekah of Israel.

XIX. Ahaz, son of Jotham, king of Judah. In the reigns of Pekah and Hoshea of Israel, a discrepancy in the dates will be noted, and it is probable that the seventeenth year of Pekah should be the seventh—16:1-20.
   1. A wicked reign and idolatrous.
   2. Invasion of Judah by Syria and Israel.
   3. The league with Assyria against Israel and Syria.
   4. The indignity to the temple and to the altar of the Lord.

XX. Hoshea's dynasty, the last king of Israel—15:30; 17:1-4.

XXI. The captivity of Israel by Shalmanezer, king of Assyria—17:5-41.
   1. Samaria besieged three years.
   2. The people taken captive to Assyria and the east.
   3. The causes of their captivity—vv. 7-23.
   4. The land colonized by foreign nations—vv. 24-26.
   5. A priest of Israel returned to teach the way of the Lord—v. 28.
   6. The mixed nations and mixed worship—29-41.

XXII. Hezekiah, king of Judah, son of Ahaz. Six years before the end of the kingdom of Israel—18:1-20:21.
1. His faithfulness—18:3.
2. The captivity of Israel in his reign—18:9-12.
3. The threatened invasion of Judah by the king of Assyria and the intervention of the Lord, through the prophet Isaiah—18:13-19:37.
4. His sickness and restoration—20:1-11.
5. His betrayal of his kingdom to the king of Babylon, and his death—20:12-21.

XXIII. Manasseh, king of Judah. Fifty-five years—21.
1. Wicked and idolatrous reign.
2. Put to death by his servants.

XXIV. Amon, King of Judah. Two years—21:18-26.
1. His wicked reign.
2. Put to death by his servants.

XXV. Josiah, King of Judah—22, 23.
1. His righteous reign.
2. The temple repaired.
3. The book of the Law recovered.
4. The prophecy of Huldah—22:14-20.
5. The reformations of Josiah—23:1-28.
6. His battle with the king of Egypt, and death—23:29, 30.

XXVI. Jehoahaz, king of Judah, (three months)—23:31-35.
1. His ungodly reign.
2. Imprisoned by the king of Egypt, and died in Egypt.
3. His son appointed king in his stead.

XXVII. Eliakim, or Jehoiakim, son of Jehoahaz, king of Judah—23:34-37; 24:1-7.
1. Appointed king by the king of Egypt.
2. Paid tribute to Egypt.
3. Under tribute to Nebuchadnezzar, king of Babylon.

XXVIII. Jehoiakin, son of Jehoiakim, king of Judah, (three months) 24:8-16.
1. His wicked reign.
2. Carried captive to Babylon with much spoil from Jerusalem.

XXIX. Mattaniah, or Zedekiah, his brother, appointed king of Judah by the King of Babylon—24:17; 25:30.
1. His evil reign of eleven years.
2. His rebellion against the king of Babylon.
3. The siege of Jerusalem by the Babylonians.
4. Zedekiah blinded and carried away to Babylon.
5. Jerusalem and the land spoiled.
6. A remnant left who later rebelled and fled to Egypt.
7. The altar favors shown to Zedekiah.

Spiritual Truths

1. It is well to note the continuation of the line of the kings in the kingdom of Judah. This is in harmony with the promise of God to grant to David a son to sit on his throne forever.—8:19.

2. One cannot escape the notice regarding the destruction of the Kingdom of Israel, that, for the sake of the promise to the fathers, Abraham, Isaac and Jacob, the Lord would not entirely destroy His people—14:27; 12:23.

3. The Lord brought to Israel and Judah, in the time of their greatest danger from apostacy, the greatest of the prophets, Isaiah. His prophecies began in the days of Ahab and continued to the time of Manasseh. Ahab was one of the most ungodly kings of the northern kingdom and it was Manasseh, who finally laid the foundations for the destruction of the kingdom of Judah. God does not leave the world without its warnings in the time of great ungodliness.

4. King Jehu was an avenger sent from God. He was one of the reformers in Israel, but was not truly a man of God. His was a form of godliness without the power thereof. Such was, in general, the character of the reforms in the land of Israel.

5. The kings of Judah were not all true to the Lord. Influenced like Israel from the true worship of the Lord by the people around them, they introduced the worship of idols and the idolatrous forms of worship. The many high places may have been devoted to the worship of God in many instances, but were contrary to the worship of God who placed His name in Jerusalem. High places scattered throughout the land was the form of idol worship. It led to the estrangement of the people from the worship of God at Jerusalem and from the feasts of the Lord to be observed there. Note the long discontinuance of the observance of the Passover.

6. The reformations in Judah were usually accomplished by kings whose hearts had been turned to the Lord. That is true repentance and true worship which the Lord honors, and honored for His people then.

TROPHIES AT LUANZA

(Continued from page 177)

(Dan Crawford) came upon him. With thirty yards of calico he redeemed the child, and carried her into camp. "And there I was," he wrote me, "before I quite realized it, with a little girl under my care to instruct in the way she should go. May God soon guide her feet into the way of peace!" And He did. She was the youngest of the first seven women ever to be baptized in this same Luanza River.

But perhaps you are weary of watching them? Well, just notice one more, a lad, a "Dare-to-be-a-Daniel!" He had visited Luanza and learned to read, and returned to his village confessing Christ. Gifts from the homeland had enabled us to build a Bible school and send a teacher there. This lad joined the scholars. The teacher being away a little later, this young boy conducted the school, and held simple services. Many conversions followed. The news of this mere boy's faith, and of his refusal to join in their evil pleasures, got about the district. It reached the ears of a reckless and cruel soldier of the government.

"What," he exclaimed, "he won't dance!"

Going out of his way, he called the whole village to a beer-dance. The chief and his people fearing his displeasure went, but the Christians remained in their houses.

"Out with them!" ordered the soldier.

They obeyed, standing at a distance. The now drunken soldier singled out this lad and insisted on his dancing, but he refused, quietly giving his reason for doing so.

"Dance!" he roared, and hit him a blow on the head.

The lad stood firm.

"Dance, I say!" and again another terrific blow.

"Dance, or I'll kill you!" he yelled.

"I fear not death," said the brave lad.

Another stunning blow. Thus it went on, blow after blow, till the soldier was too overcome with drunkenness to do more. Early morning he had to continue his journey. Thus God gave the victory, sparing His faithful little servant's life.

I could go on telling of saving power as each stepped into the river: of the three in the one home, a hill-top chief and his wife and daughter; of three husbands and their wives; of two brothers; a mother and her daughter; and so on, but time forbids.

I can but contrast to-day's numbers with the first baptism witnessed by these tribes. There was but one candidate. For seven years Dan Crawford, as he said, "had been hammering at Man-soul without a surrender." Then his first convert, a wild man of blood, the great Mushidi's executioner. His last brutal act was the killing of a young woman, whose dying cry to him (her slayer), "Deal kindly with my little child!" stabbed his heart, and remained a galling wound, till at long last he sought the missionary, who joyed to lead him to the One whose healing touch brought peace. At his baptism the assembled crowd looked aghast at the temerity of this one daring to take his stand with the white strangers. Thus started the cleavage between the old and the new.

To-day's sight of the many rejoicing to obey God's command tells us it has all been worth while. It does pay! The long years of toil have not been a failure. No! Victory all along the line, God's victory over sin and Satan. So cheer, cheer!

Keep praying without ceasing for the untouched parts! Let us be—all of us—exercised as to how we are meeting their crying needs, the needs of those who have never once heard of a Savior's dying love!

Oh for a divine rivalry in adding to the jewels that shall be laid at His kingly feet!

—Christian Work.

SUMMER MORN

Ruth Garber

Oh I like of a fair summer morning
To be out when the world first awakes;
When the sky becomes brighter each moment
And each turn a new radiance takes.

It is then that the dew-washed flowers
Speak the loudest of beauty and truth;
And the birds with their soul-lifting carols
Lift up hopes that are budding in youth.

With this vision of greatness and goodness
In my heart as I haste off to tasks,
There is coolness at hot breezeless midday.
And a gladness that through the day lasts.

E. M. S. Journal.

EDUCATIONAL

FIRST SETTLEMENTS OF PENNSYLVANIA MENNONITES IN UPPER CANADA

By W. H. Breithaupt, C. E.

Hon. W. E. Breithaupt is a lover of the Mennonite people. He remained thus through all the days of the late world war in which as a Church the Mennonite youths were exempted. He knows their faith, knows their lives, appreciates them as citizens. He has shown his kindness in many ways. In this article he gives historical data interesting to the thousands of Mennonites in Canada, as well as to thousands in the States who are related to these early and present settlers. We extend thanks to Mr. Breithaupt.—Editor.

The State of Pennsylvania from shortly after the close of the Revolutionary War for about thirty years supplied a large body of settlers to Canada. These people, in larger part Mennonites as to religious denomination, took an important part in the settlement and development of their adopted country. Their descendants have spread to various parts of Ontario and to the Western provinces, forming, everywhere they go, prosperous, thriving communities.

In the history of the Mennonites, love of order and of liberty, and freedom to follow their religious tenets, one of these being their opposition to the carrying of arms in war, have always been distinguishing characteristics. It was this that impelled them to cross the ocean to accept the offer of William Penn to settle on his lands in Pennsylvania. The same motive, combined with a want to get back to stable British government, was the cause that brought many of them to Canada. They distrusted the new experiment in government and the turmoil of petty wars which continued in Pennsylvania after the close of the American Revolution. Indian wars created disturbance, and in 1794 there broke out in the western counties of the state what was known as the Whiskey Insurrection, which threatened the overthrow of what order there had become established. The British territory to the north had the attraction of stable government under accustomed authority and the promise of complete freedom to follow their own religious ideas. When, added to this, reports came back from the pioneers of a fertile country and fine climate the desire to emigrate became still stronger.

Information as to the beginning of emigration from Pennsylvania to Canada is meagre and indefinite. I am indebted for help in indicating sources of information to Hon. Cruikshank, of Ottawa; to Mr. E. F. Moyer, of Bridgeburg, and to others. Among valuable records destroyed in Niagara in the War of 1812 were some relating to settlers from Pennsylvania. There are numerous family histories of these settlers and their descendants, such as the Moyer, Rittenhouse, Fretz, Eby, Wismer, Stauffer and other family chronicles. Most of these compilations consist largely, if not mainly, of biographies of individuals. The late Ezra E. Eby published in 1895 two large octavo volumes entitled, "A Biographical History of Waterloo Township," containing a brief general history and nearly 8,500 biographies and notices of settlers from Pennsylvania, their ancestors and descendants.

The initiative in emigration was, in most cases, individual, or in small groups. In the Simcoe Papers, Vol. III, there is a record of an attempt at a large settlement, made after the movement to Canada had become fairly well established. Under date of February 13th, 1795, there is a letter from Edward Milne, of Philadelphia, and John Musser, of Lancaster County, to Phineas Bond, British Consul in Philadelphia, asking his influence in obtaining a grant of six townships with the view of settling thereon Germans, chiefly from Lancaster County. In the sequel there are two letters from Bond to Governor Simcoe, acquainting the latter with this request, advising against such grant to foreigners, suggesting instead grants to subjects of the crown with adequately paid agents in districts whence settlers were to be drawn; also suggesting the shores of Lake Erie as a suitable location, and as being of easy access to Pennsylvania. A later letter, Bond to Simcoe, March 23rd, 1795, acknowledges the receipt from Simcoe of a letter of January 19th, and with it a copy of Simcoe's proclamation of November, 1794. No tangible result of this scheme appears.

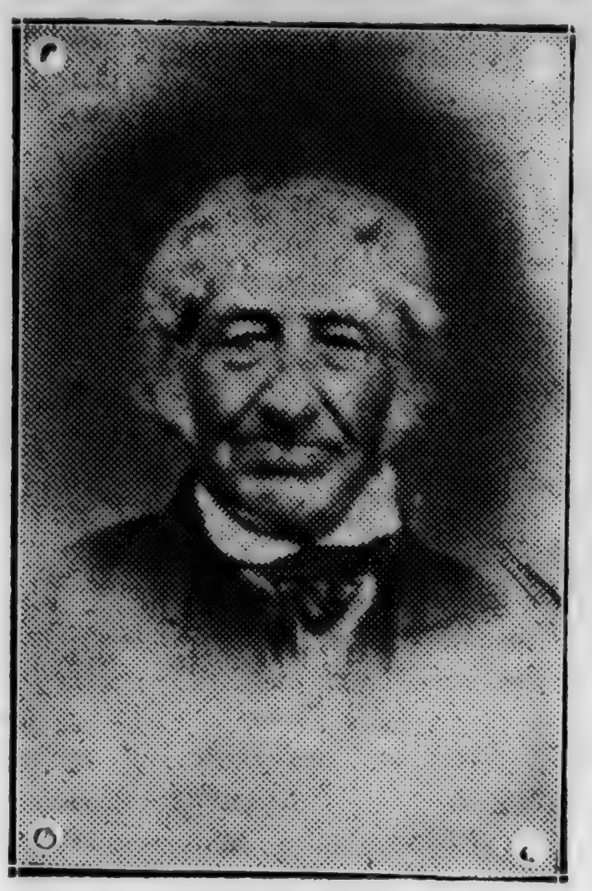
Of settlers from Pennsylvania in Canada there were three main groups: the first located in the Niagara Peninsula, in the border townships of Lincoln and Welland Counties; the second in Block 2 and a later one in Block 3, Grand River Lands, now Waterloo and Woolwich Townships, respectively, in Waterloo County; and the third group in Markham Township, east of Yonge Street.

In Col. W. W. H. Davis' History of Bucks County, Pennsylvania, there is an account of what appears to have been the beginning of emigration from Pennsylvania to Canada. The movement began in 1786 when John, Dilman, Jacob and Stoffel Kulp (also spelled Kolb), Franklin Albright and Frederick Hahn and their families left the county to seek new homes in Canada. Favourable accounts from the pioneers induced many of their old friends and neighbors to follow. Most of the emigrants were from Bucks County and from the townships of Plumstead, Hillborn, Bedminister and Tinicum in that county. The next party reported by Col. Davis is, however, more than a decade later, in 1799. This consisted of Rev. Jacob Moyer, Amos Albrecht, Valentine Kratz, Dilman Moyer, John Hunsberger, Abraham Hunsberger, George Althouser and Moses Fretz. In 1800 came John Fretz, Lawrence Hipple, Abraham Grob, Michael Rittenhouse, Manasseh Fretz, Daniel Hoch, Jr., Samuel Moyer, David Moyer, Jacob Hoch, Jacob Hausser, John Wismer, Jacob Frey, Isaac Kulp, Philip Hoch, Abraham Hoch, Christian Hunsberger and Abraham Hunsberger; and in 1802, Isaac Wismer. The Bucks County families generally settled in the Twenty-Mile Creek District, in the vicinity of Vineland and Campden of the present day.

Jacob Moyer had made a preliminary trip. During the summer of 1799 he, with Amos Albrecht and Abraham Moyer, traveled on foot from Hilltown township to Canada on a prospecting tour, and found so good a country that before returning they purchased 1,100 acres, lying partly along the Indian Trail, the Queenston and Grimsby road, now the Provincial highway, and this at $2.50 per acre, and partly nearer the lake shore, the latter at $1.50 per acre. To secure the purchase a deposit of $40.00 sufficed, whereupon they journeyed, again on foot, back home to Pennsylvania. The same autumn the transfer was made to the new country, with their families and all their portable belongings, the members of the party being as already stated. It was largely a family party, inter-related. Jacob and Delman Moyer were brothers. Valentine Kratz was first cousin to the Moyers. Each family had a four-horse team and a cow. The cows in general were shod for the journey, the same as the horses. The party coming in 1800 numbered about 60, all told, with eleven teams, mostly four-horse, and they were seven weeks on the way.

Jacob Moyer, then thirty-two years old, located near Vineland; the church was later built, in 1810, on his farm. At the organization of the first Mennonite Church in Canada, in 1801, Valentine Kratz was chosen and ordained minister, and Jacob Moyer was his associate. Previous to the building of the church the congregation

worshiped in the log school house at or near the site of the church, which was known as Moyer's church. Jacob Moyer was chosen minister in 1802, was ordained bishop in 1807, and was for many years the spiritual head of the community. He is said to have built, in 1833, the stone wall, still standing and in well preserved condition, around the original part of the present Vineland cemetery. In the same



Samuel Betzner

year he went for a visit to his old home in Bucks County, Pennsylvania, and died and was buried there. He had ten sons but no daughters. His wife, who was Magdalena Bechtel, is buried in the old Vineland cemetery.

Samuel Moyer, a cousin of Jacob, who came from Pennsylvania in 1800, was the first school teacher in the community.

The family name, Moyer, was Meyer originally, and this spelling is still to some extent retained. The ancestor Christian Meyer came to Pennsylvania from Amsterdam about 1700. Further back the family came from Switzerland.

Michale Gander (later Gonder), came to Canada from Pennsylvania in 1789, when his son Jacob was a boy of thirteen. In 1796 he settled on the Niagara river, 6 miles above Chippawa, on a farm which is still owned and occupied by some of his descendants.

There are many Pennsylvania German descendants in Bertie, Humberstone and Wainfleet townships. Many of the lands were originally held in larger grants by United Empire Loyalist officers. When some of these lands were broken up and sold, from 1796 on, we find registration to Pennsylvanians and others. In Humberstone, Jacob Gonder, John and Peter Neave, George Shuman, and Christian Sturm, received patents in 1797, Abraham Neave, Jacob Neave and Christian Sevitz, in 1798. In Wainfleet we find Jacob Sevitz, Jr., in 1796; Jacob, Samuel and Henry Sevitz, in 1797; Jacob Misner, Sr., Jacob Misner, Jr. and Christian Sevitz, in 1799. Other names are Bauer, Bitner Bucher, Barnhardt, Buerger, Critz, Eberle, Hahn, Haximer, Kunz, Koebel, Loeffler, Pitzinger, Shisler, Snetsinger, Woehl, Zimmerman, Reinhardt, Weiss. Some, if not most, of these families came from Pennsylvania, and some probably from central New York. A noted family with descendants still in the original location at the frontier are the Boehms, descendants of Jacob Boehm, who came from Pennsylvania about 1792. A later form of the name is Beam, the town of Beamsville so getting its name.

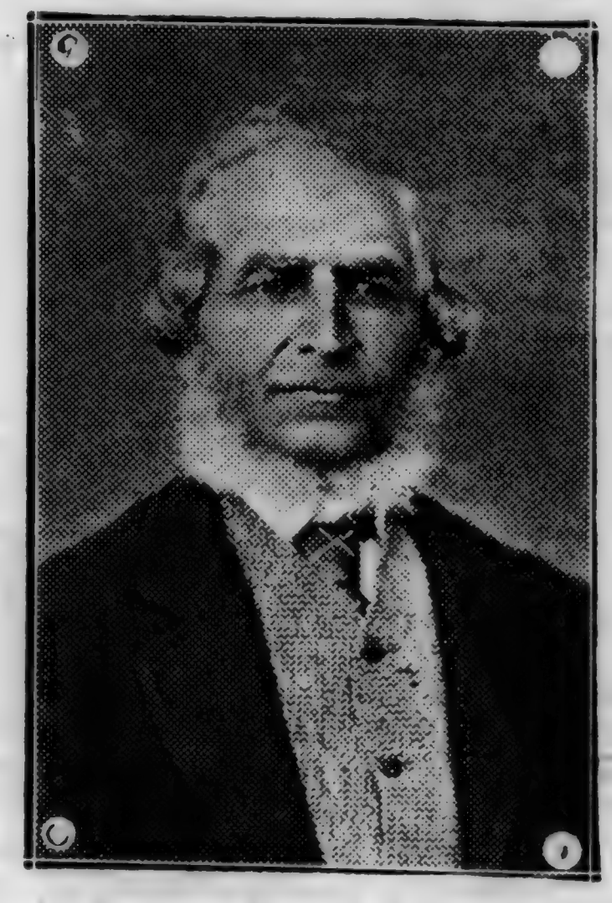
Of the Waterloo settlement we definitely know the beginning. The Six Nation Indians of the Grand River grant early decided to offer about one-half of their lands for sale, and for this purpose divided off five blocks of territory: Block 1 beginning at what was known as The Forks, the outlet of the Nith River; Block 2 at the outlet of the Speed; and Block 3 at the outlet of the Conestoga. Block 2 was bought by Richard Beasley, James Wilson and John B. Rosseaux, who in turn tried to attract settlers. When purchased from the Indians they made a small payment down and gave a large mortgage. Other blocks were taken over, by other purchasers, in the same manner, and the lands offered to settlers. This opportunity became known to two adventurers who had journeyed from Franklin County, Pennsylvania, and crossed into Canada at Black Rock ferry in the fall of 1799, to join those who had gone before. These men were Joseph Schoerg and Samuel Betzner, brothers-in-law, Mennonites, farmers, each about thirty years of age. Early in the spring of 1800 they set out to explore along the Grand River, made their choice and located near the southerly limit of Block 2. A number of their friends and relatives followed from Pennsylvania in the same year and more in the next years. The fact of the existing mortgage, invalidating the titles that had been given by Beasley, was not discovered until 1803. The eventual outcome of this was that a strong company was formed in Pennsylvania, which, two years later, bought outright 60,000 acres, the greater part of Block 2, now Waterloo Township, in the County of Waterloo, and soon many settlers, members of the company, came in. This constituted the first large settlement in what was then considered the far interior of Upper Canada, (now called Ontario).

Incidentally there may be mentioned that in recognition of the importance of this event, a memorial tower, which bears the official tablet of the Historic Sites and Monuments Board of Canada, is now erected on a high promontory on the Grand River, adjoining the original farm of Joseph Schoerg.

In 1807, a second company of Pennsylvanians bought 45,000 acres in Block 3 of Grand River Indian lands, now Woolwich township, Waterloo County.

An account of the Waterloo settlement is already on record in the transactions of this Society, notably in a paper by Rev. A. B. Sherk, a grandson and grandnephew of the first settlers, in Vol. VII.

We come next to the Markham settlement. In 1794 began what is known as the Berczy settlement. Some years before, Wm. Berczy had located a large number of German Protestants in the Pulteney domain in Central New York. He learned of easy terms offered to settlers in Canada, applied for and received a grant of 64,000 acres, in Markham Township, and brought in a well-equipped party containing sixty-four families. By 1803, Berczy having then a large part of his grant still vacant, this was cancelled by the Government and opened up for new settlement. This was the year of distress in the Grand River settlement on account of the discovery of the mortgage. No settlers came to it in this year. A party set out from Pennsylvania, which seems to have intended to go to the Grand River, but, hearing of the uncertainty of the land title in the colony there, they went to Markham instead. Some indefinite mention of Pennsylvanians having gone to this vicinity before 1800 is made but there is no authentic record of such until this one in 1803. This seems to have been the first party of settlers from Pennsylvania in Markham. Among them was Henry Wideman, who was afterwards called to the ministry and was the first Mennonite preacher in Markham. Some years later, as he was assisting in cutting out a road, he was killed by a falling tree. His successors in the ministry were his son, Adam, and later his grandson, Jacob. The Markham colony



David Betzner, Son of Samuel Betzner

of Mennonites prospered and spread to several adjoining townships.

By about 1820 the three Pennsylvania Mennonite colonies were of sufficient strength to form a Mennonite conference in Canada. There were the three districts —Lincoln County, of which Moyer's Church was the spiritual centre, the Grand River settlement with Eby's Church, and the Markham settlement with Wideman's

Church. The yearly conference was held alternately in these three churches. (This is still the order. Editor.)

An Amish[1] congregation was organized in Wilmot Township, Waterloo County, in 1824, with Joseph Goldsmith and John Brenneman as ministers. From this beginning, congregations in the adjoining townships of Wellesley, Mornington and East Zorra extended, as did also a small congregation in Hay Township, near Lake Huron.

The most noted of the early Mennonite bishops in Canada was Benjamin Eby, of the Waterloo Colony. He settled on a farm, a large part of which is now in the City of Kitchener, in 1807, was ordained minister in 1809, and bishop in 1813, in which year he built a log church on his land. This church, now in its third building, a substantial brick edifice on East King Street, Kitchener, was the first church in Waterloo County, the first north of Dundas in the Peninsula of South Western Ontario. Adjoining it is the largest Mennonite Cemetery in Canada, there being over 3000 graves in the cemetery to-day. Benjamin Eby was born in Lancaster County, Pennsylvania, in 1785, received a fair common school education, joined the Mennonite Church in 1804 and died in Berlin, now Kitchener, in 1855. He was a great-grandson of Theodore Eby, who came to America in 1715, and the youngest brother of Bishop Peter Eby, of Lancaster County. During his active years he was the dominant figure, both spiritual and temporal, in the colony, and particularly in his home village, where he established and taught the first school, furthered a printing office of his son, Henry Eby, assisted manufactures and trade and guided affairs generally.

During the War of 1812 the government, finding them unalterably opposed to carrying arms, required the Mennonite settlers to serve in camps, hospitals, etc., and as teamsters in the transport service, they having to furnish their own horses. It is worthy of note that throughout the war the brethren in Canada and in the United States remained on the friendliest terms.

Among the descendants of pioneer settlers from Pennsylvania we find prominent Canadians, mention of a few of whom may here be made:

Isaac E. Baumann, son of one of the early settlers of Woolwich Township, born in 1832, began life as a school teacher. He was widely used in public life.

E. W. B. Snider, another Waterloo man, farmer, miller and large manufacturer. He may well be said to have been the originator of the Hydro Electric Power Commission of Ontario, which had its beginning directly due to his effort, in Berlin, now Kitchener, in 1903, and of which subsequently he was chief organizer. The later and well-known proponent of Hydro Power, Sir Adam Beck,[2] is also a native of Waterloo County. Mr. Snider introduced the now universally used roller process of flour milling into Canada, from Austria, in 1875 superceding the former millstones. In this he was contemporaneous with, if not preceding, the adoption of the process by American millers, which first took place in Minneapolis. Mr. Snider died in October, 1921.

Moses Franklin Rittenhouse, grandson of Michael Rittenhouse, settler of 1800, was born in 1846, in Lincoln County, at what is now Vineland. His youth and early manhood were spent in his native county. In 1884 he moved to Chicago, where he became extensively engaged in the lumber industry, being president, or other officer, of four large companies. He died in 1915. He presented to his native place a fine public school and public library, an experimental fruit farm of ninety-seven acres, a paved, modern road of two and a half miles from the Hamilton-Niagara highway to his birthplace, and a beautiful cemetery, the present Vineland cemetery.

Kitchener, Ontario.

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1 An early offshoot, 1693, of the original Mennonites, named after Jacob Amman, of Switzerland, their first leader.

2 Died, August 15th, 1925.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter III

Life—Whence? Whither?

By Chester K. Lehman

The origin of matter, of life, of species, of man—these four form links in a chain for each of which scientific proof is required before the theory of evolution can be recognized as a law. Man, we know; species, we know; life and matter we know; but when a theory is propounded which attempts to establish a genetic relationship among these, deriving man from animals, animals from a primordial cell, this spark of life from inanimate matter and matter from an unknown, we perceive the necessity of a scientific demonstration of each link. If any one or more of these links is incapable of a proof that is truly based on facts, logic requires that the theory be removed from the realm of science to the field of philosophy where it takes its place among other speculative theories that have lived, died, and are preserved for entertainment of philosophy students.

I am at the present interested in the scientific explanation of the first two links, reserving the third and fourth for investigation in the following chapter.

When the origin of matter is sought, one is forced back to larger questions: What is the origin of the world and of the universe? Manifestly, it is impossible to give any scientific answer to these questions. One may speculate about the origin of the world, and even if a satisfactory answer could be given, the problem of matter still remains unsolved. Science is speechless on this question. But the logical faculties of one's mind demand that, if one is asked to believe in a law of change, a scientific answer must be given. It is clear that matter is either eternal or it was created. The late noted sociologist, Prof. Lester Ward, hooted at the idea of creation of something out of nothing so it must be concluded that he accepted the only alternative that remains. But the logical faculties of one's mind again raises an interrogation: What is necessarily implied in the thought that matter is eternal? There can be only one answer. If matter is eternal, then MATTER IS GOD, and PANTHEISM RESULTS. One's whole being revolts from this conclusion, because the God of a personal being must necessarily be a person,—nothing less. It is apparent that the discussion has drifted from science to philosophy so it shall be reserved for a fuller treatment in its proper place. I beg, moreover, to repeat my contention: If one is asked to believe the theory of evolution with all of its far reaching implications, its proof must be scientific from beginning to end, and clearly the origin of matter constitutes one of the first links of the chain. The truth is, matter is finite as to time and space, and had its ultimate origin in the creative fiat of an adequate cause. This much, at least, it is strictly scientific to affirm.

Matter and its origin are but the beginning of wonders of the world Of still greater marvel is life and the manner of its beginning. There are physical and chemical laws that react on matter but these do not explain life. Life has ever been an enigma. The animate and the inanimate present an unexplainable difference. The recognition of its complexity derived from the study of its manifestation in man is in no way lessened as one examines the microscopic amoeba. And as Dr. E. E. Wilson[1] puts it: "The study of the cell has seemed to widen rather than to narrow the enormous gap that separates even the lowest forms of life from the inorganic world."

At this point a very important problem comes up for the evolutionist to solve: How did the process of reproduction evolve? That primordial cell is so extremely simple, and yet it had to do at least two things: secure and assimilate food, and reproduce itself. It is utmost folly to think that after many attempts this simple cell evolved a method of reproduction. The question, cold and unrelenting, remains: how came the first cell to reproduce itself? It must be considered at this juncture because it throws

into clearer relief the real problem involved in the origin of life.

How then did life begin? Prof. Ward[2] after writing how "planets are formed by the condensation of nebulous matter" answers it thus: "There is everywhere a universal chemism, and different substances are constantly being formed through the contact and elective affinities of matter. Within a certain somewhat narrow range of temperature.... this chemism may be supposed to pass into zoism during the process of cooling of a planet." He immediately acknowledges, however, that this is mere speculation but the tone of his work from beginning to end shows his confidence in the idea that in some way without the instrusion of an external power life was "the synthetic creation of chemism."[3] It is well nigh amazing that scientists can even think of holding such a view in the light of what that first cell must have been and the fact that the spontaneous generation theory received its deathblow a half century ago at the close of a century or more of conflict on the subject. The numberless experiments have simply proved the truth of the biogenetic law stated first by Harvey, "omne vivum ex vivo," all life is from life.

And why is it that scientists of the present day such as Ward et al. keep their minds open to the possibility, even probability, of spontaneous generation in the light of all the evidence which is absolutely opposed to it? Is it not because the origin of life by natural laws is a necessary link in evolution's argument? And this, Huxley[4] recognized fifty years ago when he wrote: "If the hypothesis of evolution is true, living matter must have arisen from not-living matter; for by the hypothesis the condition of the globe was at one time such that living matter could not have existed in it, life being entirely incompatible with the gaseous state." As long as biologists reject the clear statements of the Divine record affirming that life originated by special creation, there is absolutely no alternative to spontaneous generation unless life came from some other planet or that it is eternal. To accept the former simply pushes the questions backward to origin of life on other planets, the biogenetic law being as true in the remotest ages of the past, as today and on other planets as on this. To accept the latter puts one into the same difficulties as to affirm that matter is eternal. Being face to face with the alternatives of spontaneous generation or of special creation, the former being admitted as unproved and the latter cast aside as "a pure humbug," and recognizing the bearing of the whole matter on the evolution theory, one perceives that evolutionary science has again left the world of facts and has crossed over to speculative philosophy. It means that the second link of the chain of proof for evolution is in philosophy and not science. It is my understanding of logic that a chain of proof in science to be conclusive may have no links in the realm of speculative philosophy. In a later chapter it shall accordingly be dealt with and disposed of as a philosophical view.

It is important that we understand the weight of this conclusion. From the standpoint of true scientific method it is folly to fly in the face of facts and not be injured by their assault. It is argued, that evolution is strictly a scientific law based upon facts. Accordingly, one is not allowed to deny it solely on philosophical or theological grounds. It is agreed that in so far as evolution is based on facts, the opposition must be of the same kind. For this reason, on the basis of facts, or rather their absence, if evolution demands that life had an origin according to "resident forces" of matter, and such origin can not be proved, having all experimentation decidedly against it, is it not SCIENTIFIC to affirm that in this crucial question the theory of evolution is decidedly unscientific and that the entire foundation of the theory has been thus very seriously imperilled?

Of course it may be argued that other evidence for evolution is overwhelming and if the origin of life has an unscientific solution, the general theory is still true. But why did Huxley make such a fatal admission? Certainly, on this point there has been no advance in scientific knowledge since he wrote his article for the Britannica fifty years ago. If one is open to scientific truth it seems that some such conclusion as the following ought to be admitted. Since evolution is recognized as continuous, progessive change, according to certain laws, by resident forces in which "change after change goes on from the nebular chaos toward universal cosmos, from cosmos to bios (life), and from bios to logos," and since the changes from nebular chaos toward universal cosmos (equivalent practically to origin of matter), and from cosmos to bios by resident forces, are purely hypothetical, the whole theory of evolution itself becomes hypothetical. It is honorable to abandon a theory when facts are plainly against it.

So much for the "Whence" of life. My next question is the "Whither?" of life. It is immediately noted that this brings us to the pivotal question of evolutionary science: Are life forms essentially stable or is "descent with modification" the rule? According to the guiding definition of evolution, life is characterized by continuous progressive change. It is argued that, due to our limitations in time, it is impossible for one to view species as ever undergoing modification. It is held that the notion "species" is entirely a fiction of the mind. If we could look at life throughout geologic time we would perceive this truth. The argument is supposedly based on the facts of science. To the facts, the evidences, the proof of "descent with modification," attention is directed in the following chapter.

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[1] "The Cell in Development and Inheritance," p. 434 quoted by J. D. Charles in "Fallacies of Evolution" p. 15.

[2] "Pure Sociology" pp. 115 ff.

[3] Ibid. p. 119.

[4] Art Biology Ency. Brit. 9th ed. (1876) p. 689 quoted by Joseph Cook, "Biology" p. 19.

[5] Lester Ward, "Pure Sociology," p. 93.

WHAT'S BACK OF THIS COLLEGE SUICIDE WAVE?

Several years ago college youth who wanted a thrill, a sensation, a daredevil experience (e. g., Loeb and Leopold), ruthlessly and without provocation, killed small boys and girls. Recently they have varied the program and killed themselves, a lesser, thought still a deplorable evil. Up to date the number of college suicides within the last few months has mounted to 20 or 25. As no two cases are exactly alike it is difficult to fathom the causes.

So far as the newspaper reports go it is impossible to learn the pre-college associations, the books read and environment of the misguided youth; but all this has a bearing on the subject. There must be something radically wrong in our natural life and in college circles, else the calamity would not be so widespread.

It appears that the age of the pitiable young people ranges from 16 to 22 years and that most of them were of more than average intelligence. The evil prevails in the big universities, rather than in the smaller colleges. Not only religious, but secular journals are asking whether the cause is materialism of the age, false ethics and education, and the decline of true religion, or all combined?

For many years the writer has spent a part of the years in research work in the large libraries and universities of the country and has come into contact with professors and students, especially in the departments of science, philosophy, and theology. He is of the opinion that the great body of teachers are high-toned and well-meaning men, who would not intentionally disseminate false views. There is, however, in every large university an increasing number of Ph. D.'s whose psychology and philosophy are rotten to the core, who have specialized in some narrow field, such as chemistry, or biology and know little of the dozen other fields and whose attitude toward the old philosophies and organized Christianity is the most malevolent in all history.

A young professor in Columbia University, I. Edman, teaches that "a man is a mere accident, immortality a sheer illusion and there is practically no evidence for the existence of God." J. B. Watson, founder of the behavioristic psychology, writes: "Freedom of the will has been

knocked into a cocked hat, and such things as the soul, God and immortality are mistakes of the older psychologists." A. B. Wolfe, a professor in the Ohio State University, in a recently published book, boasts that his viewpoint is "the assumption of a consistent, mechanistic, determined view of nature, man and his social relations.....Consistent with the deterministic position goes adherence to the behavioristic psychology." Clarence Darrow says: "We live on bunk. Our birth, our religion, our marriage are decided by fate. It is a matter of fate whether a man dies an honored character or dies on the gallows."

It is this type of thought that students who are a little "off" mentally, accept as profound and up-to-date.

According to the "Chicago Evening Post," the behavioristic psychology is gaining ground in the colleges. Behaviorism is the psychology, which, according to J. B. Watson, discards the terms will, attention, consciousness, personality and responsibility and regards mental acts as muscle-twitch processes. The acts of a dog are in kind the same as the thinking of a Newton. The whole scheme is materialistic and views the life of man as a form of cosmic force or energy.

Dr. J. H. Hopkins, rector of the Church of the Redeemer, Chicago, believes that the atheistic tendency of modern education is one of the causes of student suicide. "More than 90 per cent of the instructors in American colleges are atheists," says Hopkins. 35 per cent is nearer the fact, according to the writer's statistics. But even this is an alarming state of affairs.

Dr. D. D. Marsh, President of Boston University, says: "If a person is taught to believe, as is the case in most high schools and colleges, that he is only an animal he will act like an animal. If a young person has no faith in the hereafter and no present belief in God, and in the dignity of life, he will have but little incentive to try to live the godlike life." When a generation starts out in quest of thrills it is bound to become satiated and disappointed.

At a Methodist conference in Chicago the other day the atheistic tendency in modern education and the vigorous pace of the present generation were blamed for the number of suicides among college students.

In short, what are now called complexes and psychopathic peculiarities, Mark Twain called "cussedness," pure and simple. The ancients said: The road to hell is easier than that to heaven. The aberrations of recent thought have made the descent easier than ever.

There is something in contemporaneous science which invites self-destruction. The facts and discoveries of science; valuable as they are socially and commercially, do not indicate any aim or goal in and for the world. Man is an accident and result of cosmic force and not a creation for a noble purpose. He exists; by what and for what purpose science does not disclose. He remains here for a season and is then reabsorbed into the abyss whence he came. Indeed, if the truth were told, it would be found that according to the nirvana of science, life is a farce, a hara-kiri, a tragedy, what you will, ending in despair and annihilation.

Let us not be too severe on the youth in college. They are merely carrying out with a stoic heroism the Satanic teachings of immature university instructors and the whole brood of Darrows, Russells, Van Loons and other determinists, infidels and atheists who are too cowardly to follow their philosophy to its logical results.

The terrible misfortune of it all is that the youth of the land, having been taught that nothing is fixed, that there are no absolute standards in any branch of study, not even in morals and religion, that life is an empty, tragic farce, are driven to doubt and despair and are tempted to imitate the pagan Zeno, who hanged himself because he had injured one of his fingers. —Prof. A. S. Zerbe, Ph. D., D. D., in "Reformed Church Messenger." (Selected by John Horsch).

You may be quite sure that if little light comes from a Christian character, little light comes into it. We must have glory sink into us before it can be reflected from us.—Unknown.

MILITARY TRAINING IN SCHOOLS AND COLLEGES OF THE UNITED STATES

The Facts and an Interpretation

By Winthrop D. Lane

This pamphlet is exceptionally timely for the Churches which oppose war, for ultimately they are affected by the war propaganda which goes out from the War Department. It is our business as a Church to testify against evils, as well as our business to witness to the truth. The first is negative, the second is positive. The ministry of both is our Christian duty. This article is long, but it is highly informational. The day seems to loom in sight, when this liberty loving nation may go the way of militaristic Europe. This is just another of the downgrade signs seen in the American life. May she heed her God, and her prophets of warning, and keep from the rocks of militarism.—Editor.

Mr. Lane's account of the extent of military training in the United States will, we think, come as a surprise to many Americans. His conclusions are so well founded on facts that they do not need recommendation from anyone. They carry their own weight to the thoughtful reader.

But facts like these call for some action. Even those who, having read this pamphlet, still believe in the Reserve Officers' Training Corps (R. O. T. C.), will surely want to be on their guard against its becoming a means of militarizing America. It would be a tragedy if at the very moment when such ancient enemies as France and Germany are outlawing war between each other, the military spirit should assert itself in the United States.

Our schools ought to be the best defense against this. There, certainly, we should have a positive education for peace. Such education is wholly inconsistent (1) with military training in the high schools, and (2) with compulsory military training in the colleges.

At the very least, military training should be rigidly excluded from the high schools. It does not provide the best form of physical training, it does not teach constructive citizenship; if successful it tends to impart aggressive, even jingoistic, notions by its effect upon immature minds at their formative period. When such training is made compulsory in high schools it is an indirect approach to that universal military training and service which in peace time public opinion in America has overwhelmingly rejected.

The same argument applies to compulsory military training in the colleges when imposed by college faculties. A country which has refused to accept compulsory training and service for all its citizens cannot consistently permit young men ambitious for an education to be forced into accepting military training as part of the price for that education.

So much ought to be clear to every man who has respect for the spirit of American institutions and hope for American leadership in world peace. The removal of military training from high schools, and of its compulsory feature from the colleges, is a minimum program for dealing with the R. O. T. C. But a further conclusion is forced upon us. We are convinced that it is alien to the best interests of our universities and to the highest ideals of learning that the War Department should be given so much power, and military training so much place as it now has, in our college world. The atmosphere of military training is not the atmosphere for the finest, the most thoughtful work along any line requiring independent thinking. Higher education ought to exist for the encouragement of independent thinking. Science, art, and culture are not and cannot be purely national. All learning is witness to the truth that "above all nations is humanity." Colleges and universities, therefore, are peculiarly inappropriate fields for military training and for the intrusive presence of a military bureaucracy. We Americans would have said this of any country in the world. There is no virtue of our own which makes us immune to a militarism which has played so fatal a role in Europe.

In recommending this pamphlet, therefore, we urge not merely thoughtful consideration of its statements but action to

secure to American youth such educational influences as will make unequivocally for peace.

(Signed):

Jane Addams	Halford E. Luccock
Will W. Alexander	Frederick Lynch
Leslie Blanchard	Henry N. MacCracken
Wm. E. Borah	Irving Maurer
Benjamin Brewster	James H. Maurer
John Brophy	Francis J. McConnell
Carrie Chapman Catt	Orie O. Miller
Samuel Cavert	Charles Clayton Morrison
Francis E. Clark	Samuel K. Mosiman
George A. Coe	Mary E. Wooley
Henry Sloan Coffin	John M. Nelson
Albert F. Coyle	George W. Norris
John Dewey	Edward L. Parsons
Paul H. Douglas	Kirby Page
W. E. Burghardt DuBois	George Foster Peabody
Charles A. Ellwood	David R. Porter
Sherwood Eddy	Francis B. Sayre
Zona Gale	John Nevin Sayre
Charles M. Gilkey	J. Henry Scattergood
Thomas Que Harrison	Joseph Schlossberg
Harold A. Hatch	Charles M. Sheldon
Stanley High	Henrik Shipstead
George Huddleston	Abba Hillel Silver
Hannah Clothier Hull	John F. Sinclair
James Weldon Johnson	William E. Sweet
Rufus M. Jones	Wilbur K. Thomas
Paul U. Kellogg	Henry P. Van Dusen
Wm. H. Kilpatrick	Oswald G. Villard
Robert M. LaFolette, Jr.	Stephen S. Wise

The Surprising Thing that Is Happening

Military training confronts the young men of the United States to-day on a scale that it has never before reached. Under the encouragement of the War Department, it is being rapidly extended and is becoming a prominent part of the education offered by civilan schools and colleges. Most people do not know how far this has gone. A large number of educational institutions that had no military training five years ago have it to-day. In many of these it is compulsory. That is, all young men are required to take it.

Educational institutions in which it now exists are some of the best known schools in the land, colleges famous on the football field and in one form or another of academic achievement. The list is not bv any means confined to land grant colleges, which have long had a greater or less measure of military science and neither does it stop with colleges. It includes high schools where boys of fourteen years and over, many of whom are still in knee pants, parade in uniform, take lessons in rifle marksmanship and learn the ways of military duty, scouting and patrolling.

A War Department Drive

The training hereinafter described is not the result of chance or of the action of local or public officials. It is not the mere contagion of a purpose temporarily in the minds of many people. It is encouraged, supervised and regulated by the War Department. The purpose is to make soldiers. It is not training into citizenship, or any vague and ill-defined training of a general military nature. The official object is to "provide systematic military training at civil educational institutions for the purpose of qualifying selected students of such institutions for appointment as reserve officers in the military forces of the United States."

The courses of study used in these schools are written and supplied by the War Department. Their use is prescribed. No school can receive the benefit of War Department assistance if it does not use these courses. Moreover, the War Department, authorized by law, specifies the number of hours that students must spend on this military training. Credits toward graduation are conferred by colleges that give it.

Military Faculties of Twenty

Assistance rendered by the War Department to schools is substantial. Uniforms worn by students are supplied by it; so, also, is all necessary equipment. The War Department pays students in the senior (or college) division of military training sums in cash sufficient to subsidize the last two years of college education for many a boy in difficult circumstances. Moreover, it supplies the men who teaches these youths. To each school the War Department assigns an officer of the Regular Army as "professor of military science and tactics." It supplies his assistants,—other officers of the Regular Army. The military science faculty in Ohio State University numbers twenty and in the University of Illinois twenty-two—all assigned and paid by the War Department. This number is equal in size to the entire faculty of many a smaller college.

Neither is the War Department content with training boys and young men at school. It has established Citizens' Military Training Camps, or the C. M. T. C., as they are called, for lads who have left school and gone to work. In the summer of 1925 there were twenty-eight camps and Congress appropriated $2,100,000 for their support. The citizen's military training camps really began in 1921, though there had been pre-war and war camps for training soldiers before that. The real post-war C. M. T. C. has been going, however, for only five years. In 1921 the number of young men in attendance was 10,681, in 1922 it rose to 22,000, in 1923 to 25,000 and in 1924 the number was 34,000. "The time is not far distant," wrote General Pershing this past summer, "when, instead of training 35,000 young men, we will be training 100,000 each year."[1]

So rapid has been the growth of military training that few people are aware of what has actually taken place. The accomplishment of the War Department, and its avowed policy, are such as to raise this question. Is it the purpose of the Federal Government, working through the War Department, to bring about universal military training for boys fourteen years of age and older in the schools of the United States? And this further question is pertinent: Does Congress wish to support this program?

It is safe to say that, when the United States entered the war in 1917—and earlier, in 1915 and 1916—most people in this country conceived German militarism to be the enemy that we were fighting. No other conception could have given rise to the cry that we were going into the war to "make the world safe for democracy." That militarism was believed to be extraordinary preparation for, and concentration on, war. We thought that the war was due in no small part to this pre-occupation with the military purpose and method. We believed then that no nation that required all of its young men to take training as soldiers could be regarded as strongly devoted to peace. We believed that militarism was in some way closely bound up with this universal, or almost universal, military service and training. Have we changed our opinion?

President Coolidge in a speech before the graduating class of the U. S. Naval Academy, June 3, 1925, said: "I am not unfamiliar with the claim that if only we had a sufficient military establishment no one would ever molest us. I know of no nation in history that has ever been able to attain that position. I see no reason to expect that we could be the exception." And in an address before the American Legion, Oct. 6, 1925, he said: "The real question is whether spending more money to make a better military force would really make a better country." The preparation of American schoolboys to be soldiers and officers is both adding to the American establishment and spending more money on military forces. It is not only an aggrandizement of the military arm, but it is training these boys to think in terms of war purposes and military spirit.

Why This Pamphlet Has Been Written

The object of this pamphlet is to put facts into the hands of the American people. The public has not passed upon the question of military training for youth. It has registered opposition to the idea of universal compulsory military training, but upon the present near-substitute it has not spoken. Congress, under the emotion of a great European war, put into effect the National Defense Act, and in so doing authorized the President of the United States to introduce military training into civil educational institutions; the War Department is now showing what this may mean, but the general public has hardly known what was going on.

Now how did the thing get going? Nearly everyone knows that there are in the United States what are called "land grant colleges." These were established in pursuance of an act of Congress passed in 1862, called the Morrill Land Grant Act. This gave land to the states on condition that they establish colleges devoted primarily to teaching agriculture and the mechanic arts. Nearly every state in the union now has one such college. The state agricultural college is in most states the land grant institution, though in some the state university is. The law required that military training be offered in these colleges. All land grant schools have, therefore, ever since offered some form of military instruction to their students, but in many, if not in most, this was little more than a kind of military physical drill and was not taken seriously by the military

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[1]From a newspaper article signed by General Pershing and syndicated. This was one of a series of six such articles. The extract quoted can be found in the Minneapolis Morning Tribune, July 17, 1925.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."

This is such a common experience in the natural world that men no longer trust themselves in their natural work, to be right, until they inquire at authoritative sources to be sure that they are on the right way. Men in the woods or on the waters carry a compass when the sky is clouded that they cannot see the sun nor stars. Men in the city ask those who are familiar with the place. It has been the experience of the writer that a place once known is made to appear as a strange place through the experience of being **"turned round."** The moment that a place once known is recognized, the **seeming** vanishes into the truth and all things are clearly known. But if a place is once learned in the **turned round state** that place is ever after a **turned round place** though my better judgment tells me that the seeming is wrong.

What is true in the natural world is true spiritually as well. It is so easy to become confused in the world of spirits and to feel that a certain way is right and another is wrong because of the way we have come into the experience of them. We enter into pleasures from certain angles and they are made to appear wholesome and pure. We look at the customs and ideals of the world from the spirit of the world angle and there seems to be nothing wrong with it. We come into contact with Christian standards and Christian motives and like the young man who came to Christ we are stunned with the requirements of the Christ life because we are "turned round" in our moral and spiritual sensibilities. Shall we go on following the way that **seems** right, or shall we seek for such a standard by which the ways that seem right are corrected to our sense and we are able to follow **right** in spite of what only seems so. It is possible for us to receive such a change of heart through the Spirit of God that things no longer seem as they did when we were in the spirit of the world. Study the Topics of the month with these facts before you.

THE BOY WHO OUTWITTED EVIL MEN (Jr.).—Acts 23:12-22.

Topic for June 12

MOTTO

"A faithful ambassador is health."

MEDITATIONS ON THE TOPIC

I. **The Nephew of Paul.**—We do not know what the young man's name was. It was Paul's sister's son. He cared for the welfare of Paul enough that when he heard how the Jews were plotting to kill Paul, he went into the castle where Paul was and told him about it. Paul took this information as the providential hand of God to him and acted upon it to make known the wicked men's design to the chief captain. Who would be better to send with the message than this young man who had told him. So the centurion took the young man to the chief captain.

The centurion told the chief captain that Paul had sent him with the young man who had something to tell. Then the chief captain led the young man aside to a private place and asked him to tell what he knew. He told how there were forty Jews or more who had taken an oath that they would neither eat nor drink until they had killed Paul. And that the council had agreed to call for Paul so that while they were bringing him down these oath-bound men would lie in wait by the way to kill Paul.

The chief captain told the young man to tell no one that he had told these things. And the young man kept it. This enabled the chief captain to make ready a band of horsemen and soldiers to take Paul by night to Caesarea to the governor. And this they did and so overthrew the plot that the Jews had made to kill him.

We hear no more of the young man in the Bible, but his trustworthy deed was used of God to overthrow the evil counsels of murderous men, so allowing Paul to preach the message of the Gospel for a little while longer.

II. **The Text. Acts 23:12 to 22** has been explained in the lesson story as told above.

PERSONAL THOUGHT

It is well to exercise wise caution in behalf of saving a good man; and be able to keep our tongues as well as use our tongues at the right time and place. We should be brave enough to risk our own safety for the safety of others.

OUTLINE STUDY

I. A Mischievous Plot Discovered.
1. Forty men plot to lie in wait to kill Paul.—Acts 23:12, 13.
2. The chief priests and elders plot with them.—Acts 23:14, 15.
3. Paul's nephew finds it out and tells Paul.—Acts 23:16.

II. A Faithful Boy Sent with an Important Message.
1. Sent with a centurion.—Acts 23:17, 18.
2. Trusted by the chief captain.—Acts 23:19.
3. Delivering the message truthfully.—Acts 23:20, 21.
4. Trusted with a secret.—Acts 23:22.

III. Paul Taken away from Danger.
1. Paul taken by soldiers at night.—Acts 23:23, 24, 31, 32, 33.
2. A letter sent to the governor.—Acts 23:25-30.
3. In the care of the governor.—Acts 23:34, 35.
4. Ever under the care of God.—Acts 26:21-23.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Faithful."**
2. Tell the story of the Plot Against Paul.
3. The Worth of a Boy Who can Keep a Secret.
4. How God Cared for Paul.

For Older People.
1. Paul's View of His Experiences.
2. How God Encouraged Paul.

SEED THOUGHTS

"We cannot be Paul, but we may fit ourselves to act the part of his sister's son."—Sel.

"Oh, think not, if thou art not called to work
In mission field of some far distant clime,
That thine is no grand mission. Every deed
That comes to thee in God's allotted time
Is just the greatest deed that thine could be,
Since God's high will appointed it to thee."
—Anna Temple.

"Do all the good you can; to all the people you can; in all the ways you can; and as long as ever you can."—Selected.

"Give me a faithful heart—
Likeness to Thee—
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won.
Something for Thee."
—S. D. Phelps.

THE DESTRUCTIVENESS OF WORLDLY PLEASURES.—I Pet. 4:1-11; Lk. 21:34-36.

Topic for June 19

MOTTO

"Abstain from fleshly lusts which war against the soul."

MEDITATIONS ON THE TOPIC

I. **How Worldly Pleasure Destroys.**—It is not difficult to comprehend the folly of the moths and bugs that play about the light at night and destroy themselves. We pity the stupidity of birds and animals when they are allured into traps by means of bait. We tremble when a little child plays over a well or near some grave danger. Should not the dangers that threaten humanity, especially when it concerns the soul, cause us to feel great alarm?

Just as the dumb creatures are destroyed in the pursuit of their natural pleasures because they do not recognize the danger hidden, so often are human beings destroyed in the pursuit of worldly pleas-

ures. Man is an intelligent creature. He can be warned of dangers and save himself. But, man is also a creature of lust and passion, and sometimes refuses to hear warning because his passions lead him to enjoy the pleasure of the present moment. God has given us legitimate pleasure in a healthy body and mind. He has made them according to certain laws which, if violated, will bring us to grief and pain. Our spiritual life stands far above the natural in importance. Any pleasure to the mind and body which sacrifices the welfare of the soul is of greater peril than that which destroys only the natural.

All worldly pleasures become such when they overreach the bounds of the welfare of body, mind and spiritual life. The overreach of appetite or desire of body or mind becomes a fleshly lust. This is destructive to both body and soul, because it does not take account of higher relationships and it subjects the lower nature to ungodly ends.

II. **The Text.—I Pet. 4:1-11.**—In this passage we find various forms of worldly pleasure named and the higher motive which the Christian follows to escape them.

Lk. 21:34-36.—The word **"overcharged"** expresses how an appetite or an occupation may become a snare to the soul. There is a pleasure in eating which is the gift of God. But when life is spent for the sake of pleasure to the appetite it is an **overcharged heart.** Likewise there is a lawful pursuit of business in which God coöperates with us for the welfare of our bodies and souls, but when we become covetous and grasping for extra gain for the sake of earthly ease and pleasure, our hearts are overcharged and will lead us into a snare.

OUTLINE STUDY

I. Worldly Pleasure.
1. It is delight in ungodliness.—Jude 18.
2. It is delight in worldly lusts.—Tit. 2:12.

II. Some Forms of Worldly Pleasures.
1. Eating and drinking for indulgence' sake.—Luke 21:34; Prov. 23:20, 21; Luke 12:19, 20.
2. Sporting in deceitful lusts.—Jas. 5:5; II Pet. 2:12-14; I Pet. 4:3, 4.
3. Given to sensuous delights.—Amos 6:1-6; Isa. 5:1-13.

III. Modern Names of Pleasures That Destroy Souls.
1. The dance, the swimming pool, and such like, destroying purity.—II Tim. 2:22.
2. Cards, gambling games, commercialized baseball, etc., destroying integrity, thrift, reverence for religion, etc.—Prov. 21:20; Lev. 19:30.
3. Socials, box suppers, etc., destroying principles of sobriety, purity, and Christian giving.—II Cor. 9:7.
4. Fairs, shows, entertainments, movies, etc., destroying a mind contented with sound sense and edification.—Tit. 2:4-8.
5. Chautaquas, lecture courses, etc., which under the guise of education, mix in abominable foolishness and soul-destroying doctrine, poisoning the minds and hearts of men and women.—II Tim. 2:15-19.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Pleasure."**
2. Dangerous pleasure.

For Young People.
1. Principles by Which to Discern Destructive Pleasure.
2. God's Remedy for Souls Afflicted with the Pleasure Craze.

For Older People.
1. Observations of the End of Worldly Pleasure.
2. Modern Forms of Worldly Pleasures.

PERSONAL THOUGHT

"Take heed to yourselves," is the counsel of our Lord and Master. We ought to keep the higher things in our vision and always keep under the body and bring it into subjection by the grace of God.

SEED THOUGHTS

A Sanctified Touch with Sinners.—Loving them from the perspective cannot reach them. They need the touch. And so it has become easy to eat with publicans and sinners; to enter into their hopes and purposes, just as though I were one of them. I am separated from them, it is true. For they are of this world and I belong to another commonwealth. But that sense of separation no longer takes the shape of isolation from them. They cannot tempt me to engage in their follies; they do not expect me to do the things they do. But they are learning that I love them and they love me. What and if at length they love Him whom they do not know?"—Mackenzie.

"After the joys of earth, after its songs of mirth,
After its hours of light, after its dreams so bright,—
What then?
Only an empty name; only a weary frame;
Only a ceaseless smart; only an aching heart.

After this empty name, after this weary frame,
After this conscious smart, after this aching heart,—
What then?
Only a sad farewell to a world loved too well,
Only a silent bed with the forgotten dead.

After this sad farewell to a world loved too well;
After this silent bed with the forgotten dead,—
What then?
Oh, then—the Judgment Throne! Oh, then—the last hope gone!
Oh, then the Day of Wrath! Oh, then—the Second Death!"

—Selected.

CHRISTIAN MARRIAGE.—Gen. 2:21-24; Eph. 5:22-33.

Topic for June 26

MOTTO

"Do all to the glory of God."

MEDITATIONS ON THE TOPIC

I. **God's Plan in Marriage.**—It was God's plan from the beginning when he made the first man and woman that there should be but one man and one woman in marriage bonds with each other. After men multiplied on the earth, they began to pervert God's plan and men took more than one wife. The earth became so corrupted by unholy marriage relations and sin that God destroyed everything upon the earth except a family that had kept their marriage relations pure.

Many corruptions had come into the marriage relation even among the people of God. God did not reform all of these irregularities at once. He gave Moses laws and regulations because of the hardness of men's hearts and they were allowed to put away their wives for certain causes. But when Christ came He taught the original plan of God and forbade any divorce for any cause whatever. If on account of unfaithfulness it becomes necessary to separate, the Christian does not marry again but remains single with the hope that sometime a reconciliation may be brought about by which man and wife may again be together.

The marriage relation is a very sacred one and should be entered into without the levity and light-mindedness which so often accompanies it. The young should be taught the sacredness of this relation and of a life union which should be entered into in such a bond of love and uprightness that there should be no desire to change it. The great work of building a godly home should be wisely considered and entered into in the fear of God.

II. **The Text.—Gen. 2:21-24.**—In this passage we have God's first plan in the creation of the first home. It was for the happiness and welfare of man that man and woman were united in one family and that they might multiply in the earth according to God's will.

Eph. 5:22-33.—This passage tells the duties resting upon the woman and the man in their relation to one another. Man is the head and the support of the woman. The woman is subject to her head and is his helper. Love is the bond that unites them together.

OUTLINE STUDY

I. An Institution of God.
1. When God created man.—Gen. 1:27.
2. The need.—Gen. 2:18-24.

II. Who Should be United Together in Marriage.
1. Those having the counsel of parents.—Gen. 28:6-9; Eph. 6:1-4.
2. Those of like precious faith.—I Cor. 7:39; Deut. 7:3; II Cor. 6:14-16.
3. Those who are not bound to another.—I Cor. 7:11; Mk. 10:11, 12.
4. Those whose life service to God blended.—I Tim. 3:11; Amos 3:3.

III. Duties of the Marriage Relation.
1. Love and devotion.—Eph. 5:22-25; I Cor. 11:3.
2. Not to be separated by man.—Mark 10:9.
3. As heirs together.—I Pet. 3:7.
4. Obligation to children.—Tit. 2:4; Prov. 22:6; Eph. 6:4; Prov. 19:18.
5. Obligations to the home.—Tit. 2:5; I Tim. 5:14; I Tim. 5:8.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Wife,** or **Husband."**
2. Godly Parents.

For Young People.
1. Taking God's Counsels into Life Choices.
2. Considerations in the Marriage Relation.

For Older People.
1. Duties in Christian Home-making.
2. When Should Persons Remain Unmarried?

PERSONAL THOUGHT

Obedience to God's plan in the marriage relation will bring happiness and blessing into our lives.

SEED THOUGHTS

"God has promulgated two very important laws on the marriage question which no child of God should ever disregard: (1) there should be no mixed marriages between believers and unbelievers. (2) The marriage of one (or to one) having a former companion living constitutes adultery."—The Gospel Mirror.

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THE SUNDAY SCHOOL

THE SUNDAY SCHOOL AS A FACTOR IN FOSTERING THE DEVOTIONAL LIFE

By Nathan Martin

We have come to a time when the Sunday school is no longer an experiment. We no longer define it as "the nursery of the church," "the child of the church." We think of it no longer as a product; it is a factor. Enlisting in its ranks some thirty millions of people, old and young, the Sunday school army is to-day the mightiest army in the world. But not in numbers only does this great organization lay claim to the name of factor. It is worthy the name from the standpoint of the assistance it gives the church, the home and the community.

To assume, as our topic does, that the Sunday school is a means of furthering soul-growth in the individual, is to attribute to the Sunday school one of her highest lines of credit. We are living in the day of the individual, as evidenced by the "Every-Member Canvass," "The Organized Bible Class," etc. We are living, furthermore, in an age when the importance of the devotional life can not be overemphasized; in an age characterized by haste, when men are "drunk with rapid transit," when it is only by taking time that time is found for the one thing most needful to soul growth,—communion with God.

In looking into the literature on "The Devotional Life," we are confronted at once by an alarming dearth. Shelves upon shelves of books might be consulted, with but one result,—to find that the emphasis is placed on methods rather than on character. Right here we wish to call attention to "Training the Sunday School Teacher, Book Two," section on "Studies in the Devotional Life," by M. W. Emmert, which is one of the finest treatises to be found along this line.

In speaking of the lines along which the Sunday school, at its best and properly conducted, may contribute to the soul-growth of all concerned, we shall consider (1) the superintendent; (2) the teacher; (3) a few methods by which superintendent and teacher together may deliberately, consciously and effectively touch the lives of the boys and girls.

I. The Superintendent.—We are living in an age of standards, grades and percentages. We want to know the enrollment of the Cradle Roll and Home Department. We want to know the ratio between the average attendance and the enrollment of the school. But there is something in every Sunday school which cannot be reduced to figures and percentages. It is that which, for want of a better term, we name "The Atmosphere of the School." Any one with any power of perception will notice the difference between the noisy school and the quiet one; the reverent school and the irreverent one; between the school which has come to realize that the Sunday school is a place where God is and is to be worshiped and the school which has not realized this. For this "Atmosphere of the Sunday school" the superintendent is very largely responsible. A noisy superintendent will mean a noisy Sunday school.

The Opening Exercises.—if I were to ask superintendents to give a definite statement of their purpose in having regular opening exercises, I am thinking the answers would be varied indeed. One would no doubt say, "We engage in singing, etc., while waiting for the scholars to arrive." Another, "We try to get our school into a proper frame of mind." Another, "We use the opening exercise as a means of generating enthusiasm." In addition to these, there would no doubt be some more definite and more worthy objects named Other superintendents would hesitate, for there are many who have served their schools fairly well, but who have never yet decided just what ought to be accomplished in an exercise through which they lead their school fifty-two times a year. Likewise with the closing exercises. Can we afford to continue to take time, valuable time, during the Sunday school period for an activity whose purpose no one in the entire school could state clearly?

Worship.—Each year many persons of wealth and distinction stand in famous art galleries, but their eyes are holden, that they cannot see. Others listen to great musical productions and hear them not Many Christians attend services of worship and worship not. They do not so much as touch the hem of the garment. Again, we have shifted the point of emphasis in our Sunday school work a number of times. For a long time the objective point was instruction. More recently we have included training. May we suggest as the next point of emphasis the matter of training in Christian worship.

II. The Teacher.—As pertains to the teacher, in order that the Sunday school may serve its function in furthering soul-growth, it is necessary that we consider both the matter of direct, conscious influence and impression, and of indirect, unconscious influence and impression, and principally the latter. This distinction is made in the light of that definition which says, "Education is conscious training of the will to act unconsciously." In order that the teacher may exert an influence for good upon his pupils it is necessary, first of all, that he develop within himself a character that shall give no uncertain sound. For character is caught, not taught; transmitted, rather than defined in words. It was Archbishop Leighton who said, "A minister's life is the life of his ministry." Jesus said, "Ye are the light of the world." Remember, that before you can shine you must become luminous. Before Jesus gave the commission to Simon Peter to feed the sheep he inquired into the state of his heart, "Lovest thou me?"

In order that there may be in the teacher the desired soul-growth and soul-power, which shall unconsciously radiate into the lives of the taught, three things are absolutely necessary,—Prayer, Bible Study and Meditation.

1. **Prayer.**—The teacher needs to be much in communion with God. If he would be powerful, he must be powerful in the power of God. On one occasion a minister was passing along the country road and came upon a poor workingman upon his knees breaking stones for use in making the road. Said the minister, "My friend, I wish I could break men's hearts as you break those rocks." The laborer replied, "Ah, sir, you could if you spent as much time upon your knees as I do."

2. **Bible Study.**—Hand in hand with the practice of the prayer life is the habit of Bible study. In my work among the Sunday schools I have made a test in possibly a score or more of schools,—by asking how many have ever read their Bibles through. A few Sundays ago, in one of our largest Sunday schools, having that morning an attendance of 248, fourteen hands were raised,—the only time, I think, that more than a dozen hands were raised in any of the schools tested.

3. **Meditation.**—Cooperation with both prayer and Bible study, as a means of spiritual growth, is the lost art of meditation.

Some years ago it was noticed that the mouth of the Mississippi River was becoming wide and shallow, and that if this continued it would soon be useless for navigation. What was to be done? Captain Eads came forth with an idea. He would narrow the channel so that the force of the water would be accelerated to such

an extent that it would remove the sediment which was fast making it useless. The Sunday school teacher must needs narrow down his life, so that he may say with the apostle, "This one thing I do." This will mean the elimination, the cutting out, of many a vain ambition, in order that the thing most needful may have its proper attention and emphasis.

This danger of the heart-life becoming shallow and powerless is well worth the teacher's prayerful attention. Why was it that Jenny Lind, at the very summit of her success on the stage, abandoned it entirely? A friend went to see her one day, and found her at sunset sitting on the beach gazing across the sea at the sky, her open Bible lying upon her lap. This friend asked her, "Madame Goldschmidt, why was it that, just as you had the world at your feet, you left it all?" Her reply was, "When I found every day that this dear Book was meaning less and less to me, and all that out there nothing at all, what else was there for me to do?"

III. A Few Thoughts on Methods.—Much is accomplished towards reverential worship of God when it is arranged that every boy and girl shall have a Bible or Testament of their own, one which is attractive, one which they really love. Would it not mark the beginning of a new day in our Sunday schools if we could return to the idea of a Bible school more fully, if the Bible alone were to be found in our classes? We can only mention the separate classroom and the Sunday school library as a means to the devotional spirit.

The weekly teachers' meeting ought to be a combination of study, business and worship. One of the greatest helps to the spiritual teacher is the teachers' prayer meeting, a meeting of the teachers for prayer for a short period, say fifteen minutes, just before the lesson period.—Selected.

WHAT CONSTITUTES A GOOD SUNDAY SCHOOL PUPIL

By Grace Cressman

Our subject is a very large one because of the variation we find in the pupil.

Every one admires a well organized, busy, and active Sunday school. There we get our insight of God's Word, meet our friends, and are influenced for good, according to the standard of Christian life that exists. Looking at things from the pupil's standpoint, different ideas are formed according as we are able to grasp them.

The child loves his father and mother before he knows his Sunday school teacher. They deal with his first little offenses. If they are loyal in teaching their children the first principles of Christianity, the prospect of becoming a good Sunday school pupil is favorable.

The grown-up world directs mind and interest to automobiles, but forgets to some extent that a large portion of the church of to-morrow is drawn around in baby carriages to-day. What we learn in our young days, will remain with us to old age. Like a ball of yarn, that which was first, will remain for the last.

The teen age pupil is perhaps, as a rule, the greatest problem. My sympathy is particularly here, as you may expect. Fraught with large possibilities for good or evil, at no time in life is character more surely formed. Every faculty is acute, and every nerve alert. As earth's vegetation thirsts for moisture so do our minds thirst for knowledge. The advanced pupil, is only an older boy or girl, with some more experience and knowledge.

Then, can we estimate the value of those dear fathers and grandfathers, mothers and grandmothers, in the Sunday school? How lonely a school would be without them. They may not realize, that they are holding a very important place. They may feel as though they were not helping anyone very materially. They may not think they have performed any very prominent deeds; but if I were distributing medals, I would give one to each of them. They have stood at their post thirty—forty—fifty or more years, and after all the ups and downs of life, still maintain a quiet, but happy countenance, which only the experience of a true Christian life can bring. Their wealth of knowledge and experience are worth more than gold to us. In our childhood days, did we not burn our fingers at the stove, because we did not know it was hot? Just as they bound up our little physical injuries, so they soothe and comfort us, when we come to them with our problems in the Christian life.

The pupil should have his lesson well prepared, which means the contribution of each days' study, from Monday to Sunday. Simply looking over the lesson, a few minutes on Saturday evening, after a hard weeks' work and trying to keep awake to study, is not doing justice to himself.

To be successful, he must dig, and work. The vein in the mine, may be ever so full of gold, but if the miner does not dig with pick and shovel, and toil hard, he will never be able to turn out anything of great value. So with the Word of God, the riches of Christ Jesus are there, but we need to be unwearied toilers, if we want to dig out the deep truths of God.

The pupil should be present if possible, be punctual, be eager and thoughtful. If you are not there, be sure the devil has not furnished your excuse. Be prayerful, everything we do needs to be saturated with prayer, that God may be the real doer, the real worker in the things which we are busily doing. Neglect of prayer often accounts for failure.

The value of Scripture memory work is very important; many times one must repeat a memory verse, to prove that he is right, when in a conversation. A pupil having a supply of choice Scripture verses at his command, will make a more efficient worker for God, than one who has not. Many souls have been led to Christ by some one, having an everready Bible verse. Persons who have the ability to repeat memory verses at any time, can make a more intelligent study of the Bible.

Fill a child's mind with memory verses when he is young, and when he grows old, and will have need of them, God will recall them to his mind. How many of us owe much gratitude to a dear mother or grandmother?

The pupil should be an attentive listener, for more than one reason; if not so, he will miss part of the message, besides aggravating the teacher. Have you ever tried to teach a class, when the pupils' minds were taken up with something else?

An ideal pupil, must be a lover of God, of Christ, and of Truth. So much so, that his attitude will be reverential, his conscience be sensitive so that he will be ready to apply the truths to himself, and change habits and ways, if necessary. Be ready to answer, ready for discussion, for in this way teacher and pupils are benefited mutually. Test what you hear, prove it. If it corresponds with the Bible, cherish it. Be cheerful, keep that left hand pocket, which is close to your heart, well supplied with a liberal Sunday school offering. The Bible is the great book of joy. Over and over again, we are told to "rejoice and be glad," to "be of good cheer," as if it were one of the greatest of life's duties, to be happy.

Smiles are catching—more contagious
Than the measles any day,—
And if you smile, then another
Soon will fall into that way;
Thus the world will be made brighter,
Shorter'll be the longest mile
Over which you're called to travel
If you cultivate a smile.

Have I pictured before you a pupil, that is almost ideal? And is the ideal impossible of attainment?

Although it may seem so, yet with Browning we may say, "What I aspire to be, and was not, comforts me;" and again with Paul say, "I can do all things through Christ which strengtheneth me."

Kitchener, Ontario.

JACOB'S LADDER EVERYWHERE

Nothing could be more true or more beautiful. Just as every road in the Roman Empire led to Rome, every line erected on earth runs straight to Heaven. Be very still a moment. Close your eyes in order to concentrate your thought. Now lift that thought to God. Straight as the sunbeam's track, swift as its flight, you are in the divine presence. God has a telephone in the heart of every one, and you need not call a central office to reach Him. How like the angels going back and forth are our thoughts and His!—Charles Fredric Goss, D. D.

Y. P. M. TOPICS

(Continued from page 187)

"There are other things—such as adaptability, congeniality, ideals of life, aim in life, age, health, mental capacity, traits of character, etc.—that should be taken into into consideration, but these should be considered separately from the first two Scriptural prohibitions mentioned. Obey God on these two, pray earnestly and obediently for divine guidance in the rest, and you are not liable to go wrong in the choice of a life companion."—The Gospel Mirror.

"We love to think of home as headquarters for godliness; a retreat from the storms and turmoils of earth, a place where children are trained to fight the battles of life, an oasis in the midst of the deserts of this world, where young men and young women are developing into stalwart workers for God, and where people are strengthened and encouraged to press on fighting the battles of the cross."—The Gospel Mirror.

A YOUNG MAN WHO MADE A WRONG CHOICE (Jr.)—Matt. 19:16-22.

Topic for July 3

MOTTO

"All for Christ."

MEDITATIONS ON THE TOPIC

I. **When My Choosings are Like the Young Man's.**—Read the story from the text and learn it from the Outline Study thoroughly. Then come with me to consider when our choosing is like his.

We are all desirous for the very best. We truly would desire to inherit eternal life. Jesus is the Master who is able to teach us the true way. We must all come to Him to get instructions. He will not give to us any special favor above any one else. He will not make the way one whit easier than it is. Rather let us think that He will not deceive us and make us think we are all right and safe when we are in danger of eternal loss. He will not ask us to give up one thing that He has not something far better to give in its place. He is a faithful teacher.

Now there are some things that must be surrendered. Oh, there is nothing that we possess but what it must be surrendered if we would be what Jesus asks us to be. If we cling to one thing that we are not ready to let Jesus say what we are to do with it, we are like the young man who would not let go of his things and give them to the poor at Jesus command. We can give up a few dollars for salvation. We could do without some pleasures, could we not? We could do some hard work if need be. But could we absolutely give up ALL? That means more than just ALL THE MONEY or ALL THE PLEASURES or ALL THE HARD WORK. It means OUR WILL is ALL surrendered to do HIS WILL. When we reserve a very little thing or refuse a very little command, or rebel at the very smallest service, we are like the young man who went away sorry. He did not want to give ALL.

II. **The Text.—Matt. 19:16-22.**—This text is one account of the young man who made a wrong choice. Mark and Luke also tell the story as you will find by reading the texts in the Outline Study.

OUTLINE STUDY

I. Seeking Jesus for Eternal Life.

1. A young man ran.—Mark 10:17.
2. He asked an important question.—Matt. 19:16; Luke 18:18.
3. Why did he call Jesus **good?**—Matt. 19:18; Mark 10:18; Luke 18:19.
4. The answer of Jesus.—Luke 18:20; Mark 10:19; Matt. 19:17, 18, 19.
5. He thought he had done all.—Matt. 19:20; Mark 10:20; Luke 18:21.

II. One Lack That Meant Much.

1. To give up all for Christ.—Matt. 19:21; Mark 10:21; Luke 18:22.
2. It made the young man sad.—Matt. 19:22; Mark 10:22; Luke 18:23.
3. Riches, or the kingdom of God?—Matt. 19:23-26; Mark 10:23-27; Luke 18:24-27.
4. The reward of forsaking all for Jesus.—Matt. 19:27-30; Mark 10:28-31; Luke 18:28-30.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Follow."**
2. Forsaking All for Jesus.
3. What the Young man Lacked.
4. Why the Young Man Was so Sad.

For Others.

1. The Surrendered Life.
2. The Loss of the Unsurrendered Life.

PERSONAL THOUGHT

If there is anything too precious to me to let Jesus order it, I have too great riches to enter into the kingdom of God.

SEED THOUGHTS

"Precious Savior may I live,
Only for Thee!
Spend the powers Thou dost give
Only for Thee!
Be my spirit's deep desire
Only for Thee!
May my intellect aspire
Only for Thee!

"In my joys may I rejoice
Only for Thee!
In my choosing make my choice
Only for Thee!
Meekly may I suffer grief,
Only for Thee!
Gratefully accept relief,
Only for Thee!

"Be my smile and be my tears,
Only for Thee!
Be my youth and riper years,
Only for Thee!
Be my place and be my strife
Only for Thee!
Be my love and be my life,
Only for Thee!"

—Eliza Ann Walker.

"For me to live is Christ."—Phil. 1:21.

MILITARY TRAINING IN SCHOOLS

(Continued from 185)

authorities of the Government of the United States.

All this was changed, however, in 1916, when the European War raised the enthusiasm, and stirred the fears, of military people in this country. That was the year of the great "preparedness" drive, when the country was swept by appeals to increase the money spent on defenses, augment the army and prepare for war in other ways. The idea of universal military training was put forward. The instrument was the National Defense Act. Though passed first in 1916, its provisions in regard to military education were not closely drawn, but in 1920 this Act was amended and enlarged so that it became the legislative base from which the military people executed their drive on the schools.

The R. O. T. C.

This act authorizes the President to establish and maintain in "civil education institutions" a Reserve Officers' Training Corps. This corps is to consist of various units or branches, infantry, cavalry, field artillery, signal corps, medical and others. In any given school there may be one or more units of this corps. The corps is to be established only in schools having at least 100 physically fit male students under military instruction, except that 50 may be the minimum in units other than infantry, cavalry and artillery. No unit is to be set up in any school until an officer of the Regular Army has been detailed by the War Department to serve as "professor of military science and tactics" and until the authorities of the school agree to maintain, as a minimum, a two years' course in military instruction. The law requires that such course, when entered upon by any student, must be a pre-requisite for graduation by him unless he be "relieved of this obligation by regulations to be prescribed by the Secretary of War."

The law further specifies that the Secretary of War shall have authority to prescribe standard courses of military training for these youths, and that no unit of the R. O. T. C. can exist in any school that does not incorporate these courses into its curriculum. An extraordinary innovation this, that an American civil educational institution should relinquish to the War Department control over part of its teaching. The amount of teaching time thus farmed out is specified by the National Defense Act to be at least three hours a week for the first two years and at least five hours a week during the third and fourth year advanced courses.

The R. O. T. C. as thus established is divided into Junior and Senior divisions. Junior divisions are those conducted in high schools and preparatory schools, and senior divisions are in colleges and universities and some essentially military schools. In the senior division the work is divided into two parts, the basic course consists of training given during the first two years of a college term, and the advanced course of training received during the third and fourth years. Any student who enters upon the advanced course is required to agree in writing to continue in the R. O. T. C. for two subsequent years. He must also agree to attend one summer R. O. T. C. camp, either at the end of his third year in school or at the end of his fourth. The duration of this camp is six weeks.

Eligibility to receive this military instruction is limited to students who are citizens, who are "not less than fourteen years of age" and whose bodily condition indicates that they are physically fit to perform military duty, or will be, upon reaching military age. Here, as in the regular army, the War Department does not care to

waste time and money on any but the physically fit, despite its announcements, quoted later, that better citizenship is the object of the instruction given.

By the National Defense Act the President is authorized to appoint as a reserve officer of the Army of the United States any graduate of the senior division whose work has been satisfactory. To receive such appointment the student must take an oath to serve the United States as reserve officer for at least five years from the date of his appointment. Under the authority of this section 3,392 young men were made second lieutenants in the Army of the United States at the end of the school year of 1924.

Many land grant colleges have established R. O. T. C. units under the provisions of this Act. This gives them a fuller measure of government support and better facilities for giving military training than they had under the Morrill Act.

The law further authorizes the Secretary of War to support military training at schools other than those maintaining the R. O. T. C. units. This it does under section 55c. The Secretary of War may issue arms, tents and other equipment, and may assign officers and enlist men to teach youths, and may prescribe the courses of instruction just as he does for schools having units of the R. O. T. C.

How Many Schools Give Training?

During the last school year, that of 1924-25, military instruction was given in more than 226 educational institutions in the United States. The exact number is difficult to obtain. Two hundred and twenty-six institutions maintained units of the R. O. T. C., but as just explained, the Secretary of War encourages military training in schools which do not establish R. O. T. C. For the school with R. O. T. C. Congress appropriated $3,818,020 and the number of students taking military instruction was 125,504. To these schools the War Department assigned 768 officers and 1,064 enlisted men to carry on training; it paid their salaries. Before 1916 there were no R. O. T. C. units and the number of officers engaged in military in schools was only 119.

Of the 226 R. O. T. C. institutions in 1925, 124 were of college or university rank, 63 were high schools and 39 were what are known as "essentially military schools."[2]

Famous Colleges on the List

It is interesting to note the names of some of these institutions. Many of the best known colleges in the land are on the list. Harvard, Yale, Princeton, Cornell, Leland Stanford, John Hopkins and the University of Pennsylvania are there; Northwestern University and the College of the City of New York are included. Nearly every state university in the country is on the list, including such famous ones as the University of Wisconsin, University of Michigan, University of Minnesota, Ohio State University and others. Among smaller colleges of high standing are Rutgers, Lehigh, Lafayette, Georgetown, Boston University and Western Reserve. The number includes many technical institutes, and practically all of the agricultural colleges. There is a large sprinkling of denominational and semi-denominational schools. In all of these colleges and universities military training is now an accepted reality.

High schools also in all parts of the county are given military training. Among the cities where this is the case, are Cleveland, Washington, Chicago, Louisville, Kansas City, Indianapolis, San Francisco and Salt Lake City. There is drill in more than forty others. Youngsters of fourteen and older drill with rifles and learn the technique of guard duty and patrolling.

Where Will the War Department Stop?

The War Department does not plan to stop with what it has already done. Its purpose, apparently, is to go on, putting military training into one school after another, until all boys over fourteen years of age enrolled in the educational institutions of the United States are being drilled to take part in war.

John W. Weeks, Secretary of War, called a conference in the City of Washington in November, 1922, to discuss ways of "realizing more fully the provisions of the National Defense Act." To this conference were invited many boys' club leaders, educators, athletic directors and others who, in the opinion of the Secretary, might be helpful in bringing more and more youths under the influence of military training. One of the spokesmen for the War Department at this conference was Brig. Gen. William Lassiter. If the main purpose of the Reserve Officers' Training Corps, he said, were to produce reserve officers, then "our efforts should be especially directed towards the expansion both in the number of colleges reached and in students enrolled." If, on the other hand, the main purpose were to give the benefits of military instruction to a great number of boys and young men, then "the system ought to be expanded so as to give all young men attending both schools and colleges the opportunity of having this form of training and not confine it" to the institutions then maintaining such courses. Thus, whichever purpose was regarded as primary, the object was expansion. General Lassiter pointed out that "less than one-fifth" of the colleges in the country of the United States had R. O. T. C. units at that time, and plainly intimated that the percentage should be raised. With respect to secondary schools he was even more explicit, declaring that there were "at least 1,200 secondary schools where junior units might be maintained."[3]

Another spokesman for the War Department, General Pershing, said that it was "our fervent hope" that out of the conference there held might come "plans and policies which could be applied to our public schools everywhere." And General Pershing made an even more significant remark. He seemed to see a substitute for universal military service in the R. O. T. C. and C. M. T. C.. "That we have not adopted the principle of universal military service," he said, "renders it highly essential that training which leads up to and, as far as possible, includes preparation for militry service should be popularized by all available methods." In similar vein Secretary Weeks in an address at Lehigh University spoke of "the gradual development of the idea that it is the proper action for every self respecting young American to give a portion of his time during his youth to preparation for effective service if his country should ever need it."[4]

Training for Citizenship—Or to be Soldiers?

A large part of military training, including the C. M. T. C., is sold to the public or to the college student by much talk about its being training for citizenship. It is better psychology to call it that than to say that it is training for war. Gen. Pershing remarked that it must "be popular-

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[2]The facts given with respect to the present extent of military training in R. O. T. C. units are taken from the published Hearings before the Subcommittee of House Committee on Appropriation in charge of the War Department Appropriation Bill for 1926; pp. 600-621.

[3]From Special Report of Secretary of War to the President on The Conference on Training for Citizenship and National Defense, 1922. pp. 8; 10.

[4]Address at Lehigh University, Oct. 8, 1921, quoted in pamphlet by Major General J. G. Harbord.

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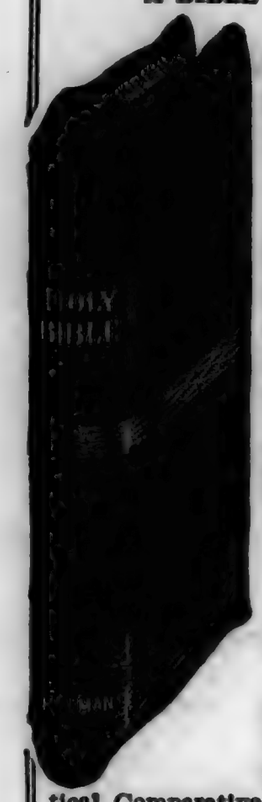

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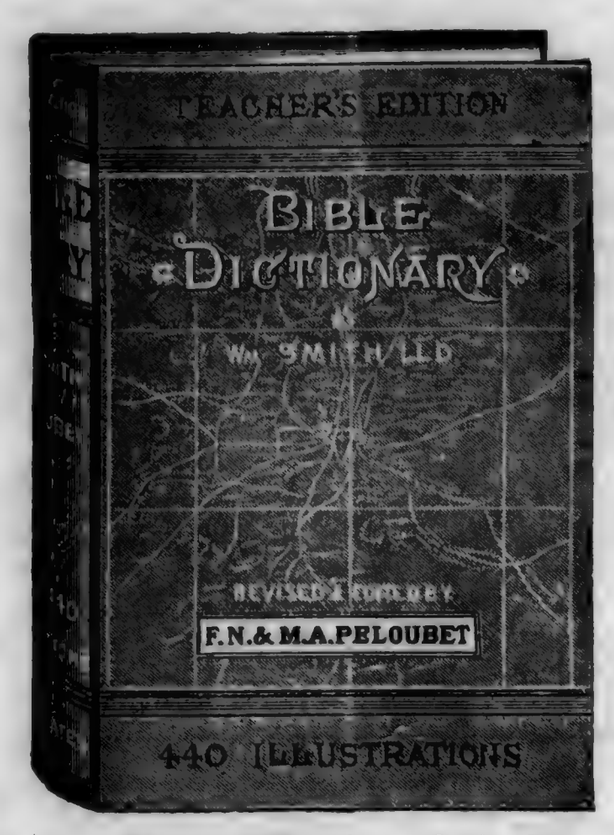

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ized by all available methods." Compare what is said concerning the R. O. T. C. to the American fathers and mothers, to army officers, and to students.

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"He had no other commandment. All of the other commandments were bound up in that one great bundle of love and obedience, that we love not ourselves, but love others, as Jesus our Lord has loved us."—The Missionary Worker.

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JULY, 1927

Special Jewish Number

Lights and Shadows

GOD'S WONDERLAND

By Mary C. Shenk

This article on God's Wonderland, comes from a nature lover. O that more of our youth would learn to see the beauty in God's world, the wonders of His creation, how their love for the wrong things of "Satan's World System" would leave them at once. With summer time upon us, may we as God's young people appreciate His creatorial power, honor Him for His providential care of the universe, but above all to worship Him for His redemptive love shown towards us through Christ Jesus, our Lord, His dear Son.—Editor.

I do not believe, as some claim, that God is fully revealed in nature, but of this I am sure—after we have learned to know Him through His Revelation, the Bible, we can, by studying His handiwork, learn many things about Him.

Coming particularly to flowers, I like to think that they are a manifestation of God's love to us. What a wonderful variety of shapes and colors to delight us, and what fragrance they give us to enjoy! Did you ever notice that the sweetest fragrance comes from flowers that are the most inconspicuous, both in color and location? Take the Trailing Arbutus for an example. Its small waxy white or pink flowers must often be taken from under the leaves, and yet it is much sought because of its fragrance. Then too the insects are guided by the odors where the bright color is missing, and, by their help a crop of seed for the next year is made possible.

God is a master Workman. If you place a sheet of paper, or anything that man has made, however fine and beautiful, under a microscope, its imperfections are made glaringly evident. On the other hand, it is under the microscope that the perfection of flowers is brought out most fully. The ordinary, insignificant-looking corolla of the despised Hound's Tongue is transformed into a rich velvety beauty.

As to the structure of plants, it seems marvelous to me that even God, whom I know to be Omnipotent, is able to make a thing that is at once so tiny, and functions so perfectly, as the cell, billions of which are required to make up one plant.

It will be interesting for you to notice the unique arrangement of the stamens and pistils in some flowers. In the Mountain Laurel the stamens grow under tension, and the antlers are tucked away into tiny pockets in the corolla. The Lady's Slipper is so arranged that when the bee creeps into the corolla for nectar, it cannot get out except by passing and brushing against the stamens and pistils. This insures cross-fertilization. The variety in plan and structure of flowers is almost endless.

Do you know why you can pick a large bouquet of dainty Fringed Polygala without interfering to any great extent with its spreading of seed?

Why does the Evening Primrose look so jaded and bedragled, even wilted, in the afternoon, and then at twilight begins to expand its buds, and presents a fresh appearance and gives out a pleasing fragrance? What happens if no moth comes along during the night?

Why is the Thistle prickly and hairy, even on the outside of its very blossoms?

Could you guess why the Milkweed exudes its sticky fluid at the least scratch of stem or leaves?

Do you know how far the Witch Hazel can throw its seeds?

"Truly every season has its wonders for the nature lover with a seeing eye."

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One of Nature's Marvels

JOHN'S LAST MESSAGE

James H. M'Conkey recasts a beautiful tradition of the last days of the Apostle John. "He had gathered together his disciples for a parting message. As he looked in their faces with all the tenderness of the parting moment, he said to them: 'Little children, love one another.' But they said, 'Father, we have heard that message before. You have been telling us that from the beginning. Give us some other word.'

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"For the Lord will not forsake his people." I heard a Christian worker read Hebrews 13:5 backward: "Thee forsake nor thee leave never will I." It is as true and precious no matter which way we read it.—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XIV SCOTTDALE, PA., JULY, 1927 No. 7

JEWISH FESTIVALS

By Pastor Jacob Gartenhaus

This article for Select Reading may not be as stirring as some, but we guarantee you a blessing in reading the same. Some of these Jewish Festivals have behind them the wisdom of God. They are expressions of grand things to come. For instance, the Passover—the coming of the World's Redeemer. The Festival of Pentecost—the coming of the Holy Ghost, what a blessing He is to our souls. The Feast of Tabernacle takes us forward to a great day for all of us, when the Jews shall again come into their own, for God has not "cast away His people forever." (Paul) Some of these Feasts are not held as they should be, some of the others are traditional—of no use. All of these God gave are fulfilled in the Lord Jesus Christ through His first coming, and the final appearing the second time in the clouds, with POWER AND GREAT GLORY.—Editor.

This is a very brief sketch of Israel's festivals and holidays: a comprehensive treatment describing them in particular, even enumerating only the main headings of the multitudes of laws and customs touching on Jewish holidays, would require volumes. This article will treat only of the holidays as observed today among the orthodox Jews. The holidays in Biblical times were celebrated mainly with sacrifices, which the Jews from all over Palestine brought to the national temple at Jerusalem.

Since the destruction of the temple and the exile of the Jewish people, these festivals had to be remodified to suit the changed conditions. Sacrificial offerings ceased to exist, and were substituted by man-made prayers and religious works, such as charity and fasting.

The prayers consist largely of recitation of the laws and order of the daily and festival sacrifices, with invocations that God may reinstate the sacrifices in the re-established temple of the re-acquired homeland; they include also the thanksgiving, praises, repentance, confession of faith. The three daily prayers usually last about two hours in all and are performed by a 'minyan,' that is, a number of Jews not less than ten (to form a 'congregation'), each clothed in a talith (prayer shawl) and tephilin (phylacteries), one wound around the left arm and the other on the forehead. On holidays other prayers are added, of which the most important are the "Hallel," praise, consisting of Psalms, and the "Musaph" that is "additional." The tehpilin are not used on holidays. The most important place in the order of the day is the "reading of the law;" certain portions of the Pentateuch are chanted from a holy scroll (parchment) which deals with the specific laws of the holy day in question. The service is concluded with the reading of a corresponding section from the prophets. The Pentateuch portion is divided into several (9) parts to each of which prominent members of the congregation are called to say a blessing, thanking God for choosing Israel from all the nations and for giving them the Torah (Law). The taking out of the scroll from the holy ark and the replacing it are attended with impressive ceremonies. This is usually preceded or followed by a sermon, based on the scriptural reading of the day. Each holiday has its own ritual machsor, or prayer book, which contains, in addition to regular prayers, long-winded metrical poetic effusions (by medieval authors), some of which are repeated several times: some are chanted to ancient tunes, some are sung to quite modern melodies. Some of these synagogal melodies (especially those of the high feast) have such a hold on Jews that one may hear them humming on various occasions, be they at work or play. They have even been put into phonographic records, with which Jewish homes are ornamented.

A most impressive ceremony of the holiday ritual is the prayer for the dead, "Memorial of Souls," which evokes much weeping in the women's section of the synagogue and a superstitious reverence among the men, though they profess to be enlightened unbelievers in their daily life.

The holiday prayer closes with the "Benediction of the Priests." The supposed descendants of the ancient Levites (after certain preparations) spread out their hands above the bent heads of the congregation and bless them.

In the family circle the celebration is mixed with worldly pleasures, pleasures of course, which are limited by the multitudinous restrictions and prohibitions. At that season gladness and joy fills the usually sad and worried mind of the Jew. Festively attired and bejewelled, they appear in public. The meals are deliciously prepared and wine is their drink. The women have to work and toil, but they also introduce the hallowing of the feast by lighting lamps; a candle is lighted for each departed soul in the family: then a benediction, preceded by a supplication in their mother tongue. Then when the father comes home from the synagogue, he sanctifies the holiday (or Sabbath) with a prayer over a cup of wine. Then the whole family wash their hands, the husband blesses two loaves of bread, commemorating the double portion of manna in the wilderness on Sabbath, and deals out slices to all members of the family, after dipping each slice in salt to remind of the covenant and that the food is in the nature of a sacrifice. In between the meals, which consist of fish, meat, soup and kugel (a kind of pudding), many songs are sung or chanted and all is finished with a long 'blessing' containing prayers, etc.

The order of the evening meal is repeated during the following day with certain additions in food, song and prayer. The conclusion of the holiday is also celebrated over a glass of wine with a prayer called havdalah, meaning 'separation' between the holy day and the secular days. The night following the holiday is often observed with much rejoicing, prayers, songs, food and drink (Melaveh Malkah).[1]

The holidays are of various nature. 1. What might be called periodic. This includes the first day of the year, the first day of the month and the seventh day of the week, the Sabbath. 2. Seasonal, originally perhaps festivals, later they were connected with great national events. They are (a) The Passover, or Spring Festival, now commemorating the deliverance from Egypt. (b) Pentecost, feast of the first ripe fruits, now commemorating the giving of the law on this day, (c) Tabernacles, the harvest festival now commemorating the wandering of Israel in the wilderness. On these three feast days all Jews were bidden to go to the temple in Jerusalem and "to appear before the Lord." A large number of sacrifices were offered on these days. They must have been grand scenes, the pilgrims in such immense numbers singing psalms while carrying offerings to the Lord, the sacrifices by the priests, the singing of the Levites. About 30 A. D., Jesus

[1] The Jews give the name malkah, "queen," to the Sabbath. They attach much importance to the three Sabbath meals, the dinner Friday evening, the midday meal on Saturday and the evening meal after the close of the Sabbath. This evening meal is called melaveh malkah, "the accompanient of the queen," that is, the meal which dismisses the Sabbath. The three Sabbath meals are called seudoth demalkah, "the banquets of the queen." A seudah is especially a festival meal. The Jews have a saying, "Purim nach der seudah iz kein Jid nit hungrig," "No Jew is hungry after the seudah on Purim," that being a great banqueting time among them.—Editor Jewish Missionary Magazine.

could have been seen among these pilgrims; later on His disciples and apostles. 3. The Day of Atonement, a day dedicated to meditation, repentance, etc. 4. The holidays added by the rabbis. 5. The fast days (except No. 3).

The first three classes are Biblical, appointed by God in His law and must be observed with all the strictness which the rabbis prescribed. The laws as written in the Bible are simple enough, but the rabbis were never satisfied with simple things, so they stretched each law into enormous length and breadth. Every word or even letter in God's command they used as a basis for various laws. Space will permit me to cite only one or two illustrations. The Bible forbids work on the Sabbath day It also forbids kindling a fire. The rabbis in explaining and defining these commands have so twisted and perverted and misinterpreted that they have become unlike the feasts of Jehovah. As a matter of fact, they cannot be carried out. American Jews, who boast more about their brand of Judaism than all the Jews of the world, leave rabbinic laws unheeded, excepting the culinary or eating part thereof, not thinking that the rabbis consider such Jews heathen, atheists, who will not inherit the age to come. But what Ghetto Jews, in contact with modern civilization, can carry out strict regulations? To kindle or start fire must have been a hard task at the time of Moses and doing such violated the Scriptural Sabbath, but the rabbinic Sabbath forbids even the pushing of an electric button or bell: in their estimation the smoking of a cigarette on the Sabbath is a capital crime. Prohibition of work includes such innocent things as writing (even one letter) tearing, shearing or breaking the least thing, making a tie, carrying an umbrella, or even a cane. When on the Sabbath the Jew's home or store catches fire, he is not allowed to extinguish it or save anything. He is not even permitted to touch anything that is unnecessary for food or clothing; lamp, candle, match, pen, pencil, money, etc., etc., must not be touched: only a dangerous illness may serve as an excuse for breaking the Sabbath. There are lists of laws about carrying things on the Sabbath, about walking certain distances and in certain places; numberless prohibitory laws and precepts.

All laws of the Sabbath are valid and binding on the holidays of Passover, Pentecost, Tabernacles and the New Year, with the exception that on these days cooking for that particular day is allowed. For the Sabbath all foods must be prepared (ready to eat) the day before (some preserve it in specially heated ovens). The Day of Atonement, which is also a fast day, is considered with more rigorous regulations than the Sabbath, though on the first day of the month all work is permitted (although women make it for their own holiday).

All holidays are days of rest only for the male Jew; the women usually have more work on these days than on the average week day, since holidays demand extra house cleaning, washing, baking, cooking, etc., etc.

The New Moon (Rosh Chodesh) or The First Day of the Month

In ancient times this feast began with the appearance of the new moon: since all holidays, excepting the Sabbath, had to be counted from the new moon, her appearance after a period of darkness was an important event. The Jerusalem authorities first hallowed the moon (after certain observations), then by signals or messengers they let the exact date of her appearance be known all over the country. During exile, when Jerusalem authority is non-existent, Jews consider it as uncertain when really the New Moon begins, although the Jewish calendar claims to be very punctual, so prescribed that to celebrate all holidays work is forbidden for two consecutive days, to make sure that one of the days at least, falls on the exact date. Sabbath and the Day of Atonement are each observed for one day only, from evening to evening.

From some passages of the Bible. one might infer that in ancient times this day, sanctifying of the new moon, was an important holiday, but exiled from Palestine it has lost its former importance.

The day before New Moon is considered a miniature Day of Atonement. Pious Jews fast on that day and use certain extra prayers and psalms. The first day of the New Moon itself is considered a half holiday. Women only refrain from certain house work. One half hour before the full moon appears, the congregation leave the synagogue and "welcome the new moon," that is, the reciting of certain prayers accompanied by certain curious movements, as if directed to the moon. The Reform Jews have ridiculed this odd ceremony and traced it to some heathen (Persian) rites.

The Feast of Passover (Pesach)

Passover (Pesach) is also called "The Feast of the Unleavened Bread" (Chag Hammazoth), "The Feast of Spring," "The Feast of Liberty."[2] This article will deal with the present day rabbinical observance. This feast begins with sunset of the fourteenth day of the Hebrew month 'Nisan' (about April), but several days previously, often weeks, are required for preparations; storing of food, cleansing of the house, buying of clothes and the main thing, preparing of the unleavened bread. In America this unleavened bread comes ready made from the factory; in most other countries this is of much concern to the Jewish community as well as to the individual, since it requires great care and expense. Usually a whole community or several families band together and cooperate in this. The poor receive it free (or partly free).

Since no leaven or ferment must be found in the house or store during the feast, there is searching out of all leaven, then the destroying of it; and those things which are of great value are sold to Gentiles for a small amount (of course with the understanding that it doesn't mean anything; it must be sold back to the Jew at the close of the feast); this mock sale shows the dishonesty of the transaction and is really a fake.

On this fourteenth day the oldest male child in each family is required to fast in commemoration of the divine protection from death in Egypt. The Sabbath preceding the Passover is called Sabbath Haggadol ("the Sabbath 'the Great One' "). Jewish rabbis give no reason for this appellation but some scholars trace it to early Hebrew Christians who named it in honor of Christ, "His Sabbath."

On Passover Eve everything in the house is either new or renovated. All utensils used for food are new or kept carefully stored away from one Passover to another. The kindling of lights by the women, order of prayers in the synagogue, and the hallowing of the feast mentioned above. It is the same as on other holidays with the difference of special food and the Seder ("order"), that is, the arrangements of certain foods and drinks on the table and the consuming of it with the prayer and songs interspersed.

Upon the return of the men from the synagogue, all is in readiness for the Haggadah, or telling out the Story of Redemption from Egypt, and the family gather

(Continued on page 200)

[2] Particulars about the ancient rites may be found in: Exodus xii; xxxiv. 18-20; Leviticus xxiii. 4-14; Numbers ix. 1-4; Deuteronomy xvi. 116; Matthew xxvi. 17-30; Mark xiv. 12-16; Luke xxii. 7-20.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

IV

By John Horsch

A Sunday morning in July, of the year 1693, found a goodly company of people gathered at the mountain home of Abraham Burghalter, a few miles west of the village of Mattenberg, the place appointed for the Sunday service. No vehicles were in evidence. Apparently the worshippers had come on foot. A wide-awake observer would have concluded that some of them must have come from a considerable distance.

The people were standing in groups engaged in conversation. At the time appointed for the service they gathered in a near-by grove where under huge trees primitive benches had been arranged for the

worshippers. It was the day appointed for the baptism of Anna Steiner.

The meeting was opened by singing the "Lobgesang" ("O Gott, Vater, wir loben dich") from the "Ausbund," followed by a lengthier hymn. After Scripture reading and a season of silent prayer, the congregation kneeling, one of the ministers present gave a comparatively short admonition. This was followed by the sermon preached by Jacob Schenk, the "voellige Diener" (bishop) of the little flock.

The preacher took his text from Eph. 5, 25-27: "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." He spoke of the love of Christ which was manifested by His coming into the world to give His life as an atoning sacrifice for the world's sin. "He died, 'the just for the unjust, that he might bring us to God.' A wonderful supernatural change is wrought by God in the hearts of those who turn to Him in repentance, and personally, by simple faith, accept the great salvation in Christ.

"What God does for man in this way is of far greater importance and value than anything that this world has to offer: riches, honor, etc. The most precious treasure that man may call his own is the consciousness of being the child of the loving Almighty Father, and being in vital touch with Him. This is the result of three conditions on the part of man: First, a deep and growing sense of his own unworthiness; second, a realization of what Christ has done for him by making atonement for his sin; third, the essential continuous self-surrender to Him which is dependent on the exercise of secret prayer.

"There are those who think that a thorough improvement of social and material conditions would meet man's greatest needs and usher in a golden age for the world. Such a view is only an indication of spiritual blindness. If the so-called lower strata of society could be raised to the highest level and if every man's desires as to earthly possessions could be gratified, this would not for a moment change the outstanding fact that man's greatest adversary is sin—it is the world, the flesh and the devil. Social improvement will not eliminate man's most formidable foes. It will not save his soul nor satisfy his need of God. Man's greatest needs are of a religious nature.

"Christ loved the church and gave Himself for it. The true church loves Christ and gives itself for Him. Paul speaks of the church as a glorious church. The glory of the church is the very opposite of worldly glory. It is the determination to follow the meek and lowly Jesus and be loyal to Him and His Cause. The glory of the church is its unworldliness, it is having the mind of Christ, being in but not of the world, "seeking the things which are above," being interested in the salvation of the lost more than in seeking this world's goods. The glory of the church is its willingness to stand alone and be unpopular in a world which is in a state of rebellion against God, and to bear persecution rather than to take its orders from the world. It is impossible to be a Christian without self-denial and cross bearing. The true church is a church under the cross.

"The church is both an organism and an organization. It is true that all true Christians constitute the body of Christ;—an organism. But any one who is a Christian believer and fails to see the need of uniting with a church organization, is taking unscriptural ground. It is seen, then, that the church is an organization as well.

"A church 'without spot or wrinkle.' What may be the meaning of this expression when, as is clearly evident, the church, even in the Apostles' time, consisted largely of individuals who could not lay claim to the predicate of perfection? Besides, there is always the possibility that hypocrites may come within the pales of the church. Among the apostles of the Lord there was one who at heart was not a disciple. If the Apostle in our text used the expression 'without spot or wrinkle' in an absolute sense, it would be difficult to see why he insisted on the need of church discipline. The need for discipline indicates a lack, an absence of perfection. But just as the individual church member, despite human imperfections, is a true Christian if he is a believer in Christ and surrenders his life to Him, so also a church which is established on the foundation of God's word and has set for itself the aim to 'keep house' according to the New Testament standard, is to that extent 'without spot or wrinkle,' or, to use another word found in the text, it is 'unstraeflich' (unblamable). This does not mean that there is not always room for improvement and growth.

"In our time the opposition of the forces of evil to true Christianity manifest themselves largely by persecution. Nevertheless it is a fact that the persecution is not now so severe as it once was. In a few countries open persecution has ceased. The time will doubtless come when religious liberty will be granted in our fatherland. State church Protestantism will yet admit the inconsistency of demanding for itself toleration from the Romanists while it is persecuting Christians of other communions. While persecution is severe to the flesh, it has a tendency to keep undesirable elements out of the church.

"We know from prophecy that a more formidable foe to the cause will arise within the church's own borders, namely an apostasy, or falling away from the truth, on the part of some of those who have received it. This means that within the church there will arise those who will make light of and deny the great historical facts pertaining to Christ, His supernatural birth and His work of redemption—facts which are the very fundamentals of the Christian faith. These truths will be denied under the pretense that they are out of date and are an impediment to the progress of both the church and of the world. Now there have been unbelievers in all ages of history but they have made no pretence of being Christians. The time will come when a large part of the nominal church will fall prey to unbelief.

"Undoubtedly the denial of the truth will come gradually. It may be expected that the unbelief rising within the borders of the church will at first come in the cloak of the Biblical vocabulary. The old familiar words will be used deceptively. New, unreal, unscriptural meanings will be ascribed to the old words. In appearance men will teach Christian doctrine but will refuse to commit themselves when they are asked what they mean. In the first stages of the movement those who have been drawn into its vortex will strive to maintain an appearance of Biblical orthodoxy. Some of them may indeed deceive themselves thinking that they still believe in the fundamentals of the faith. While the faith is denied, the profession and external forms of Christianity will, in the first stages of the movement, be maintained. People will continue to be religious but their religion will resemble that of other Christless faiths. So the apostasy does not necessarily mean a decrease in religiousness. It is indeed possible to be religious while denying the fundamentals of the faith. Many devotees of non-Christian religions are exceedingly religious.

"The apostate church will be the consummate offence of the ages, though indeed not in the eyes of the world. We may well suppose that this is what our Lord had, principally, in mind when He said: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh" (Matt. 18:7). What is a church disowning salvation through the blood of Christ? It is a mighty power for deception and evil. It is 'like unto whited sepulchres, which are indeed beautiful outward, but are within full of dead men's bones." And yet an apostate church will undoubtedly extol the apostasy as the crowning glory of the ages. Now, oppression and persecution at times seem hard and grievous to bear, but we may well be thankful that ours is not the time of the apostasy."

The preacher spoke further of baptism and its signification and the obligations it entails. The observance of the ordinance was simple and impressive. In the final prayer special mention was made of the brethren and sisters who were imprisoned for the faith, and especially for a number of brethren who had been taken down to Trieste to conclude their lives under untold hardships and sufferings as slaves on the row galleys. Fervent petitions were offered in their behalf. After the conclusion of the service, late in the afternoon, a simple meal, consisting in the main of bean soup and rye bread, was served to all the worshippers. This was quite necessary in view of the fact that not a few had a long distance to cover on foot to reach their homes.

(To be continued).

CHRISTIAN MONITOR PULPIT

THREE MEN

A Sermon

By W. B. Hinson

We trust that the soul of every reader wll be stirred as was the heart of the Editor as he read the sermon before accepting the same from the hands of Ex-Rabbi Leopold Cohn. Some messages for publication grip harder than do others, are more effective. This is such a sermon. May the God of Abraham, Isaac and Jacob bless this sermon to your every heart. God bless W. B. Hinson as he preaches such sermons in these days of frightful apostasy.—Editor.

Give none offence, neither to the Jews, nor to the Gentiles nor to the Church of God. I Cor. 10:32.

The first man mentioned is the Jew. And Jesus Christ one day said five words that ought to affect us all; they were these: "Salvation is of the Jews." It is not the Greeks with their marvelous intellectuality; not from the Romans, with their dominating power; not from Europe, with its many-rided civilization; and not from America! "Salvation is of the Jews." Christ said it!

And then Paul one day wrote down another marvelous statement. He said, What advantage hath the Jew? Much! Unto him were committed the oracles of God. And of him is Christ according to the flesh.

The oracles of God where do we find them? Among the Jews. Oh, we are a wonderful people! We can fly, but we cannot write the Twenty-third Psalm. We are a great people! We reach out and pluck sound out of the air; but a Jew spoke the Golden Rule all the same!

Moses, the writer of the Pentateuch; David, singer of the Psalms; Isaiah, uttering the organ music of the prophecies—Old Testament Jews!

And do you remember how to-night you quoted the Twenty-third Psalm, and there were more of you quoted that Psalm correctly than could repeat the National Anthem of America. And the Twenty-third Psalm is the song of a Jew.

When you want to read the thing that cheers and comforts and sustains under all circumstances, if you are wise you will read, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. I will come again and receive you unto myself; that where I am, there ye may be also." From whom did you get that? A Jew.

There are not six men in this house can give me a quotation from Homer, the blind poet of Greece, nor from Dante the great poet of Italy, nor from Browning, nor Shakespheare, nor Emerson. Now then, how many of you know John three sixteen? Let us hear you say it. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And who wrote it down? A Jew!

When I stood in that baptistry this morning I said, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." It is a quotation from—whom? Matthew, a Jew!

And when I stood beside the casket the other day I said, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Who said it? Paul, a Jew!

We can build railways and make ships and kill by the million; but we cannot write Gospels, nor Epistles, nor Psalms! We have to go to the Jew for them! You do not like it? Well, you cannot help it, for that is what you have to do!

And the greatest tragedy of all the ages since God made Adam is the Jew. A nation for which God did what He has never done for any other nation; a people for whom He interposed as He has interposed for no other people under heaven; and when His Son came to be born He was born of a Jewish woman; and yet the Jews turned round and said, "Crucify him. We will not have this man to reign over us." And that is the tragedy; that is why they are roaming all over the earth—the people of the restless foot—the Jews! I rarely ever see him but I think, Moses is in your line, and Abraham and Peter and Paul and Jesus Christ.

Disraeli said, "We Jews can well afford to be scorned by other people because half the world worships Jesus, a Jew, and the other half worships Mary, a Jewess." And he got his finger down on a great fact there. And if I were a Jew, when you say some things about the Jews that you do say, I should look at you and retort, "When your great grandfathers were eating acorns and digging up roots out of the soil and eating them raw, and putting on their spring suit of fresh paint once a year, my ancestors were writing prophecies and singing psalms and making a Bible that shall live."

"Till the stars are old,
And the sun grows cold,
And the leaves of the judgment book unfold."

If I were a Jew, I should be very proud of the fact. If ever I am saved, I shall be saved by Jesus Christ the Son of God and the Son of a Jewess. That is **the** Jew! And we had better "give no offense to the Jew." I do not know so much about history as I should like, but I know this: There is no nation ever kicked the Jews but that nation has come to grief. You can explain it however you may, but the fact remains. Or before any one knew there was a place called America, Moses said, inspired by God, "Jehovah will bless them that bless thee, and curse them that curse thee." And four milleniumns certify to the truthfulnees of that statement.

Then the Gentile is the second man of these three. The Gentile—who is he? Well, it is you and me about whom the Apostle is talking. Abraham away when the world was young looked adown the coming centuries and saw over four hundred years a people, non-existent then, enslaved in Egypt and miraculously delivered therefrom. Moses took the same glass and looked at that coming future and saw ten hundred years ahead when the Jews would be "scattered and peeled." Daniel at a later time put that same glass to his eye and saw over five hundred years to the coming of the Messiah and the offering of the great sacrifice on Calvary. But they overlooked one great fact; they saw the hillcrest four hundred years away, ten hundred years away; but there was a valley lying down there between the hills, and they looked across the valley and never saw it at all. And that is why we Gentiles are not mentioned by those folk who had the prophetic vision.

And yet they saw us later on, for Abraham beheld beyond that valley another great hill farther away and on that hill he saw the gathered nations of the world, every one of them blessed through the Jew. And Moses saw that same hill beyond the valley; and he saw a time when through the Jew that Gentiles should be blessed. And Daniel saw that hilltop beyond the valley, and the great judgment seat of God was on it and the end of time had come. Why did they not see the valley? That is the mystery in the great plan of God. Paul said that he was raised up to show us that mystery the church, the Gentiles brought into the kingdom of God. They saw the hilltops, but their gaze never took in the valley.

I remember once saying in this city that the Gentile was only a parenthesis in the plan of God anyhow. And a preacher who said he was not a pre-millenarian nor a post-millenarian, and he did not know what he was—and I guess he told the truth—said that he could not sleep all night through thinking the Gentile was only a parenthesis. But what else is he? Until the time of Nebuchadnezzar he did not come into his power—this Gentile; and the day is rapidly approaching when he will go out of his power—this same Gentile. You do not believe that? I would not if I were you until I had to! So I am going to make you have to!

Jesus Christ said, "Till the times of the Gentiles be fulfilled." What did he mean? What He said! That these are the "times of the Gentiles." They did not begin so very long ago, and they will end in a very short time.

We wrote no Bible! Ours are not the prophecies and the Psalms! The Jews gave us the Book, the holy Book. And we, as the Apostle Paul says, were grafted into a tree. The tree was the Jew, and we were grafted in. And then he says we had better be a little bit careful, because it may be that if we are not careful, the One who grafted us in will pluck us out of the tree. And he says, "Be not high-minded, but fear." There is the Gentile!

Then the third man comes in, and he is the Christian, the member of "the church of God." Very freely let me say a few words to you about him. Jesus Christ one day said, "I build my church, and the gates of hell shall not prevail against it." The gates of hell have tried very hard to prevail against it! It is estimated that the blood of fifty million martyrs has been shed because the gates of hell have tried to prevail against the church.

Diocletian put up a stone pillar on which were cut words like these: "For having exterminated the name Christian from the earth." I hope they took the stone pillars down, for if Diocletian saw them now, he would be greatly ashamed.

Japan decreed, "If the God of the Christians comes to Japan, let it be understood by every one, even by the King of Spain, that the Christians' God will have his head cut off when he enters Japan". We have a lot of missionaries there tonight, and please God, we shall have more very soon. The church!

The Waldensian Church represents the history of the church in the form of an anvil—just one, and lots of broken worn-out hammers all around it. And underneath there is written, "One anvil: many hammers."

"What are you doing now?" they asked another Roman emperor. And he said, "I am making a coffin in which to bury the Galilean." Any fool can make a coffin but who can get the Galilean inside it! So wounded on the battlefield Julian the apostate caught the blood as it streamed, and flinging it skyward said, "Thou hast conquered Galilean!"

"And he bowed down his hopeless head
In the drift of the wild world's pride,
And dying. 'Thou hast conquered,' he said,
'Galilean'—He said it, and died."

And that has been the fate of all who have flung themselves like frothy waves against the rock of the church.

Well, which is the true church? I can tell you that. Do you want to know the true church? Come to the Acts of the Apostles. Uuder the influence of the Holy Ghost Peter preached a wonderful Gospel Sermon, full of Jesus Christ. A most unwise preacher! For to those Jews he said, God sent His Son and you murdered Him; you took Him and with wicked hands nailed him on a tree. But God hath raised Him from the dead, and through His name salvation is now preached. And they said, "What shall we do?" And He said, "Repent, and be baptized every one of you for the remission of your sins." And they were baptized—three thousand of them—and were added unto the church. If there is any church doing business that way to-day, it may possibly be the New Testament church! If there is any church doing business in any other way except that, it certainly is not the New Testament church!

Now then they had a wonderful faith, did those people, for they believed that Jesus Christ came into this world and was born a baby; that He grew up; that He bore the world's sin in His own body; that He was raised from the dead, and went up to heaven; and that He is coming back again to this world. And every week of my life I have to read about ministers of the Gospel who deny that entire faith; and the most notorious modernist we have in America to-night dismisses the testimony of the whole Bible in regard to the resurrection of Jesus. And he says in his airy-fairy lilian foolish way, "Of course, I do not accept the resurrection of Jesus"—as if it matters what he accepts, or what he rejects, when the record makes an affirmation!

Well, what is that early church? Every once in a while they import a Roman Catholic lecturer to this city, and he undertakes to talk to the Protestants—so I judge from the advertisements of his talk—in order that he may tell us what the early church is! Anyhow it is not the Roman Catholic church—that is clearly asserted by every bit of history you can read! There was no pope when Peter preached the Pentecostal sermon; they had no mass; they put no consecrated dough on the lip of a dying man; they had no priest; it certainly was not the Roman Catholic church! Who so affirms that to-day affirms a foolishness!

Then what was it? It was the church built by Christ, built upon the faith that Jesus Christ is the Son of God. It was a church that said, Before you have admission into this body, you must repent of your sin and believe in Jesus Christ and be baptized. Now that is in the record. And you cannot get back of it. Those are the marks of that early church, as you can find out if you read the opening chapters of the Book of Acts.

Well, now, that Christian who is in the church, is he a Jew or a Gentile? He may be either one. But being a Jew or being a Gentile does not affect him in the Christian church. For he is there as a believer in the Lord Jesus Christ. And when at the foot of the cross he asks for salvation from Jesus Christ, the blessed Lord does not say, Were you born in Jerusalem or New York? But he does say, Thy sins though many are all forgiven; go in peace and sin no more. "Give no offense to the Jew."

One of the sorrows of my life is that I have been able to do so little for the Jew. But there is not a Jew anywhere in the world whom I ever reviled—not one. For when I remember how if I read John, I am reading a Book written by a Jew; when I read Romans, I am reading a Book written by a Jew; if I quote, "God so loved the world, that He gave His Son," I am quoting the statement of my Saviour who was a Jew; when I remember all that, I cannot find it in my heart to say a railing word about the Jew.

Now I shall anticipate what you are going to say. Are there no bad Jews? Not so many as bad Gentiles, because the Jews are fewer in number than the Gentiles. Are the Jews not a menace to our modern civilization? Yes, a bad Jew is, and so is a bad Gentile! Do not the Jews refuse to be assimilated? Now you have said something. If you read the closing chapters of Deuteronomy, you will see why the Jew is never assimilated. God said, You shall be a wanderer; you shall be a vagrant, until you acknowledge your rightful King and say, Blessed is he that cometh in the name of the Lord.

"Give no offense to the Gentile." "As far as in you lies, live peaceably with all men." That is a wonderful sentence for it has such discrimination! "As far as in you lies, if possible, live peaceably with all men." As far as in me lies, and as far as it is possible for me, I live at peace with all dogs! But there are some dogs with which I am not at peace, and I cannot help myself, for they will not be at peace with me!

"Give no offense to the church of God." One more utterance, with which you may not be pleased. The church of God is the unique society in the world. When you tell me that a lodge or an order is as good as a church, you are making a great mistake, and you are betraying your ignorance of the Word of God. The church is unique. Because you see, it is "the church of God, which he hath purchased with his own blood." And that is not true of any order, any lodge, or any society in the world! The church is Christ's church. In proportion as it allows the mind and spirit of Christ to dominate it, it is the true church, functioning in the right way and you had better give no offense to it. That my

friends, is the exposition of the text, "the church of God." It is God's church. The Head of the church is Jesus Christ; the members are all on an equality, need ng the same care, the same forgiveness, and hav- the same place in the great heart of Jesus Christ.

Are you in the church? Then you are in Christ, because you cannot possibly become a member of the true New Testament church without first accepting Jesus as your Saviour. Are you in the church? Baptism has nothing to do with an unbeliever. You have no right to be baptized until you have accepted Jesus as your Saviour. When you have believed in Him as the Redeemer of your soul it is your duty according to Christ's command to be baptized.

I shall put my head on my pillow tonight with a profound satisfaction. I shall be fully aware that what I have said has not met with the approval of some men who have listened. I shall be quite conscious of the fact that some people have been prejudiced against this church and myself because of the truth I have revealed. But my dear friends, I shall have this solace and satisfaction, that not one word I have said can you disprove from this Book; and if that Book is true, what I have said is the truth. And I tell you candidly, if that Book cannot be depended upon, it does not matter what happens to me. Forty years ago I gave Him my life, and I never took it back. Forty years ago I bowed my proud head to that Book and said, I will be instructed by you; and I have kept to it. They tell me to-day that I am a fundamentalist; they tell me I am behind the age; they tell me I am on the wrong side of the great battle. That all may be true; I do not much care whether it is or not. But you know very soon you and I will stand where the white light of God's countenance beats upon us. And what a hell will be mine if you look across that judgment throne into my eyes and say, You led me astray; it is through you I am lost! But that shall never occur, by God's help! And I will tell you, my dear friends, to-night as plainly as I know how, you will be lost unless you believe in Jesus Christ as your Saviour. "The blood of Jesus Christ cleanseth us from all sin."

Portland, Oregon.

Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.—II Peter 3:11-13, R. V.

"He that boasts of his own knowledge only proclaims his ignorance."

JEWISH FESTIVALS

(Continued from page 196)

about the table for this special service. Each member at the table is provided with a cup and during the service each must consume at prescribed times four cups of wine, or at least have his cup refilled four times. This is to remind the Jews of the four expressions in Exodus 6:6; "I will bring you," "I will rid you," "I will redeem you" and "I will take you unto me."

The head of the family then takes his cup in his right hand and pronounces the following blessing: "Blessed art thou, oh Jehovah our God, King of the universe, who created the fruit of the vine." When this is done, each person takes his cup and all drink together. The head of the family alone washes his hands. A piece of parsley or lettuce is dipped in salt water and eaten as an appetizer to commemorate the time when hyssop was dipped into blood and smeared on the door posts, the salt water being a reminder of the passage of the Israelite through the Red Sea.

On the table are three cakes of unleavened bread or Matzoth, each wrapped separately and placed upon one another. It is generally believed among the Jews that these three cakes represent respectively the priest, the Levite and the Israelite. The head of the family now takes the middle cake and hides one piece of it, called Aphi-:omen, which is to be eaten later. At this point the youngest child asks the father the following questions: "Wherefore is this night distinguished from all other nights? Any other night we may eat leavened or unleavened bread, but on this night only unleavened? Any other night we may eat any species of herbs, but on this night only bitter herbs?"

The father answers these by relating the history of the exodus, the wonderful dealing of God with his people and with the Egyptians. The entire family then join in a prayer of thanks and praise to God for His mighty deliverance (recital of the first part of the Hallel, Pss. 113-114).

When all have washed their hands, grace is pronounced by the head of the family and the company now partake of some horseradish, or other bitter herb, reminding them of the persecution endured in Egypt, placing it between pieces of the unleavened bread and dipping it into a sop or Haraseth, a dish composed of almonds, apples, nuts, ginger and wine. This is in memory of the material with which their ancestors were required to make the bricks in Egypt. The evening meal is now consumed, after which the Aphikomen, the part of the third cake previously hidden, is brought out and eaten. The cups are refilled for the third time, and then after the meal, grace, a prayer of thanksgiving and gratitude, is pronounced over them. The eldest child rises from the table to open the door for Elijah to enter, for the Jews believe that their Messiah will manifest himself to his people on Passover, but that he will be preceded by his forerunner Elijah. Thus a vacant chair and a cup are provided for Elijah. The fourth and the last cup of wine is now taken, accompanied with a prayer imploring the divine vengeance on the heathen and all the enemies of Israel. This is followed by another prayer for the speedy restoration of Israel and the rebuilding of Zion.

Feast of Pentecost (Shabuoth)

This festival of two days is celebrated the fiftieth day after the first day of Passover and is therefore known as Pentecost, a Greek word signifying fifty. Its original significance was the celebration as the Season of Harvest, but later an additional significance became attached thereto. Tradition has it that the Law was delivered on Mount Sinai on that day. Jehovah held the mountain like a tub over Israel and threatened to let it fall upon them. "If ye receive the Law, well;" he said, "if not, there shall be your grave." Therefore on the day of judgment Israel will have as an excuse for not keeping the entire law, that they were forced to receive it. Then two portions of scripture are read at the synagogue, the book of Ruth because the circumstances related therein took place at the time of harvest, and that portion which contains the delivery of the decalogue. These, and especially the latter, are read with profound solemnity.

In the morning of the second day a prayer for the dead is recited. Liberal Jews take this occasion to confirm their young men and women, who then become members of the synagogue.

Feast of the New Year (Rosh Hoshana)

Although the expression "New Year" is of the seventh month in the Jewish calendar nowhere to be found in the Bible, the first is observed by the Jews as their New Year, which they celebrate for two days (Exodus 34:26). All labor ceases, only the preparation of food is permissible. The Talmud speaks of this day as Yom Haddin or "The Judgment Day," for at this time God is seated on His Throne of Judgment and all the inhabitants of the earth pass before him. Three books of account are opened and the fates of the wicked, the righteous and the intermediate are decided. The wicked are blotted out of the Book of the Living, the righteous are instantly inscribed to Everlasting Life and the intermediate remain in suspense until the Day of Atonement; thus they have a period in which to repent.

It is an accepted belief among the Jews that the world was created on this day, and also that the birth and binding of Isaac occurred at this time; therefore the 21st and 22nd chapters of Genesis, which relate this history, are read on the first two days. Synagogues are more attended than at any other time and public halls must be hired to accommodate the crowds. Tickets, the sale of which in this country has become a source of livelihood for many, must be provided if one is to gain admittance, and these run very high. Thus the poor Jew must make a great sacrifice in order to obtain a seat for the service. Police are stationed

at the doors to inspect the tickets of the worshipers as they file in.

During the entire month preceding the New Year, the pious Jew will arise earlier than usual to make additional prayers for forgiveness; on the first two days of the New Year and the Day of Atonement he will wear his burial shroud to remind him of the uncertainty of his life.

The first ten days of the year are regarded as fearful days of penitence. The rabbis teach that repentance, prayer and charity replace the ancient sacrifices, and therefore in order to merit the favor of God, the Jew becomes very liberal in his gifts to the poor. Between the New Year and the Day of Atonement it is customary for the Jews to flock to the cemeteries and there beseech the dead in wailing tones to intercede for them. Nothing is more pathetic than to witness this scene.

The festival is also known as "The Feast of Trumpets' (Lev. xxiii. 24) for during the services a trumpet or Shophar, composed of ram's horn, is blown in memory of the lamb which was substituted for Isaac on Mt. Moriah. Other reasons also are attached to this. In addition to the prayer invoking God's mercy, there is a special prayer for the dead.

At the close of the service on New Year's eve, greetnigs for the New Year are exchanged as follows: "To a good year shall ye be inscribed," and the reply is "Thou also." All return home to a table adorned with various fruits and honey. After the benediction the head of the family dips the bread into honey and recites: 'May it please the Lord our God and the God of our fathers to renew us a good and sweet year."

On the afternoon of the second day, the custom is to go to a river or lake and there shake the garments, turning the pockets inside out. This symbolizes the casting away of their sins and is based upon Micah 6:19; "Thou will cast all their sins into the depths of the sea."

Feast of Tabernacles (Sukk..')

This feast begins at the 15th day after the New Year and is observed for eight days. Like the Passover, only the first and last two days are considered strict holidays, the four intervening days being half holidays. During the four days between the Day of Atonement and the Feast of Tabernacles, the Jew is required to build a tabernacle in the open, to remind him of the abode of his fathers in the desert. The walls and sides of this tabernacle are made of wood, the roof of boughs which are placed at a small distance from one another to enable the stars to penetrate. It is adorned with various kinds of fruits and trinkets which are suspended from the boughs. Some of the more pious Jews consider it a sacred duty to make the tabernacle their abode during the festival and only in a time of illness or severity of the weather do they permit themselves to return to their usual homes.

The synagogue is regularly attended during these days. At each of the morning services, except the Sabbath, a palm branch is held in the right hand and a citron in the left in connection with the prayers. Every day a procession marches around the altar and on the seventh day, called Hoshanah Rabba, seven copies of the law are taken from the ark and placed upon the altar; then the procession marches around the altar seven times, as they wave branches of willow. At the close of this march, they beat the branches on the benches. This is in memory of the time when their forefathers marched around the walls of Jericho.

On the evening of the seventh day the young folk carry flags with burning tapers to the synagogue and all the scrolls are taken out of the ark. On the eighth day, called Simchath Torah (rejoicing over the Law) three scrolls of the law are taken from the ark and laid upon the reader's desk, three persons reading from these. Portions of the 33rd and 34th chapters of Deuteronomy are read, which concludes the annual reading of the Law; immediately following, a portion of the first chapter of Genesis and the first three verses of the second chapter are read.

Rabinnical Holidays and Fasts

Besides the aforementioned holidays and the Day of Atonement which have a Biblical foundation, the Jew has to observe other holidays and fasts instituted by the rabbis to commemorate either certain happy turns or tragic events in the Jewish history. Chief among these are:

Feast of Dedication (Channukah)

The Feast of Dedication (Channukah) begins on the 25th day of the ninth month and continues for eight days. It is based upon the story of the Hasmoneans as recorded in the Apochrypha. The Greeks since Alexander the Great had conquered and subdued Palestine. Antiochus Epiphanes began to introduce the Greek idols, defiling the temple itself, desecrating the holy altar by sacrificing swine to heathen gods; this was too much for the Jews, and although numerically weaker, they won a remarkable victory over Antiochus, drove the heathen out of the Holy Land and founded an independent government.

The following tradition is connected with the feast; when the sanctuary had been cleansed and dedicated and the priests were about to light the lamp which burned continually before the Lord, they found enough oil to burn for one night only, the rest being polluted. It would require eight days to secure more because, being defiled by the dead bodies of their enemies, seven days must be spent in purification, and then on the eighth the olives from which the oil was to be extracted would have to be gathered. But God wrought a great miracle in allowing the small quantity of oil to burn for the eight days until a new supply was secured. Thus, this celebration is also known as the "Feast of Lights." On the first night one light is lighted in the synagogue and in every home, on the second night two are lighted, and so on until the eighth night, when eight lights are lighted. Either wax candles or oil is used.

Young and old alike indulge in the playing of cards and other games on this occasion.

The Fast of Esther

This fast is observed immediately preceding Purim on the thirteenth day of the eleventh month. It is in memory of the three fasting days and nights of Esther. However, if this date should fall on the Sabbath, the fast is observed on the preceding Thursday, since the occasion requires fasting until dark, and the Sabbath, when one must not fast, begins Friday at sunset.

The Feast of Purim ("Lots")

Purim ("Lots") is celebrated on the fourteenth and fifteenth of Adar; its origin is related in the Book of Esther and the expression itself (Purim) is taken from the Persian word meaning "lots." Haman, having been refused honor from Mordecai, sought revenge by trying to bring destruction upon the Hebrew race of the entire Persian dominion. But at the intervention of Esther, the Jewish queen, the lot of extermination became the lot of salvation, and thus the Jews celebrate this feast as a permanent remembrance of the day.

At the synagogue the book of Esther is read from a Hebrew scroll in the morning and evening, and each time the name Haman is uttered, a thundering noise is made by the beating of the fists upon the benches, stamping of feet upon the floor; children come prepared with rattlers to use at this time. "Cursed be Haman" is shouted forth in loud and angry voices, but at the mention of the word "Mordecai" the loud and joyous cry is "Blessed be Mordecai."

Purim is the time of much pomp and merrymaking. The table is covered with a variety of sweets, and gifts are exchanged. It is an hilarious occasion for the young, who mask and dress up in humorous costumes, going about the streets, visiting Jewish homes and receiving gifts of money. Everywhere laughter and shouting is heard. Heavy drunkenness is a common occurrence at this time, for the Talmud declares that a good Jew must drink so much wine and other intoxicants on Purim that he will be unable to distinguish between "Blessed be Mordecai" and "Cursed be Haman." The Talmud also says that when the Messiah shall appear, all holidays will be done away with except Purim.

The Jewish nation has experienced very many tragic events during their history. The chief among them are commemorated by fasts. The Day of Atonement, which is also a fast, is not included among these, since this is a fast of penitence and instituted by God. The main fast day is

The Ninth of Ab

This is a strict and mournful fast, kept in memory of the destruction of the first and second temples, which are said to have occurred on the same day of the month.

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EDITORIALS

THE FIRST JEWISH ISSUE OF THE CHRISTIAN MONITOR

This edition contains a new feature for the Monitor, not that the Publishers and Editors are not interested in the Jews, not that they are Jew haters, not that they are not lovers of the Jews, not that they do not realize an obligation to the Jews, not that they do not recognize that the Lord Jesus Christ, their Savior, was a Jew by human birth through Mary, not that they do not know that the bulk of all books of the Bible came to them through the medium of the Jews, not that they do not feel a debt of eternal gratitude towards the Jew for giving the world some of the best characters known to man, not that they have not known that all the Apostles were Jews, not that they do not know that the Christian Church had its birthday on Jewish territory, not that they do not know a multitude of other things, but THAT WE ALIKE WITH THE ENTIRE CHRISTIAN CHURCH AT LARGE ARE GUILTY OF NOT DOING OUR SHARE TOWARDS THE SALVATION OF THE FIFTEEN MILLION JEWS STILL IN EXISTENCE. This crime lies at the door of the entire Christian Church. The evangelization of the Jewish masses should become a world-wide slogan for the Christian Church. When the Jew neglected the Gentile world, she got into trouble. When the Gentile world neglects the Jew, she will stay with her troubles. There are but three classes of people in the world, according to Biblical classification, the Jew, the Gentile, and the Church of God, composed alike of saved Jews and Gentiles. The problem of the first two will be solved, when the last class does their duty to them in the way of evangelization, and wholesome Christian living of the Christ life before them. May God greatly own, and bless this issue of the Monitor.

We are indebted to Ex-Rabbi Leopold Cohn of New York City for helping us to some of these articles for the paper.

SEPARATION FROM THE WORLD A SANE BIBLICAL PRINCIPLE

The Apostle John distinctly tells Christians in I John 2:15-17 that they are not to love the world. This on the surface seems to contradict the words of Jesus in John 3:16, that "God so loved the world, that He gave His only begotten Son." The word world in these two passages has a different meaning, in the latter it means the world of mankind, in the former **"Satan's Arrangement of Unbelieving Mankind,"** which he has organized on principles contrary to the Lord Jesus Christ, the Bible and Truth. Another world needs consideration, the world which God created, the material world about us, this dare not be loved inordinately, or to excess. The world that God created dare not be placed above the Creator in our affections.

The **"World System"** under Satanic rulership begun its deadly sway in Satan's triumph in Eden. It has been in process of formation through all the centuries of the past, it will be checked at the Lord's triumphal appearing, and will eternally be ended after His reign.

The characteristics of this **"World System"** are the following:

Force and strength backed by armies, navies, air fleets, and destructive powers, rather than on a moral and spiritual basis.

Greed, evident by the promotion of giant Trusts, Unions, Lodges, all too largely looking after their own personal interests.

Ambition, national, combined and personal ambition.

Show and outward splendor, this was the root of Satan's fall.

Pride, this the damning sin of Satan, ruins its millions.

Sensuous, catering to the senses. Seen in the colossal expenditures for rum, tobacco, opium, over-eating, white slavery, revellings, dancing.

Devilish, characteristics of Satan such as impurity, hatred, envy, jealousy, anger, malice.

Pleasure seeking, seen in myriads of forms such as theaters, movies, dances, ungodly parties, and excess sports.

Outwardly religious, seen in huge expenditures upon Cathedrals, Church buildings, equipments, etc.

Worldly wise, stressing the science or thoughts of men rather than the truth of the revelation of the Bible. Worldly wise, but not having the knowledge of God.

In the Old Testament the Lord sought to make the truth of separation from the world (symbolized by Egypt) clear to the minds of His believing people, in the following passage of Scripture, Exodus 6:6-8. We have placed alongside of the appeal a corresponding New Testament passage where the same truth is taught the Church of God.

I will bring you out. Gal. 1:4.
I will rid you of their bondage. John 8:32-36.
I will redeem you. Titus 2:14.
I will take you to me for a people. I Peter 2:9-11.
I will be to you a God. II Cor. 6:16.
I will bring you into the land. John 17:24.
I will give it to you for an heritage. I Peter 1:3-5.

In the seven marvelous passages the Bible student can see separation, freedom, redemption, possession satisfaction, enjoyment, and heirship, all contingent upon being brought out (separation) that they might be brought into. (Heritage.)

In the controversy between Moses and Pharaoh can be seen the larger conflict between God and Satan. Back of the Egyptian Monarch stands the Satan of the Bible seeking to thwart the purpose of the Eternal God. The following passages in the book of Exodus record the conflict over the doctrine of separation from the world.

Persecution, giving them extra burdens, so that they would forget the appeal of God to go out of the land, besides this that they would be afraid to break away.

Unbelief, "Let them not regard vain commands." They called the going out of Egypt **"Idle Tales."**

Counterfeit, through Jannes and Jambres Pharaoh sought to mystify the people of God. Through their magical craft they sought to imitate the miracles of Jehovah, but God finally confounded these counterfeiters, convincing the Israelites that Jehovah was back of the appeal to separate from this base Empire.

Compromise Number 1—"Stay in the land." Exodus 8:25-27. Don't bid farewell to Egypt,—fellowship with God, but do it here in the land. In present day speech—Be religious, but don't break with the world. Join a respectable Church. Don't break with the customs, fashions, habits and pleasures of the world. World Christianity.

Compromise Number 2—"Go not very far away." Exodus 8:28, 29. This in present language would sound like this—Borderland Christianity. This in the end means world conformity, with its attendant religious formality. A form of godliness, but without its attendant power. Making the start as insignificant as possible, is the cause of the bulk of the backsliding in the Church of this day. Hang around Sodom. Court the world. When in Rome do as the Romans do. This all militates against the doctrine of separation from the world, which is God's way of safety and blessing for His people.

Compromise Number 3.—"Let your little ones stay in the land." Exodus 10:8-10. This is Satan's attack upon the posterity of godly people. In plain speech for the man of the street, "let the old folks have their religion to themselves, let the young people sow their wild oats, let them have their fling, religion is all right to die by, but when it comes to living that is another matter. The doctrine of separation is the only one that protects the youth, makes life happy and safe for the young man, makes it safe and sweet for the blushing maiden. Satan is a destroyer of youth, his pretended interest only lures them into his clutches all the more.

Compromise Number 4.—"Let your catt'e here." Exodus 10:24-26. Cattle in those days constituted a man's wealth. If the Devil can't have you, nor your little ones, he wants a grip on your purse strings. In this way he does the cause of the Lord untold damage. God wants a hold on that pocket of yours—fellow Christian. He wants the tenth at least for the work of the Kingdom of God, and the balance to be used to the glory of God. This is a safe doctrine, and protects the Lord's people. Let every horse, every mule, every pig, every chicken do its best for the Master. Moses told Pharaoh, that they would not let "one hoof behind." This is absolute **"Bible Separation."**

Then after Israel turned down all these compromises, Satan sent along with them a **mixed multitude.** In other words if he could not keep them in the world, he sent the world along with them. This mixed multitude started the people of God to lust.

There must be a warning so that our separation does not turn to fanaticism and bigotry. **First, let it not be the separation of the Monks, they secluded themselves from the world.** This is not necessary, and leads to other forms of sin. This is a menace to the individual, and besides does not promote the Kingdom of God, because it removes the salt from the place where it is needed. Live in the world, but don't live like the world. **In the second place, let us not practice the separation of the Stoics. They thought that anything that one enjoyed doing was worldly and lustful.** This makes life dull and drab. Because a child loves a new dress is not pride. Because the boy loves to play is not wrong. Because the youth loves legitimate recreation is no sign of depravity. Because the old man enjoys a good stepping horse is no evidence of evil. Because the man loves his wife dearly is no sign of immorality and lust. In other words, use the world, but don't abuse it. **In the third place, let our separation not be the separation of the Pharisees. This was an external separation. They sought to be clean outwardly.** We have seen some people who would not touch the fashions of the world, but were inwardly rotten. It is possible to stay away from the theater, and still be as immoral as the theater. It is possible to be separated from the world outwardly, and still have the world in the heart. We have seen folks who will in no way imitate the world, seem absolutely separated from it, yet withal love it so much that hardly a cent of their cash goes to alleviate the world's misery, or to preach the Gospel to them to save their soul's.

This brings us to the close of the message, then what is **CHRISTIAN SEPARATION FROM THE WORLD?**

In the first place it is the soul's attachment to the Lord Jesus Christ, love for God, acceptance of every principle of truth. Its attachment to Christ, that detaches us from the world. Its a heavenly mindedness, as seen by the blue ribbon the Israelites were requested to wear around the borders of their garments. Num. 15:38. They were ever and anon to remember that they were a heavenly people, whose hearts should dwell above the blue sky.

The friendship of this world is enmity against God. Jas. 4:4. We are not to love Satan's World System. To love it is ultimately to be ruined by it. Love of the world spells defeat to any Christian.

In Business Life we are to be different in our ways, like Israel. They were not to plow with an ass and an ox. The yoking of the clean with the unclean. The mixing of good with the evil to make headway. Deut. 22:10.

In marriage a Christian is to "marry only in the Lord." I Cor. 7:39. O, the misery of thousands of the Lord's professed children who have disregarded this injunction. True separation demands this, and a heart right with God only wants a Christian partner.

The Christian is wary of the world's amusements. Luke 6:25. He considers whether they are recreational or dissipational.

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THE TRINITY IN THE OLD TESTAMENT

By Ex Rabbi Leopold Cohn

Since the doctrine of the "Trinity in the Godhead" is attacked by the Modernist as well as the Jew, it is highly important that this message be printed in the Jewish issue of the Christian Monitor. Coming from the pen of an Ex-Rabbi it has double weight with the readers, we are certain. Whether the reader has any mis-givings or not about the Trinity, the article is beneficial to all, and is worthy of careful reading.—Editor.

There has been an impression among the Jews, with few exceptions, that Christians believe in three different gods. This impression has been created by the fact that Christians believe in the Trinity. This booklet therefore is sent forth on its mission with a view of showing that such a belief in the Trinity is not only foreign to the Jew who knows and understands and believes in the Old Testament Scriptures, but that it is the very warp and woof of the writings of Moses and the prophets.

The Cause of the Jews' Departure from the Doctrine of the Trinity.

The reason that the Jews as a people have become estranged from the doctrine of a Triune God, is found in the teachings of Moses Maimonides. He compiled thirteen articles of faith which the Jews gladly accepted and incorporated into their liturgy. One of them is as follows:—"I believe with a perfect faith that the Creator, blessed be His name, is an **absolute one"** (Heb. "yachid"). This has been repeated daily by the Jews all over the world in their prayers, ever since the 12th century when Moses Maimonids lived. This expression of an **"absolute one"** is diametrically opposed to the Word of God which teaches with great emphasis that God is not a "Yachid," which means, an only one, or an **"absolute one,"** but "achad" which means, a **united** one. In Deuteronomy 6:4 God laid down for His people a principle of faith, which is certainly superior to that of Moses Maimonides inasmuch as it comes from God Himself. We read there, "Hear O Israel, the Lord our God, the Lord is ONE," stressing the sense of the phrase "one" by using not "yachid," which Moses Maimonides does, but "achad" which means a **united** one.

Getting at the Meaning of "Yachid and "Achad

We want now to trace where these two words, "yachid" and "achad," occur in the Old Testament and in what connection and sense they are used, and thus ascertain the true meaning of each of the two expressions.

In Genesis 1 we read, "And there was evening and there was morning, **one** day." Here the word "achad" is used, which implies that the evening and the morning —two separate objects—are called **one,** showing thus plainly that the word "achad" does not mean an **"absolute** one," but a **united** one. Then in Genesis 22:24 we read, "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be **one** flesh." Here, too, the word "achad" is used, furnishing another proof that it means a **united** one, referring, as it does in this case, to two separate persons.

Finding the Expression "Yachid" in the Word

Now let us see in the Word of God where that expression "yachid," an **absolute one,"** is found. In Genesis 22:2 God says to Abraham, "Take now thy son, thine **only** son." Here we read the word "yachid." The same identical word, "yachid" is repeated in the 12th verse of the same chapter. In Psalm 25:16 it is again applied to a single person as also in Jer. 6:26, where we read, "Make thee mourning as for an **only** son." The word "only" is expressed by the Hebrew word "yachid." The same word, conveying the sense of a one only, occurs in Zechariah 12:10, "And they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his **only** son."

Thus we see that Moses Maimonides, with all his great wisdom and much learning, made a serious mistake in prescribing for the Jews that confession of faith in which it is stated that God is a "yachid," a statement which is absolutely opposed to the Word of God. And the Jews, in blindly following that so-called "second Moses" have once more given evidence to their old proclivities of perverting the Word of the living God. The Holy Spirit made that serious complaint against them through Jeremiah the prophet, saying, "For ye have perverted the words of the living God, of the Lord of hosts our God" (Jer. 23:35).

The Christian's Position of the Trinity Supported by the Old Testament Scriptures

This is therefore the belief of the true Christian. He does not have three gods, but "one," a scriptural one, which is in Hebrew "achad," and which consists of three personal revelations of God as we shall see in the following Scriptures.

In the very first verse of the Bible we find two manifestations of the Godhead. "In the beginning **God** created ..... and the **Spirit of God** moved." Here we see plainly that God taught us to believe that He is the Creator of all things and that His Spirit is moving upon this world of ours to **lead, guide** and **instruct** us in the way He wants us to walk. So here in the first Chapter of the Bible are **two** manifestations of God.

What the Sacred Jewish Zohar Says

By the way, we think it will interest the reader to know that the most sacred Jewish book, the Zohar, comments on Deuteronomy 6:4—"Hear O Israel, Jehovah our God, Jehovah is one," saying, "Why is there need of mentioning the name of God three times in this verse?" Then follows the answer. "The first Jehovah is the Father above. The second is the stem of Jesse, the Messiah who is to come from the family of Jesse through David. And the third one is the way which is below (meaning the Holy Spirit who shows us the way as pointed out above) and these three are one." According to the Zohar the Messiah is not only called Jehovah but is a very part of the triune Jehovah. This teaching of the Zohar is based upon the Word of God through Jeremiah 23:6 where in giving the promise of Israel's safety through the Messiah, it is added, "And this is His name whereby He shall be called, Jehovah our Righteousness."

Deuteronomy 6:4 a Summary of the Doctrine of the Trinity of the Godhead

Now the teaching of Deuteronomy 6:4 with regard to the Triune God, being united and including the person of the Messiah, is a very brief summary of a large number of scriptural passages throughout the Bible, and as we have seen the manifestations of the Father and the Holy Spirit we want now to trace the third manifestation of the Godhead in the person of the Messiah to whom Deuteronomy 6:4 refers. First may we call the attention of the reader to the fact that because of the frailty of our eyesight God does not let the sun rise suddenly in the morning but it appears gradually in order not to blind us by a sudden flash of such glorious light. In a similar way God did not manifest Himself in the wonderful personality of the Messiah, the Sun of Righteousness, by a sudden presentation of Him to us gradually until our understanding is well prepared to comprehend the entire revelation.

Was Melchizedek the Messiah?

We read in Genesis 14:18-21 that a person by the name of Melchizedek, the King of Salem, met our father Abraham. That He was greater than Abraham is proved by the fact that Abraham paid Him tithes and needed His blessing. There have been various opinions among the wise men in Israel as to who Melchizedek was. Some have thought that He was Shem, Noah's son, others that He was the King of Jerusalem. However, there is no scriptural foundation for either, for the following reasons:

First, the two Hebrew words Melchi-zedek mean "My righteous king," showing that some one higher is in possession of this great king. Who then can it be? In Psalm 2:6, God speaking through David refers to the king Messiah as His own King, "Yet have I set My king upon My holy hill of Zion." Therefore, taking this point into consideration we must conclude that this mysterious person Melchi-zedek is none other than King Messiah. And by the title "righteous," we can also easily identify Him, for Isaiah 32:1 says, "Behold a King shall reign in righteousness," describing the beginning of **Messiah's kingdom.** In Jere-

miah 23:5 He is also called David's "Righteous Branch." We are again justified in inferring that if the first title Melchi-zedek is not a personal name, but only an adjective of the person, so also the second title is not a proper name but only an adjective, namely, the king of peace, not the king of Salem. Of this we also find confirming Scriptures, one of which is Isaiah 9:6, "His name shall be called.....the Prince of Peace." We will also eventually adduce other Scriptures to this effect.

Second. Genesis 14:18 also says that Melchizedek was the priest of the most high God. How can we understand the priesthood invested in somebody else than the family of Aaron which order was given in later generations, if Melchizedek does not represent to us the person of the Messiah. But if we see in Him the person of the King Messiah then the priesthood allotted to Him is just according to the Scripture. Psalm 110 tells us that "the Lord hath sworn .... thou art a priest for ever after the order of Melchizedek." Yes, the Messiah is the original and true priest. Aaron and his progeny in the priesthood had as their chief function to mediate between God and the sinner, to sprinkle the blood upon the altar and to effect pardon for the transgressors. But all that was only a shadow of the real priest in heaven. You remember when God commanded Moses to build the sanctuary, He warned him several times to make everything exactly after the pattern he was shown in the Mount (Exod. 25:40; 27:8). Thus there is in heaven a sanctuary, an altar and the great priest, that is, the King Messiah who is from ever to ever, the priest who through His own precious blood secures pardon for our sins if we believe and accept His sacrifice. Therefore in this light we see very plainly that in that mysterious person of Melchizedek the Bible gives us the first gleam of the marvelous light of the blessed Saviour, the Messiah who is to come again and reign in righteousness and bring to the world peace. He is the One who is the priest of the Most High to obtain pardon for our sins through His own blood. This King Messiah, long before He was born of a woman, revealed Himself unto Abraham, after that great battle in order to comfort and strengthen him. And has He not told us, "Before Abraham was I am" (John 8:58)?

Other Theophanies of the Old Testament Scriptures

Looking further in the Word of God as to the third person of the Trinity, we read in Genesis 16:7-14 that the Angel of Jehovah appeared to Hagar, commanding her to return and promised to multiply her seed exceedingly. Now a created angel would not have had the authority to make such promises in his own name, so we are face to face with God Himself under a different manifestation. And Hagar realizing that this angel of Jehovah was not a created angel but a manifestation of Jehovah Himself, called his name "Thou God seest me." We must therefore at once identify this wonderful being with the same one we saw under the name of Melchizedek.

The Angel of Jehovah and Abraham

We read further in Genesis 22:12 of the same personality under the same name—the angel of Jehovah—commanding Abraham, "Lay not thine hand upon the lad." How can a created angel retract or nullify the command of God who said unto Abraham in verse 2, "Take thy son .... and offer him there for a burnt offering?" In the 15th verse the **Angel of Jehovah** swears by Himself and says that He is Jehovah. Thus we have another instance of God manifesting Himself in that mysterious person first called Melchizedek and then the Angel of Jehovah.

Abraham and the Trinity

A most wonderful revelation of God as man, appears in Genesis 18 for there we see plainly the idea of the Trinity, that is, God manifested in three different personalities. In the first verse we read "And Jehovah appeared unto him in the plains of Mamre, but when Abraham looked, lo **three** men stood by him," and although they were men, that is, three persons, yet he addressed them in the **singular,** and said, "My Lord (not lords) if now I have found favor in Thy sight" (vs. 3). Thus we see Jehovah appearing unto Abraham in **three** persons. In other words, the Jehovah who appeared unto Abraham and the three men that Abraham saw when he looked up were one.

Jacob and His Heavenly Father

In Genesis 32:25-32 we read that a mysterious person wrestled with Jacob who asks for His blessing. And Jacob called the name of that place Peniel, which means, "the face of God," "for I have seen **God** face to face and my life is preserved." We see that Jacob called that mysterious person "God." We find the same idea still more plainly declared by Jacob in Genesis 48:15-17. Jacob before his death blesses Joseph and his two sons. He begins with the God of his fathers, Abraham and Isaac, then he calls upon "The God who shepherdized me all my life long." Then Jacob appeals to "the Angel who redeemed me from all evil, bless the lads." That Angel who redeemed him from all evil must refer to the mysterious person wrestling with him and redeeming him from Esau through his blessing upon Jacob, yet he identifies that Angel with the God of his fathers, Abraham and Isaac, at the same time it signifies that this passage cannot mean anything else than the three different definitions of God in the blessed Trinity.

The Voice from the Burning Bush

Continuing our study we come to Exodus 3:2-7, "And the Angel of Jehovah appeared unto him in a flame of fire and when Moses turned aside to see, God called .... Moses, Moses ..... and moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob." Here we have again the appearance of God under the name and person of the Angel of Jehovah.

The Angel Who Could Pardon Transgressions

In Exodus 23:30 God warns His people through Moses to beware of that angel whom He was going to send to keep them in the way, to obey His voice and not to provoke Him, "for He will not pardon your transgressions, for My name is in Him." Here we see the angel vested with greater power than was given that mysterious person mentioned in the preceding chapters. The fact that He has power to forgive sins identifies Him with Jehovah Himself, for Psalm 130:4 expressly teaches us that only Jehovah can forgive sins so that He may be feared. If therefore we find the same power and authority in the Lord Jesus Christ we can easily understand that all those passages we have quoted so far, beginning with Melchizedek and ending with this angel, mean no one else than the Lord Jesus who has power to forgive sins (Matt. 9:2). But without this explanation the puzzling question is, Who can this mysterious personality be? These salient qualities described in the Word of God cannot be found in any other person than the Lord Jesus Christ. In each different presentation thus far, God has given us some startling glimpses of the extraordinary characteristics of that Holy Saviour. He wanted to make our finite minds more familiar with the infinite power and wisdom vested in the Lord Jesus Christ in order to know Him by those qualities and to render our rejection of Him without excuse. God wanted us to become familiar with those descriptions of the Lord Jesus Christ in disguise of these mysterious persons, so that we shall recognize Him at once by comparing those descriptions with His works, and, accepting Him, receive forgiveness for our sins. Alas, that the people were so blind as not only to fail in identifying Him, but also to entirely reject Him.

The Prophet from among His Brethren

Again we read in Deuteronomy 18:18. "I will raise them up a prophet from among their brethren like unto thee and will put My words in His mouth and He shall speak unto them ..... and ..... whosoever will not hearken unto My words which He will speak in My name, I will require it of him." Every Jewish scholar will admit that there has not been any prophet like unto Moses outside of the Lord Jesus who was even greater than Moses. That this promised future prophet is identical with the angel in Exodus 23:21 is proven by God's command to obey him. In addition to all those previous names and characteristics God calls Him here Prophet and tells us that He will be born of a woman and be like one of our brethren.

Notice, please, the peculiar punishment for disobeying this wonderful person. "I will require it of Him." That means that in case of Israel's disobedience to the Messiah, God is going to punish continually until they will repent and obey.

Joshua and the Mystery Man with a Drawn Sword

Next we come to Joshua 5:13-15. Here we find a mysterious man with His sword

drawn in his hand standing before Joshua who encamped around Jericho. He said that He was the Captain of the host of Jehovah, and commanded Joshua, saying, "Loose thy shoe from off thy foot for the place whereon thou standest is holy." This identifies this captain with Jehovah who required the same performance of Moses (Exod. 3). This Captain caused the walls of Jericho to fall flat, for He is the mighty God Jehovah in disguise of that Captain. Who else could He be but the Mighty God Jehovah?

Gideon and His Visitor

We trace him further in Judges 6:12-25. The Angel of Jehovah appeared unto Gideon. From His conversation with Gideon we learn conclusively that He is Jehovah Himself. Gideon feared greatly that he would die because he had seen God and the Lord said unto him, "Peace be unto thee, fear not." Gideon then built an altar unto the Lord and called it Jehovah Shalom. It means "God of Peace." The name peace given to this angel makes Him one with Melchizedek whose name is also "King of Peace."

Manoah's Visitor Whose Name Was "Wonderful"

In Judges 13:3-19 we read that the Angel of Jehovah came to Manoah and confirmed His promise concerning a son. Upon Manoah's question what the Angel's name was, the answer came, "Why doest thou ask My name, seeing that it is wonderful." As before, the Angel of Jehovah is called there Jehovah Himself, but under the name "Wonderful" we can very clearly and plainly see that He is the same who took upon Himself flesh and became Jehovah Jesus, the Messiah, concerning whom Isaiah 9 prophesied that "His name shall be called Wonderful." One of the astounding features which that name includes is this; God said, "For there shall no man see Me and live" (Exod. 33:20), yet in the coming of the Lord Jesus Christ God opened a new way so man could see Him and not die, for men could see Christ and by doing so they could see Jehovah in Him and yet live. This is simply wonderful and this glorious secret He revealed unto Manoah who was greatly agitated, being afraid that he would die since he had seen God. Then it was revealed unto him that he would not die because this is the "Wonderful" One. All this God did because He so loved the world that He condescended to come down and take flesh upon Himself and not only reveal Himself unto mankind in these various manifestations, beginning with Melchizedek and ending with the Lord Jesus Christ, but also to give His life when in the flesh of the Lord Jesus Christ for the sins of every one who will accept Him. At this juncture it is sad, but interesting to read God's complaint concerning the treatment Israel has given Him in this respect. "And He said, Surely they are My people, children that will not lie, so he became their Saviour." The Hebrew word for Saviour is cognate with the name Jesus. Then the Word of God continues, "In all their afflictions He was afflicted and the Angel of His face (literal) in His love and in His pity redeemed him .... but they rebelled and vexed His Holy spirit. Therefore He was turned to be their enemy and He is fighting against them" (Isa. 63:8-11). In this passage of Scriptures we find a confirmation of three points, which were brought out so clearly befre this: **First,** that God out of His love for the world took upon Himself flesh and appeared to us in the body of the Lord Jesus Christ, as it says, "And He became their Savior" which in Hebrew is Jesus. **Second,** that in this manifestation men could see His face and live, for the Word of God calls this Saviour referred to in this passage "the Angel of His face," which means that in this Jesus one could see the face of Jehovah. **Third,** the vicarious work of the Lord Jesus Christ, namely, that He gave His life as an atonement for the sins of every one who believes and accepts Him. For it says, "In all **their** afflictions **He** was afflicted ..... in **His** pity **He** redeemed **them.**" The sad phase of this picture is expressed in the complaint of the living God, saying, "But they rebelled and vexed His Holy Spirit."

Upon a second thought we see here set forth the blessed Trinity. First, God the Father is speaking, "Surely they are My people." Then "And He became their Saviour," that is, a second personality. Then comes, "And they vexed His Holy Spirit," which brings before us a third personality.

This name, the "angel of His face," as found in the Scripture quoted above, sheds a wonderful light upon the words of our Lord Jesus Christ in John 14:9, "He that hath seen Me hath seen the Father."

Jewish New Years' Prayers Ignorantly and Unconsciously Confess the Deity of Christ

It is very remarkable that the Jews in their most solemn prayers on Rosh Hashonah (New Year) mention this doctrine. On that day they blow the trumpets to fulfil the command of God given them in Leviticus 23:24. After the blowing of the trumpet they all in the synagogue offer the following prayer, "May it be Thy will, O Lord our God, that our blowing of the trumpet shall be accepted before Thee for the sake of Jesus (Hebrew Yoshua) the Prince of the Face." How great is the blindness of those who utter that prayer and do not know to whom they pray and for whose sake they pray.

The Jews' Rock None Other Than the Messiah-Saviour

There are several other passages in the Pentateuch which embrace and refer to these wonderful revelations concerning the Lord Jesus Christ. For instance, in Exodus 33 Moses pleads with God to show him His face. The answer came, "Thou canst not see My face, for there shall no man see Me and live." Then in the succeeding verse we read that God says, "Behold there is a place by Me, and thou shalt stand upon the Rock." The word rock in the Hebrew is used in connection with the redemption and salvation of the Jewish people. The daily prayer of the Jew is, "Rock of Israel, rise up to help Israel." The word "place" is also used in the Jewish liturgy in a prayer for all the scattered Jewish brethren, saying, "The **Place** shall have mercy upon them." It seems, therefore, that the word rock stands for Jehovah in Jesus as the Redeemer and Saviour of Israel. We are therefore justified in seeing in the Word of God to Moses, "There is a Place by Me, thou shalt stand upon the Rock," the wonderful revelation of the indwelling of the Godhead bodily in the Lord Jesus Christ who is the place or locality in which the fulness of the Godhead dwelt and at the same time the Rock of salvation. It was an indication to Moses that some day he will be allowed to see the face of God in that place which means the Lord Jesus Christ and in that Rock. Thus we find Moses on the Mount of Transfiguration. There he could see the Face of God (Matt. 17). Elijah was specially privileged to accompany Moses to see that glorious Face.

So well did Moses understand that from the Word of God that when he foresaw the Jews' rejection of the Lord Jesus Christ he refers to Him by the word Rock. In his last speech,—Deuteronomy 32:15, 16—he says, "He (Jeshurun which means the Jews) will wax fat and will kick .... he will forsake the God who made him and will esteem lightly the Rock of his salvation." The Hebrew construction of the word, "his salvation" is such that allows the interpretation "his Jesus." Thus it reads, "They will lightly esteem the Rock, who is their Jesus." But God gave us the assuring and cheerful message through Isaiah 12 that the Jew will not abide in that blindness forever, but will accept the Lord Jesus Christ "and in that day thou shalt say ..... Behold, God is my Salvation." According to the interpretation of the word salvation in Deuteronomy 32:15, this will read "Behold God in my Jesus, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, for He is become my Jesus."

Preparation for a Fuller Manifestation Necessary

To return to our subject, we have seen so far that the Bible is referring to some wonderful person who is called under so many different names, but we have not seen yet plainly as to who that person is. The Lord foretold through Moses in Deuteronomy 31:17, 18, "Hiding, I will hide My face" (a double expression in the Hebrew) which refers in part to His way of hiding Himself under these different appearances, such as "Melchizedek," "Angel of Jehovah," "Prophet like Moses," "Rock of his salvation," "Captain of Jehovah's host," "Wonderful," etc. It is because we are not worthy of His direct and sudden manifestation of His glory. He wants us to study His Word and nerve our brains and souls

to greater efforts in order to find out these wonderful manifestations. This is in accordance with God's Word through Hosea 5:15: "I will go and return to My place till they acknowledge their offence and **seek My Face.**"

The Royal Son Promised to David Must Be Some Other One than Solomon

We will now read II Samuel 7:12-17. Here we will find an additional name given to that mysterious personality in whom God is hiding Himself and by this name the identification of the Messiah, the Lord Jesus Christ, will be complete. God gave to David the promise to "set up thy seed after thee ..... and I will establish the throne of His kingdom for ever. I will be His Father and He shall be **My Son.**" There is here given the new name, "My Son," to that mysterious person. Now this name cannot refer exclusively to Solomon, David's son, and that for two reasons. First, we do not find anywhere in the Scriptures that Solomon is called God's Son. Second, that definite expression "forever" in connection with that Son's kingdom cannot apply to any of the kings of Israel who have long ago ceased. But, evidently, without a doubt, it does refer to the seed of David, the promised Messiah, and of Him God says, "He will be My **Son.**" He, the Lord Jesus, is the everlasting King, He is seated now at the right hand of God. In Psalm 110:1 we find that He is to come the second time and reign visibly over all the world. We find a number of instances in the Bible where the Word of God has a twofold meaning, one referring to the immediate present, and the other to the distant future. In this way we understand God spoke to David concerning His son Solomon, but under that cover He spoke of the One who was greater than Solomon, even the Son of God, the Lord Jesus Christ. David having been taught of God that this wonderful Son of God would be born through his seed, imparted it to Solomon and his other children. Therefore we read in the writings of Solomon through the Holy Spirit the following question, "What is His name, and what is His Son's name, that thou shouldst know" (Prov. 30:4)? It is the urging of the Holy Spirit upon every one to take time and apply oneself to the searching of the Scriptures to find out what is the name of that son. We who believe in the Lord Jesus Christ can answer that question, "What is His Son's name?" Why, it is Jesus. And how do we know that that Son's name is none other than the Messiah, the Lord Jesus Christ? **First,** He Himself told us that He was the Son of God. **Second,** his mother, a pious Jewish woman, a descendant of the family of David, told us so. **Third,** Elizabeth, the wife of the high priest, who was a prophetess, witnessed to the same fact (Luke 1:40-46). **Fourth,** God Himself said it openly, "This is My beloved Son in whom I am well pleased .... hear ye Him" (Matt. 3:17; Luke 9:35), and hundreds of sincere and learned and pious Jews heard that and testified to it.

Another proof that the sonship cannot be applied to either Solomon or David or any person outside of the Son of God, the Lord Jesus Christ, our promised Messiah, is rendered in the second Psalm. There we read, "The Lord said unto Me, Thou art **My Son** .... ask of Me and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." It is self-evident that we cannot apply this to either David or Solomon because neither of them had the uttermost parts of the earth in their possession. And, again, the last verse of that Psalm is, "Blessed are all they that put their trust in Him." No one who knows the Bible will ever dare to think that the Holy Spirit would utter through David words of this kind, for it would contradict the Word of God through Jeremiah 17:5-7: "Thus saith the Lord, Cursed be the man that trusteth in man, ... blessed is the man that trusteth in the Lord." If therefore the sonship pointed out in the second Psalm applied to a man, God would not tell us, that we would be blessed if we trust in him, whether David or Solomon. But it is as clear as the light, that it applies to the Messiah, Anointed. To Him God has given not only the Lord Jesus Christ, who is called in the second verse "His Messiah," meaning His the nations and the uttermost parts of the earth, but "all power in heaven and in earth" (Matt. 28:18). We are therefore told here to trust in Him which is equivalent to what we read in Deuteronomy where God said we are to listen to and obey Him.

We also read in Daniel 7:13, 14, referring to the Messiah who will come to rule this world, "And there was given Him dominion and glory, and a kingdom that all people, nations and languages should serve Him; His dominion is an everlasting dominion which shall not pass away and His kingdom that which shall not be destroyed."

The same expression—"the uttermost parts of the earth"—used in Psalm 2 is also found in Zechariah 9:9, 10. The Holy Spirit is speaking there through Zechariah to Jerusalem, to rejoice over the coming of the King Messiah, the one who is salvation and is meek and is lowly. And then it says, "And His dominion shall be from sea even unto sea, and from river even unto the **utmost** parts of the earth." Certainly no one could think of applying this to David or Solomon who lived about 600 years before Zechariah. Therefore it is proved beyond the shadow of a doubt that the word Son in the second Psalm applies to the Lord Jesus Christ, the Messiah, who will come the second time and rule and reign over the "utmost parts of the earth."

The Predicted Form of the Messiah's Appearance

Thus far we have seen the foretelling of the Messiah's sonship in the abstract only. We cannot ascertain from these passages of Scripture a definite indication as to the personality of the Messiah. Is He a spirit, or is He to be a man, or is He to come from the heavens? In short, how will the coming of the Messiah as the Son of God come to pass? We will now search in the Scriptures to find the positive person and the way in which He was to appear for the first time upon this earth. We read in Isaiah 7:14, "Behold a virgin shall conceive and bear a Son, and shall call His name Immanuel," which means, "God with us." Here we have it plainly set forth that the one who will be called "God with us," which is only another expression for "God manifested in the flesh," must be born from a virgin, alone, without a man. The Hebrew word for virgin used there is Alma, which means an absolutely pure virgin, as we shall prove presently from other places in the Scriptures. So we are here taught definitely that the Son of God to whom the Psalm refers is not an abstract matter, but a real person to be born of a woman like other men, but not in the same natural way, for He is to be the Word of God that became flesh, therefore He is to be called Immanuel, "God with us."

Supplemental Proof of the Meaning of of the Hebrew Word Alma

Referring to the Hebrew word Alma, which was mentioned above as meaning a virgin, we will now more fully prove our assertion from the Word of God. Let the reader study and examine all the other passages of Scripture wherein the word Alma occurs. The word is mentioned in six other parts of the Bible only. Let us see in what sense the word Alma is used in those six passages and then we will be in a position to clearly see what the word Alma means in Isaiah 7:14 and which we have already quoted. **First,** we read in Genesis 24:43 where the word Alma, virgin, is applied to Rebecca, who is described in verse 15 very emphatically as being, a virgin. **Second,** we find the word Alma in Exodus 2:8 referring to Miriam, Moses' sister, who was not married at that time. **Third,** in Psalm 68:25 we read, "Among them were the virgins playing with timbrels." Here is the word Alma in its plural form. It is well known that no married woman were allowed to play or sing in public at a Jewish service, especially in the temple, but as the custom was then, they had a large choir consisting exclusively of very young girls who were playing on timbrels. **Fourth,** in the Song of Solomon 1:3, it is said, "Therefore do the virgins love thee." This certainly cannot mean married women. **Fifth,** in the same Book, chapter 6, "And virgins without number." This cannot have any reference to married women. **Sixth,** See Proverbs 30:18, 19. In connection with the expressions here used the word Alma does absolutely not allow any other meaning than that of virgin. Even the great Jewish Commentator Rashi, who takes much liberty in the exercise of His Hebrew knowledge in trying to twist the word Alma into the meaning of a young woman in general, writes at last, saying, "Some interpret the word Alma to mean a young virgin who is not capable of bearing." Only in that light can we understand the word sign in connection with that

prophecy. God spoke through the prophet to King Ahaz, saying, "The Lord Himself will give you a sign, behold a virgin shall conceive and bear a Son." If the word Alma meant a young married woman, there is no sense to the word sign, which means a miracle, a wonder, a supernatural thing. Thus it is as clear as the day that it referred to the Lord Jesus Christ who was born in a supernatural way from the Virgin Mary. Therefore He is the Son of God.

The Temple and the Pedigree Preserved until the Birth of the Virgin's Son

In this sense we can also understand that puzzling prophecy in Micah 5:3, "Therefore will He give them up until the time that she which travaileth hath brought forth." It simply means that God assured the Jewish people through the prophet that He would not allow the enemy to destroy them until the Son of God would be born from that appointed virgin who would travail. The Jewish temple had to exist and the pedigree was kept in it, had to be watched and duly recorded, so that it could be proved that the Lord Jesus is the descendant of David and that He is the One concerning whom God spoke through the prophets and set before us such a wonderful panorama of the various characteristics and appearances as we have already seen above. But after the Lord Jesus Christ was born and fulfilled His mission, then there was no more use in the upkeeping of the pedigree and therefore He permitted the temple to be destroyed, the people scattered all over the world so that no one Jew in the world is sure of any tribal descent. This fact is weighted down with tremendous significance. The Lord Jesus Christ was Jehovah manifest in the flesh. The same Jehovah who spoke to Moses from the bush, the same had to be clothed upon with human flesh and form in order that God should in this way reveal Himself to, and be with us.

God's Conception of the Person of the Messiah

In Jeremiah 23:5, 6, the Word of God in referring to the Messiah, the Saviour of Judah and Israel, says, "And this is His name whereby He shall be called, Jehovah our righteousness." Now this is God's conception of the person of the Messiah. This is the reason why the followers of the Lord Jesus Christ, whether Jew or Gentile, worship Him. They simply believe that the Word of God is true and since the Word calls Him Jehovah, He must be worshipped, not as flesh and blood, but as the God of Israel who revealed Himself unto us in that form. It is only one of the great wonders that the Jews who ought to know their Bible are so ignorant of the Word of God as to ignore this fact and follow blindly those of old who told them all sorts of stories and all sorts of falsehoods about the Lord Jesus Christ.

The Curse of Following Man's Traditions

It is very dangerous to pay more attention to man's theories and traditions of the fathers than to the Word of God. We have God's complaint against such people in Ezekiel 23:35, "Therefore thus saith the Lord God, because thou hast forgotten Me and cast Me behind thy back, therefore bear thou also thy lewdness and thy whoredoms."

While this booklet is instructive and very helpful to every one who believes in the Deity of Christ, yet it has been written chiefly for the purpose of showing our Jewish brethren the scriptural truth concerning the Trinity and the Deity of Christ who is "God manifest in the flesh." Therefore we have not made any allusions to the New Testament. All the references are to the Old Testament Scriptures exclusively. In that way we have shown that all the various appearances in the Old Testament Scriptures from Melchizedek to the Angel of Jehovah were made by the Lord Jesus Christ before the incarnation, that is, God appeared under those different forms in order to communicate with the people on earth. This is the way that God expressed and showed His love for mankind and finally He came and dwelt among us until He gave up His human life as a sacrifice for our sins.

Our Closing Appeal to Our Jewish Brethren

We therefore appeal to our Jewish brethren who will read this to heed the Word of God in listening to His only begotten Son, the Lord Jesus Christ, who is our Saviour and our Messiah. When a Jew repeats **three** times a day, "Hear O Israel, Jehovah (1), our God (2), Jehovah (3), is **"one,"** he testifies that there is a **trinity** in the Godhead. But alas, it is only with the lips that he so testifies, and there is nothing of a response in the heart. However, those who believe in the Lord Jesus Christ and through Him have studied and believed in the Word of God in the Old Testament Scriptures, they testify not only with their lips but with their hearts and with their souls, because they know what they are believing. Why should Jewish people deceive themselves by repeating words which they do not understand? May we hope that the reader of this message will take it to heart and start in studying the Word of God in the Old Testament. If you read Isaiah 48:16 in the Hebrew you will find there the Triune God very plainly set forth. It says, "And now the Lord God and His Spirit hath sent Me." Here, then, is, as you must perceive: **First,** "the **Lord God."** **Second,** "His **Spirit."** **Third,** the "sent **Me,"** which refers to the Messiah. Think over these Scripture passages and pray that the Lord will teach you and that the Holy Spirit will guide you into this truth and you will find that God is ready to answer the prayers of all those who call upon Him in truth.

THE RESPONSIBILITY OF THE CHURCH IN RELATION TO ISRAEL

By B. B. Sutcliffe

In the early ages the Jew neglected the Gentile world, now the crime is reversed, the Gentile Christians are neglecting the Jewish World. Ours is the greater crime because of increased light. They had the oracles of God, but we have both of them, the New Testament, and a Living Christ. They paid dearly for their neglect, what will be the price of our refusal to evangelize the Jewish World? Of one thing we are certain, we are paying through wars. The Bible states that when the time of blessing comes to the Jew, with peace in their hearts, in their city, then the world will have peace. Let us say with emphasis, and not a day before that time. God bless this Gentile Pastor for showing up our responsibility. When will the Mennonite Church open its first Jewish mission? "First to the Jews was the order He gave, first to the Jew came Jesus to save. First to the Jew when sins He forgave. What are you doing for them?"—Editor.

This subject is at once a condemnation and a commendation of the church— a condemnation in that such a subject should find a place on any Christian program, and a commendation on the part of the church to a fuller injunction. Among others, there are seven reasons which the writer sees for the responsibility of the church in relation to Israel.

1. The church is to give the Gospel to every creature.

There is little need to show that this is the business of the church entrusted to her by her departing Lord, but she needs to see that missions to the Jews are as peculiar as and separate from all other work of missions as the Jews are peculiar and separate from all other peoples. There is and has always been since there were any Jews a great and well-defined distinction between them and the Gentiles. The Holy Spirit declares in the Old Testament that Israel shall not be numbered with the nations, but shall be separate and distinct from them. In the classification of the race which the Holy Spirit gives in the New Testament the same unque place is given to Israel, as I. Cor. 10:32 (. . . "the Jew, the Gentile, nor the church") declares. Here is a distinction made between the unsaved Jew and the unsaved Gentile. While the church has, in a measure, acknowledged her responsibility concerning missionary work among the unsaved, she needs to have vision of her special and peculiar mission to present the Christ of the Bible to the Jew. In the light of the text above Jewish missions should hold in the activities of the church as distinct a place as the Jew holds among the peoples of the earth.

2. It is a responsibility imposed upon the church by common gratitude.

The Jew, from a human viewpoint, gave to the church the Scriptures. The writings of Jewish men are the most prized literature in all the world, a literature upon which the church is founded and without which she would have nothing of value to

of the interest the eternal God has in His herself or of blessing to others; indeed, she would have no existence. The Jew, from a human viewpoint, therefore, gave to the church her very life, her heart, her standing, even the Lord Jesus Christ, of whom the Scriptures speak in the chirography of Jewish hands.

The Jew, from a human viewpoint, gave to the church therefore, her God manifest in Jesus the Jew and revealed to her through the Scriptures written by Jewish men. Common gratitude for possession of the true God, for salvation and life in Christ Jesus and for the comfort and hope in the Scriptures, should be enough to awaken in the bosom of the church something of her great Apostle's desire to give the Gospel to the Jews. Gifts received whether given consciously or unconsciously, lay upon the recipient some responsibility surely.

3. It is a responsibility imposed upon the church by common justice to her Lord.

In the minds of many Jews the names of Christianity and Cruelty, Christendom and Hatred are synonymous. The treatment meted out to the Jew in our own and more especially in European countries by that which calls itself Christianity outshames, if possible a treatment meted out to the church herself in the days of Rome's past power. It is little wonder that so much of rationalism is found among the Jews to-day when Christendom's treatment of and influence upon them is considered. It is a matter for amazement that any should be found among them willing to listen long enough to be convinced of its truth to anything coming to them with the name of Christ. Therefore, in common justice to the name of the Head of the church, the name of Christ, so maligned among His brethren after the flesh, the church has a responsibility to present Christ to the Jews as the Bible presents Him, the surest and most effective way of refuting the presentation offered by the persecuting cruelty and hatred of a false Christianity. He must be held before them as the tender Shepherd of the sheep, the One who loved them and gave Himself for them. The loyalty of a wife would cause her to rush to the defense of her husband's name. Let the Bride of Christ arise to the defense of her Bridegroom's name by giving that everblessed name its true character unto the Jews, among whom it is being maligned by the common enemy, Christendom. Let her teach the Jew that her Lord is not a religion, but a Person, the Person spoken of by his own Scriptures.

4. It is a responsibility imposed upon the church by common justice to herself.

The church owes it to herself to have her position in the world understood by both Jew and Gentile. Before the Jew she reprepsents a religion, a system, a movement. She has a responsibility to show him that she does not represent a religion, or a system, or a movement, but a person, and that Person the One of whom his own cherished Scriptures tell, the cornerstone of His own religion and the crowning exception of his own system, The church owes it to herself, representing as she does the Lord Jesus on earth, to give the Jew the truth concerning herself. Whatever a false Christianity has done or may do, the true church must show the Jew that she desires not his, but him, and that not for her sake but for his sake, and this can only be done by giving to the Jew the Gospel which is the power of God unto salvation . . . to the Jew first, and also to the Gentile.

5. It is a responsibility imposed upon the church by common honesty.

There is much being said in these days as to the need and advantage of the church having all her bills paid. There is one debt, however, that whatever the wealth poured into the coffers of the church may be, will always remain unpaid until she is taken to be forever with her Lord. She will always have to say, "I am a debtor . . . to preach the Gospel . . . to the Jew first, and also to the Greek" (Rom. 1:14-16). Dishonesty is a hard and a harsh word, but in the light of the endowment of the church to her Lord, in view of the trust given her by Him, and looking at the ignorance of the Gospel among the Jews today as a people, is there a word which better describes the indifference of the church at large to the spiritual condition of the people of Israel? The church must surely be honest, and to be honest demands that she pay her debts, she must needs give the Gospel with bountiful hand and keep on giving the Gospel with the same freeness with which it has been given her, and always "to the Jew first."

6. It is a responsibility imposed upon the church by common sense.

The sensible thing for any individual or any company to do is naturally that which is most important, and the relative importance of any endeavor can be readily determined by those who are most interesed in mined by those who are most interested in giving the Gospel to the Jews? Turning to the Bible for answer, it declares that God the Father, God the Son, and God the Holy Ghost, are all intensely interested in this work and in the Jew. The counsels of the Godhead include purposes for Israel far beyond the imagination of human kind. Nations have come to world empire and in all the glory and might of their power have attempted to crush out the comparatively few millions forming the Jewish nation. They have turned the instruments of religion and education and of force against this small nation in the endeavor to sweep all trace of the stock of Israel from the earth, yet one after another they have signally failed. It cannot be said that the failure is, because of the resistance of the Jew, for he himself has tried more than once to commit racial suicide by immigration to and amalgamation with other races. In spite of all, however, he continues—peculiar—separate, unique—among the people of the earth, yielding neither to murder nor to suicide. What is the power behind this people that keeps it thus death proof? It is the power own ancient people, Israel, who will yet be unto Him a name and a praise in every land. It may perhaps be said that this is all in the future, and that the Holy Spirit is today among the Gentiles. In answer to this, it may be said that well it is for the church that the Holy Spirit was enough interested in missions to the Jews in this age to leave all to deal with that Jew from Tarsus whom He found on the road to Damascus nearly 2,000 years ago—2,000 years that bear testimony to the interest of God the Father, Son and Holy Spirit, in Jewish missions. Commanding, as it does, the attention of the Godhead, it is nothing but common sense for the church to give this work her heart interest, too.

7. It is a responsibility imposed upon the church directly by her Lord.

The uncancelled instruction given in His last words are still heard by the listening ear and the submissive heart and yielded will. "To the Jew First" is in all His last messages—Luke 24:47, Acts 1:8, etc., are still to be found in the only true standard of conduct the church possesses—the Scriptures. The Apostles and early preachers never got away from these closing injunctions of the Lord, and finally the great Paul, Apostle particularly for the church, gives her this commission, both by example and exhortation. Wherever he went the Jewish synagogue was his first objective and Jewish listeners his first audiences, Whether it be in Jerusalem or in Damascus, or in far off Rome, "To the Jew First" was his cry. His heart filled with the constraining love of Christ flowed over with passionate longing to make that Christ known among the Jews that his brethren among them might be saved. He knew the truth concerning their future glory and he knew the truth of the present remnant according to the election of grace, but he would preach to them all the unsearchable riches of Christ, and when at last the Holy Spirit draws the veil over Paul's labors in the Book of Acts, he is still preaching to the Jews in Rome. Acts 28. And it is this Apostle's voice the church hears as a command from her risen Lord (as an admonition from the Holy Spirit, and as an exhortation from Paul, "Be followers of me." I. Cor. 11:1. He had heard and heeded the Lord's parting words, "To the Jew first"! Shall the church hear and heed the same parting word? God grant it while yet there is time and opportunity.

I want to say a word or two about how this responsibility can be met by the church, and for this purpose call your attention to **the three following texts:**

Jno. 4:35. "Lift up your eyes and look on the fields." Here in New York, there are about 2,300.000 Jews. Has the church, has your church or organization, have you personally ever lifted up the eyes and looked upon them as representing a harvest for Him? Will you give a little time from China, India or other fields, to look upon, with a prayer for the Spirit to open your

eyes to see with His vision these 2,300,000 Jews, our Lord's own brethren after the flesh?

Matt. 9:23. "Pray ye therefore, the Lord of the harvest that He will send forth laborers." Let me now come near to your heart and let me ask—nay, rather let the One who loved you and gave Himself for you ask—tenderly, yet very distinctly—"Are there any laborers there because you prayed?" And if the answer is in the negative, is it because of unanswered prayer, or because of unuttered prayer? These are solemn questions for any child of God to ask himself in the light of this text. May the Lord Himself stir the church to a sense of her responsibility and privilege in this mat'er.

Mark 16:15. "Go ye therefore and preach." Peculiar trials, peculiar burdens and peculiar temptations await the worker amongst this peculiar people but the equipment given by the Lord of the harvest will always be sufficient. If, as you pray, He should call you to lay all else aside and go to Jews—will you go? If he does not thrust you out in person will you really pray? He does call you to go in prayer—will you go? And if He has given to you material good, will you go in your, or rather in His, money? He does call you to go in the money He gives—will you go? You can give the knowledge of Christ Jesus to the Jew through your money, through your prayers, through your lips—if you will.

The question is now—what will you do with your part of the responsibility of the church in relation to Israel?

Chicago, Ill.

HAVE ANY OF THE RULERS BELIEVED IN HIM

The Following Is the Answer

By A. M. Shapiro

JEWISH-CHRISTIANS DURING AND IMMEDIATELY FOLLOWING THE APOSTOLIC AGE

Bishops of Jerusalem Since the Time of Our Lord

James, the Lord's brother (Gal. 1:19 Mortyred in the Temple, according to Hegesippus).
Ananias, who baptized Saul of Tarsus.
Symen, 62 A. D.
Justus, the First, 64 A. D.
Zaccheus, 112 A. D.
Tobias, 114 A. D.
Benjamin, 116 A. D.
Justin, 118 A. D.
Jude, 123 A. D.
Levi, 128 A. D.
Ephres, 130 A. D.
Joseph, 132 A. D.

Bishops of Other Places

Crispus (Bishop of Aegina).
Clement of Rome (according to Bishop Lightfoot).
Epiphanius (Bishop of Constantina, died 403 A. D.).
Joseph, Physician of Tiberine, Baptized by Cydmus (a builder of Churches in Tiberias, Capernaum and Nazareth).
Hillell, son of Judah the Second, a patriarch of Tiberias.
Asher, Ben Levi (fourth century).
Jacob of Kefar, Neuburaya (mentioned in the Talmud) converted in the fourth century.

Seventh Century

Junian of Toledo, Spain (Bishop).

Converts in the Eastern Church

Alekayeyev, Alexander (distinguished Russian writer).
Gregory Bar-Hebraus (Bishop in the Eastern Church and a philosopical and theological writer).
Chwolsan, Daniel Abramowich (Russian Orientialist, famous author).
Rubinstein, Nikolai (Russian pianist, brother of Anton Rubinstein).

Converts in Western Church

Abiather, ha kohen Esther (of Saragossa, Spain).
Leah (her sister).
Abilis, Simon of Prague (died as a martyr, 1694).
Abner, of Burgos (Apologist).
Abraham, Beneveniste.
Abravanel, Samuel.
Aemilius, Paulus (first Jewish bibliographer).
Alexander, de Franciscia Hebraecus (Dominican Friar).
Alexanderson, Daniel (Apologist to Jews).
Alfonsi, Petrus (physician to King Alphonso the Sixth).
Alonzo de Burgos (philosophical and theological writer).
Alfonso de Zomora (professor of Oriental languages and theologian).
Andreas, Johannes (Jewish Missionary, 1552).
Anacletus II. (Anti-Pope Innocent II., 1130 to 1138).
Andres de Monti (Jewish Missionary).
Aquin de Phillippe (Rabbinical Writer).
Acquinas, Louis Henry de (Son of the above).
Aranda, Pedro de (Bishop of Calahisra).
Aranda, a brother (Bishop of Montreal in Sicily).
Buena, Francisco (Spanish poet).
Baptista, Garvanni Solomo Romana Eliaro (Anti-Talmudist).
Baptista, Gioranni Giona Galileo (Hebrew Scholar).
Bauer, Marie Bernard (Herman Cohen).
Bettelheim, B. J. (Famous Missionary—First Labors in 1846, Japan).
Cavalleria, Banafos (15th Century).
Cohen, Archbishop of Ulmutz, Austria (Writer).
Cohen, Todoros (Cabalistic Writer),
Conrat, Mose (Professor of Roman Law at the University of Zurich and Amsterdam).
Diego de Valensia (Spanish Poet).
Dominco Irosolimitano (Physician to the Sultan of Turkey).
Drach, David (Litrary Scholar).
Eliano, Vittorio (Roman Catholic Priest).
Eskelis, Denis Baron de, and his sister (Founder of Austrian National Bank).
Ferrus, Peter (Spanish Poet).
Franchi, Gugliemo Dei (Monk).
Gonzalo, Garcia de Santa Maria (Bishop of Astorga).
Henekstein, Alfred Freihrr, Von (Chief of General Staff of the Austrian Army).
Heydeck, Don Juan (A converted Rabbi and later Professor of Orintal Languages in the University of Madrid, Spain).
Johannes, Paul (Distinguished Preacher of the Franciscan Order).
Jolante, a Jewess (Married brother of King of Portugal in the 16th Cntury).
Medeci, Paulus (Learned Thelogician and Skillful Controversialist against the Modern Jews).
Mendelson, Sorel (Youngest daughter of Moses Mendelson, the Philosopher).
Raimach, Astrus (Leading Physician).
Ricius, Augustinus (Astronomer).
Ricci, Paulo (Professor of Philosophy).
Rosenthal, David Augustus (German Physician).
Sanchez, Gabriel (Who started American trade).
Santagel, Luis de (Learned Spanish Jurist).
Santangel, Luis de (Advanced money, 17,000 ducast for the discovery of America).
Torres, Louis de (First white man to reach American Soil).

Converts in the Protestant Churches

Abrham, Rev. George (Minister Regent Street Chapel, London, 1st half 18th Century).
Abrahamson, Rev. A. E. B. A. Oxford (Rector of Spitalagate, England).
Abrahamson (Famous metal engraver).
Adler, Rev. J. (Translator of the New Testament in the Yiddish, 19th Century and Missionary of Mildmay Mission, London, England).
Alexander, John (Agent of British and Foreign Bible Society, 19th Century).
Alexander, Michael Solomon, born 1799 (Bishop of Anglican Church).
Anton, Carl Moses (Professor Helmstady).
Argavi (Missionary of Presbyterian Crurch of England).
Arnholt, S. H. Ph.D. (Professor in Berlin).
Asser, M. E. (Minister of Justice, Holland).
Assing, David, (German Physician and Poet).
August, J. N., (Lector of Oriental Languages at University of Laipzig, Jerusalem).
Augusti, Johann, (German Theologician).
Bachei, Rev. S. T. (Rector and Head of Missionary Training College London), Russia).

Bahri, Rev. Joseph, (A fervent preacher and assisant to Bishop Billing, Eng.).
Balazhi, F. (Professor of Theology, Hungary).
Ballin, Joseph (Historical Painter, Germany).
Barhn, M. A. Dr. (Assistant to Schedeismacher, Berlin).
Barkey, Mayer, (Jewish Missionary in Morocca).
Bartholdy, Jacob Levi, (Uncle of Felix Mendelsohn and Officier in German Army).
Basevi, G. (Architect).
Bassin, Rev. Elieser, (Missionary Hero, Russia
Bavari, David, (Missionary and Biblical Writer in England).
Beck, Earl 1., (Austrian Poet).
Belmont E. (Banker in New York and Member of Episcopal Church).
Benary, Franz Fredrich, born 1805 died 1851, (German Philologist).
Benary, Karl Albert, (German Classical Writer).
Benason, (Writer of Christian Hymns in Germany).
Bendemann, Edward, (Famous German Painter.
Bender, Carl Theodore, (Lawyer, Berlin, Germany).
Benedict, Sir H. (English Musician).
Benfrey, Theodore, born 1809, died 1882, (German Philogist).
Ben-Oliel, Rev. A. (Pioneer Missionary in Morocco).
Ben-Zion, Benedict, M.D., (Hebrew Scholar in Russia).
Bergman, Rev. Morcus S. (Bapist Minister and Translator of the Bible into Yiddish London, Eng).
Bernhady, Gottfried (German Professor of Music).
Bernstein, A., Rev., (Writer and Preacher, London, England).
Bissenhal, Dr. Joachim, (Hebrew N. T. Scholar).
Binion, Dr. A. S. (Author Philadelphia, U. S.).
Bloch, Jean D. (Russian War Writer).
Bloch, Moritz, (Hungarian Phiologist).
Bock, W. J. (Jewish Rabbi, Leipzig).
Bock, W. J. (Jewish Rabbi, Leipzig).
Bonheir, Rosa (Painter).
Booth, J. B. (Actor in U. S.)
Borling, Rev. J. J. (Basle, Switzerland).
Borne, Ludwig (German Political Writer).
Braniss, C. J. (Professor of Philosophy, Breslau, Germany).
Breidenbach, Moritz, (German Lawyer).
Budinger, Max, (Professor of History at Vienna).
Burnham Lord, (Owner of Daily Telegraph, London).
Buzin, Rev. Paul (Pastor, Lutheran Church in U. S.).
Cachet, Rev. Lion, (Dutch Minister, Founded New Churches).
Calman, B. S. (Jewish Missionary).
Capadose, Dr. Abraham, born 1795, died 1874, (Dutch Theologician).
Caplan, Rev. W. H. (Clergyman, Church of England).
Carlton, Rev. S. J. (Vicar of all Souls, Camberwell, Eng.).
Caspairi, Rev. Dr. C. P. (Theologian, Norway).
Cassel, Rev. P. (Writer and Court Preacher, Germany).
Cherskier, (Polish Jew, translated Book of Common Prayer into Hebrew).
Cohn, Ludwig, (German Historian).
Cohen, Rev. James (Eloquent Preacher and Vicar of Whitechapel for some time).
Connheim Julius, (Pioneer Cancer Research).
Costa, Sir M. De, (Musician).
Corf, Karl, (German Theatrical Manager, Berlin).
Costa, Isaac Da, (Dutch Historian and Poet).
Czemegi, Karl (President, Hungarian Supreme Court).
David, Christian George Nathan, (Professor of Jurisprudence in Copenhagen, Denmark).
De Lew, Rev. Lewis, D.D., L.L.D., Episcopal Clergyman).
Detmold, (German Statesman).
Disraeli, Benjamin, (Lord Beaconfield).
Dollfus, Camille, (French Statesman).
Dollfus, S. Ch., (French Litterateur).
Ebers, G., born 1837 (Egyptologist and Novelist).
Edersheim, Alfred, (Great Theologian and Author of "Life and Times of Jesus, the Messiah").
Ehrlich, H., (Missionary, London, Bitz Mission).
Emin, Pasha, (Great Explorer).
Eppstein, Rev. John Moses, (Missionary in England).
Eppstein, Rev. Dr. Menacham (Missionary of Presbyterian Church in Canada to Palestine).
Ettman, Christian, (Jewish Missionary in Australia).
Ewald, Rev. Dr. F. C. (Great Jewish Missionary and Traveler).
Ewald, Paulus Dr. (Lutheran Minister in Metz, Germany).
Frankel, Rev. E. B. (Missionary of British Jew's Society).
Frankel, Dr. Ivan, (Medical Counsellor in Berlin).
Freshmann, Rev. Jacob D.D. (Methodist Minister).
Freshmann, Rev. Karl, (Son also Methodist Minister).
Frey, Rev. Joseph Samuel Christian Frederick, (Pioneer of Jewish Missions and Theological Writer, Baptist Minister).
Friedlander, Louis, (Germa n Classic Scholar).
Friedman, Rev. Ben Zion, (Clergyman and Missionary of Church of England).
Froman, Dr. Heinrich, (German Physician and Author).
Furst, Dr. A. (A Missionary of the British Society).
Gans, Edward, born 1798, died 1839, (German Jurist).
Gelbflaum, Rev. Isador, (Missionary of the British Society).
Ginsburg, Rev. Dr. Christian David, born 1830, (Massoretic Scholar).
Ginsburg, Rev. Solomon, (Baptist Missionary in Brazil).
Ginsburg, Rev. J. B. (Missionary of L. J. S. England).
Goldberg, Johann Peter, (Missionary to the Jews).
Goltz, Bogomil, (Humorist Writer).
Goodman, Rev. Henry, (Mildmay Mission to the Jews, England).
Gottheil, Rev. Paul Edward, (Brother of Late Dr. Gootheil, Rabbi Temple Emanuel, N. Y.).
Grankel, Dr. B., (German Theologian).
Gredys, Rev. (Baptist Minister, U. S.).
Green, Rev. Samuel, (Missionary in Australia).
Gurland, Rev. Rudolf Hermann, (Lutheran Pastor in Russia).
Halevy, Leon, (Great Writer).
Handler, H. G. Rev. (Famous Jewish Missionary).
Heynemann, Dr. P. J., (Lutheran Scholar).
Heine, Meximillian, (Doctor to the Court of St. Petersburg in Russia).
Heiman, Nathaniel, (Missionary, Norway).
Helic, Lucas, (Co-translator of the Kalitzir Bible, member of the Moravian Brethren).
Hellmuth, Bishop I., (Hebraist and Bishop of Huron, Canada).
Herschell, Moses, (Writer).
Herschell, Rev. Ridley H., (Baptist Minister in England).
Herschell, Rev. David (Brother of the above and Congregational minister).
Herschell, Rev. Louis, died 1890, (Brother of above and Jewish Missionary).
Herschell, Rev. Victor, (Anthor brother of above, Baptized and ordained in Seventh Presbyterian Church, Philadelphia, U. S.).
Herschell, Sir C. L., (Great Astronomer).
Herschell, Lord, (Lord Chancellor of England).
Hertz, Heinrich, (Physicist).
Heyes, P., (Novelist).
Hiller, Ferdinant, (Musician).
Hirsch, August, (Doctor).
Hyman, Rev. (Lutheran Missionary to the Jews, U. S.).
Isaacs, Hon. Gerard, (Son of Baron Reading of England).
Jacobi, C. G. J., (German Mathematician).
Jacoby, Dr. Ludwig, (Founder of German Methodism(.
Jaffe, P., (Historian).
Jaeger, Abraham, (Congregationalist Minister, formerly Rabbi at Mobile).
Joachim, Joseph (famous Violinist).
Jolberg, Madam Regine, (known as Mutter Jolberg throughout Germany).
Kalkar, Christian, (Danish Missionary, Historian).
Kunert, Rev. Karl, (Famous German Preacher).
Lederer, Gideon, (Pioneer Jewish Missionary).
Legum, Rev. John (Lutheran Minister).
Landsman, Emanuel, (Missionary to Jews,

Landsman, Abraham, (Lutheran Minister).
Levertoff, Rev. Paul, (Hebraist).
Levinson, Rev. Isaac, (Famous Jewish Missionary, England).
Levinson, Sir Leon, (Writer, and Missionary, KGnighted by King George for activities in behalf of suffering Jews in Russia).
Levy, Rev. Joel, (U. P. Minister, Missionary and Hebrew Scholar, U. S.).
Lerman, Meyer, (Episcoptl Missionary).
Lichtenstein, Rabbi L., (Hungary).
Lichtenstein, J. Z., (Professor at Delitzschianum, Leipzig).
Loewen, Moses, (author of a Yiddish life of Christ).
Lipshytz, Rev. C. T., (Missionary to Jews London, England).
Lowenthal, Rev. Isador, (Translator of the New Test. into Rushto, Missionary Martyr).
Lopes, Sir Manasseh, (Bart).
Lotka, Rev. J. (German Pastor).
Lehimanovsky, I. J., (Soldier under Napoleon and Washington pioneer of Lutheranium in the Middle West).
Lucky, Ch., (Hebraist).
Magath, Rev. Prof. Julius, (Oxford).
Manin, D., (Venetian Patriot).
Margoliouth, Ezekiel, (Hebraist and Talmudist).
Margoliouth, Rev. Napthali, (German Theological Professor).
Matthews, Rev. Aaron, (British Missionary).
Mendelsohn, Dorothea, (Born of the famous Mendelsohn family).
Mendelssohn, Felix B., (Great Musician).
Mayer, Dr. Louis, (Jewish Missionary).
Mollie, Rev. M. L., (British Missionary).
Morris, Rev. Judah, (Professor of Hebrew at Harvard).
Montifiore, Lydia, (Aunt of Sir Moses Montifiore).
Mutchnick, Rev. Charles, (Jewish Missionary).
Myers, Rev. Alfred, (Episcopal Clergyman and writer).
Neander, Rev. Augustus, (Church Historian).
Palgrave, Sir F. C., (Historian).
Philippi, Frederic, (Lutheran Theologian).
Pick, Dr. Bernard, (Lutheran Minister).
Polan, Rev. Mark, (Presbyterian Missionary, London).
Pulitzer, Joseph, (Editor of N. Y. World).
Rabinowithch, Joseph, (Lawyer and Hebrew Christian Leader, Russia).
Resnick, Rev. John, (Lutheran Minister, U. S.).
Reuter, Baron, (Pioneer of Telegraphic News Agencies).
Ricardo, D., (Economist).
Rosenthal, Rev. Chris., (Lutheran Minister in U. S.).
Rosenthal, J. H., (Mission, Canada).
Ruben, Rev. Maurice, (U; P. Minister and Jewish Missionary, U. S.).
Rubenstein, Anton Grigoryevich, (Musician).
Salvador, Joseph, (Jewish Historian),
Salzburg, B., (Missionary in Russia),
Salkinson, E. C., (Hebrew Poet).
Samuel, N. B., (Jewish Missionary, London, England).
Saphir, Adolph Rev. D. D., (Presbyterian Theologian).
Saphir, M. C., (Comic Writetr).
Schereshewski, Bishop, (Great Missionary in China and Linquist).
Schoenberger, Rev. A. C., (Presbyterian Minister and Missionary, London, England).
Segal, Bernard, (Missionary, London, England).
Schapiro, Constantine, (Hebrew Post).
Simon, B. Von, (Historian).
Simson, Martin Von, (Political Leader).
Steiner, Edward A., (Prof. of Applied Christianity, Gruinell College).
Smith, Sir A. Lewin, (Mastor of the Rolls).
Solomon, Sir Richard, (Cape Colony Statesman).
Sonnino, Baron Sidney, (Italian Statesman).
Stahl, Frederic Julius, (Jurist and Publicist).
Stern, Dr. Henry A., (Missionary to Abyssinia).
Vambery, A., (Oriental Traveler).
Wolf, Joseph, (Hebraist and Traveler)
Wolf, Samuel D., (Jewish Missionary in London).
Zeckhousen, Clara, (nee Fortune).

TO THE WILD OLIVE TREE

Her Relationship to the Natural Branch—Israel, Jehovah's Covenant Poeple

By J. H. C.

It may hurt the pride of some to know that we Gentiles are but the "Wild Olive Tree." It is the old Israelitish roots that are bearing us. This is no offense to a real humble Christian. This is just the more reason to thank the God of all grace. Read this article carefully and prayerfully. May we of the "Wild Olive Tree" plead for the salvation of those of the "Real Olive Tree."—Editor.

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches....For if God spared not the natural branches, take heed lest he also spare not thee."—Romans 11:17,18,21.

"O give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy Word."

I. Israel's Sacrifice: Do you know all you have comes from the Jew? Do you want to found a nation and establish laws for that nation? then must you pattern after that pioneer law-giver of old —Moses, a Jew! Are you in some great sorrow that would overwhelm your very soul? how reviving is the strength you get from that sweet singer of Israel, the Hebrew poet and little shepherd boy of the plains, David! A Jew! Would you lift up the curtain of history and peer into the wondrous future to behold visions of God's glory revealed to the children of men? Then turn your ear to the thundering oratory of that prince of prophets and seers, Isaiah, and behold with him visions wondrous fair. He, too, verily a Jew! And would you delve into the depths of the mysteries of the Kingdom to know more of the revelation of Jesus the Christ? I bid you sit at the feet of the matchless and incomparable master-theologian, Paul, the Paul who boasted of being a Hebrew of the Hebrews! And lastly, do you want a salvation—a hope—a future life? Oh, then fasten all your hopes and all your expectations upon that Man of Galilee, from whose own lips we have the word, "Salvation is of the Jews." John 4:22.

Salvation is of the Jews! What a wealth of meaning! What an immeasurable debt involved!

God loves the Jews; men hate them. It was always so; men have always hated what God loved and loved what God hated. So Israel is honored of God, and dishonored of men.

Salvation is of the Jews! the Christ was a Jew, the disciples were all Jews; the first church was of the stock of Israel; the first foreign missionary was a Hebrew, and he was a foreign missionary unequalled to this day; and he had no society to send him out and give him a salary! No, he **made tents** long into the weary nights **in order that Gentiles should have the Gospel.**

Yes, it's all true—it took Jewish energy, freely spent, and Jewish blood, much poured out, to establish a Christian church from among the Gentiles.

"Who taught you tender Bible tales
Of honey-lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?
Who gave the patient Christ, I say,
Who gave your Christian creed? Yea, yea,
Who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!"

And now let us turn hurriedly to the second division, in which we will consider.

II. Israel's Reward. 1st. From the world as such: "All thy lovers have forgotten thee." Jer. 30:14. One would naturally expect after learning what a blessing this people has been to all the earth, that all nations would rise to call Israel blessed and surround her with honor and kindness. But ah! how cruelly disappointed has Israel been! In all the history of mankind there is no nation which has been

the object of such unremitting general and relentlessly bitter persecutions as the Jews, to say nothing of the notorious persecutions to which they have been subjected in Rome, Russia, and Roumania during the whole of the present era. France has but a few years ago passed through the violent antisemitic upheaval upon the Dreyfus trial, and even as to old England—the so-called "Christian nation" of England—there is much to be regretted. In the reign of the first king named Edward it was enacted into English law:

(1) That no Jew should come to or depart from England, without license, on pain of death.

(2) That no Jew should walk or ride without a yellow badge upon his outward garment, on pain of death.

(3) That no Jew should stir out of his house on Good Friday.

(4) That no Jew should strike a Christian, on pain of having his right hand cut off.

(5) That all Jewish synagogues should be suppressed and any Rabbi teaching or preaching against the Christian religion should be burnt.

(6) That all Jewish children, as soon as they are born, must be taken from their parents and put in charge of the Rector or Vicar of the parish and brought up in the Christian religion, the Jews, however, to pay all charges.

(7) That if any Jew become a Christian all his usurious acquisition shall be converted to pious uses.

Many of the Bishops of the Church of England also decreed that no Jew should enter a Christian Church.

Thus, in the histories of all nations the pages are replete with the same story—Israel ostracised, oppressed, mobbed, massacred and banished.

2nd. Israel's reward from the church as such. Oh, you say, of course the nations would not love Israel, but the Church does. Does it? let us see. Does your individual church love the Jew? Does it express this love in some tangible form?

The church of America is doing practically nothing for the three million Jews at her doors!

A sermon on the Jews from a Christian pulpit is practically unknown; prayer for the Jew in a Christian pulpit is seldom uttered, although we have heard the pastors pray for everybody, beginning with the President of the United States and ending with the Hottentots, but always omitting the Jew; (it is true that in the Episcopal prayer book there is a prayer for the Jew, but in that prayer he is classed with the infidel and with the Turk.) How many churches in this country (and we know what we are talking about) take a stated collection to be used for Jewish work? Once in a while some poor, discouraged Jewish Christian is allowed to address a Christian audience, and occasionally a spasmodic collection is given him, more often, however, he is told that on account of the financial system of the church, no collection can be taken, but he may get some? thing privately from any individual who might feel led to respond to his appeal! We could go on and give dozens of such illustrations which might be so startling as to lack credence. But the facts are all true, and we can vouch for them. They are not generally known, however, and perhaps it is better so, but there is One above who does know, and some day a strict account will be required. We receive letters continually from well-intentioned Christians, telling us that they cannot continue taking a Jewish paper or continue their interest in the work as they have "too many other demands." They don't know how it hurts us to remember that they are doing absolutely nothing for the Jews through their own Church, and yet they refuse their little help to the heroic struggle that is being made to maintian this, our testimony, to the Jews.

Too many demands? Can it be possible that the cry of Israel in bondage shall be turned away because "my own denominational work" requires all your giving? Does your denomination preach to the Jews? Could you look into the face of your Master, and tell Him, "I had too many other demands and could not seud the Gospel to the Jews?" Could you? to that Man of Galilee, whose very heart was breaking as He cries out, "Oh, Jerusalem, Jerusalem, how oft would I have gathered thy children together..... and ye would not?" Can you love Israel like that? It is the lack of such love and interest that makes Jewish mission work impossible.

Here and there in our large cities a Hebrew-Christian moved with compasion towards his brethren and inspired by the Master's command would undertake a Jewish mission, but failing to enlist the sympathy and co-operation of the churches, he struggles for a year or two until he must give up in despair. And so there does not exist in this country today one properly equipped mission to the Jews. There is no training school where workers can be prepared for this work. Facilities for proper care of converts do not exist. The apathy of the church in the presence of such an obligation is the most alarming of the difficulties that confront the worker for Israel.

Hear, then the conclusion of the whole matter. What is our duty toward Israel? An impression is abroad that nothing can be done. Has not "blindness happened to Israel;" and what is the use of preaching to them—they will not heed it. Our Lord knew all that and yet He commanded His disciples to begin in Jerusalem, for, the blindness is only "in part" and at the present time there is a remnant according to the election of grace." They will **not** all receive the Gospel, but that is also true of Gentiles and no one would advocate the suspension of all preaching to Gentiles. The church can never be caught up to her Lord until this elect Jewish remnant is brought in. O, do not doubt the power of God: the Gospel is just that—"the power of God unto salvation to every one that believeth; **to the Jew first and also to the Greek."**

Beloved, let us arouse ourselves from this stupor. The Lord has heard the cry of Israel, and the Holy Spirit is moving away the darkness, and calling His elect to co-operate in giving the Gospel of the Christ their Messiah to this neglected people, and you and I are invited to co-operate with Him. It will be worth everything when we come before the King of Kings, their Messiah, to know we did what we could for these, the Lord's brethren in the flesh. Matt. 25:31-46.

How you can help to evangelize this people. There are two missions in the midst of the 400,000 Jews of Brooklyn where the Gospel is preached from week to week to crowds of Jews. The New Testament, Gospels and Gospel tracts are freely given to them. They look after the poor and sick, and in every way show real Christian love and interest in the poor Jews, and in this way hundreds are being reached with the Gospel. Public and private confession of faith in Jesus as their Messiah is the result. This work is not supported by Jews or any private parties, but the elect of God, scattered abroad everywhere, are supporting it with their prayers and free-will offerings. The work is being extended just as fast as friends are raised up to lend a hand to help it along. Jesus is looking down from Heaven to us who know Him and His power to save, to do our duty to His poor brethren in the flesh.

New York is the greatest city in the world for Jews and the gateway to reach every other settlement of Jews in the world.

My friend, will you henceforth help, by your interest in, and sympathy with, those who, approved of God, are at the present time seeking to teach them the good and the right way, in leading them to believe that Jesus of Nazareth, the Crucified One, is their longlooked for Messiah and Savior?

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Pray for the peace of Jerusalem:
They shall prosper that love thee.

The Talmud says, "The day is short, the work is vast, the reward is great, the Master urges." God's Word says, "The King's business required haste." I. Samuel, 21:8. And **"They that did the king's business, helped the Jews." Esther 9:3.**

—Brooklyn N. Y.

"The Christian can weigh matters righteously because Christ is his standard. The Worldling cannot, for he has his selfish objects as the center of his standard."

The mind is this world's, but the soul is God's.—Bailey .

MODERN EXPERIENCES OF SUFFERING FOR HIS NAME'S SAKE

By Miss A. E. Sussdorf

Stephen was the first Jewish martyr for the Name of the Lord Jesus Christ. Practically every age since the Lord Jesus Christ came as the Messiah, the Savior of the World, the Lord of All, has seen some Jews spill their blood in defense of the Gospel of God. Many are the Jews to-day who daily are suffering a "living death" for their adherence to Christianity. May every reader breathe a prayer in their behalf to our common Savior, their's first and our Savior as well.—Editor.

I have been asked many times, "Do the Jews really suffer persecution when they become Christians?" If you dear readers have asked that question, I will answer with the following incidents:

Mrs. H., a member of our Mission, a believer in the Lord Jesus Christ, followed her Lord in baptism, and has been insulted and disowned by her brothers and sisters. She has a small picture of Christ hanging on the wall of her home, and her brother while visiting her demanded she take it down. "No," she said, "this is my home and that picture stays where it is." When telling me of this incident, she said that the picture had been the means of her speaking of Christ to many Jews who came to her home. Mrs. H. said to me the other day, "I have one sister less. I have just been d'sowned by my wealthy sister," and she told me the following incident. "I went all the way to Jersey to visit my sister and just as I came in, some one was singing on the radio that beautiful hymn, 'And I shall see Him face to face, and tell the story saved by grace.' I was thrilled; I did not hear my sister talking to me, so she said very crossly, 'What is the matter with you, are you deaf?' 'Oh, no,' I said, 'but that hymn is so beautiful. I heard that in church.' 'Church,' screamed my sister, 'we want no church music here. Morris, shut off the radio. No Jesus music here. I am ashamed of you, my sister, believing in that Jesus. You are crazy and from now on I disown you as my sister, leave this house at once.' I put on my wraps again, then turned to my sister and said, 'I have come a long distance to see you and you order me out. We may never meet again, but I want you to know I do believe in Jesus Christ as my Messiah, and believe He died for my sins, and I am willing to give up all my brothers and sisters, and my Father and Mother too, but I will never give up my faith in Him.' 'You are crazy,' my sister screamed at me, and I left the house."

Another woman, member of our Mother's Class, a dear child of God, who suffers much persecution from her family, has been very ill, and an X-ray examination showed gall stones, and the doctor urged an operation. She prayed about it, and while deciding, visited the home of her parents and had a severe attack. Her father said very impatiently, "Why don't you ask your Jesus to heal you?" She went home thinking and threw out all her medicine and just prayed Jesus to heal her, and He did. I visited this home recently and this woman's husband was at home, and he said to me, "My wife is a believer, I know it." I said, "How do you know it?" "Well, I arrived home the other night at midnight, and there she sat reading the Bible; I got up one morning at five o'clock, and there she was reading the Bible; she did not hear me coming in." He then said he did not care what she reads, but she could not make him read it, though he had read a little red book which he supposed I gave to his wife. The little red book was the Gospel of St. John, pocket edition, and his wife had been reading it and left it on the kitchen table. He took it, and said he burned it, and now she finds he is reading it. Her little four year old son, was walking up and down in the room and singing, "The best book to read is the Bible." The husband listened, and said, "You have taken that boy to the Mission again. Do you hear what he is singing?" "Well," she answered, "isn't it true?"

Please pray for the husband of this dear woman and the members of both families. —New York, N. Y.

JESHURUN WAXES FAT

By Editor Chosen People

Prosperity rarely conduces to piety. Perhaps that is why the Lord has not seen fit to bestow much of this world's goods upon His most faithful children. He knows too well the weakness of our body, and the profound truth of His own utterance, "A rich man shall hardly (with difficulty) enter into the kingdom of heaven."

Some time ago, in Chicago, two Jewish boys, Nathan Leopold, Jr. and Richard Loeb, both sons of reputed multimillionaire families, kidnapped and brutally murdered a third Jewish boy, Robert Franks. The motive for the revolting crime, as given by the murderers themselves, was nothing more than the desire to achieve an "intellectual feat!" The two murderers are highly educated, University of Chicago post-graduates, and have been brought up amid every known luxury. All America has been shocked and amazed at this brazen exhibition of moral perversion and depravity. Much has been said and written in all quarters, to explain the crime, or to comment on it. But very few have really gone to the bottom of the question and given the real meaning of what has occurred. The crime itself is only a symptom of a disease that is surely eating at the vitals of American morality.

It seems to us that there are three distinct lessons in this tragedy; a lesson for the Jews themselves, a lesson for the Gentiles, and finally a lesson for the Church of God.

1st. A Lesson for the Jews. Every right minded Jew will bemoan bitterly this most lamentable crime. But ought not every Jew to probe deeper into the problem than just to express mere regret? Many years ago, God out of His marvelous foreknowledge told us Jews through Moses, "But Jeshurun waxed fat and kicked." Deut. 32: 15. It is a notorious fact that the periods in Jewish history of greatest immorality and sin and depravity were also the periods of Israel's greatest material prosperity. In other words, whenever God saw fit to give the Jews an era of prosperity, the only result was wickedness and apostacy from Him. It has been only in times of deepest distress that Israel turned to God and that Israel became truly penitent and truly God's children. "When he slew them, then they sought him; and they returned and inquired early after God." Psalm 78:34. Now notice the striking parallel as between the condition of the Jews in America today and similar periods of their history during Bible days. Never before have the Jews enjoyed such prosperity as they are today enjoying in America; never before have they had such a wide degree of liberty as they are having in America. Yet what is the reaction? Materialism, gross, sordid materialism. Synagogues are empty, the Bible is cast aside and agnosticism, atheism, socialism and a thousand other Satanic delusions have taken hold of a people which used to shudder at the very thought of disobeying a single precept given by the God of Israel. Is it any wonder that crime and immorality of all kinds spring forth from a soil devoid of God? Do you not see, Oh Israel, that you are heading towards national destruction unless you begin to sound out the clarion call, "Back to God?" Also, we have noted how lavishly money is being spent to defend the two wicked criminals in Chicago, to secure their freedom, and how little is being said by the Jews themselves in condemnation of the crime and of the murderers. We cannot help asking ourselves the question, what would have been the situation if these two Jewish boys instead of having committed this foul murder, had surrendered their lives to the Lord Jesus Christ, and had confessed Him publicly? Would their families have spent lavish sums in their protection? Would the Jews themselves have kept silence as they are now keeping silence? No, many times no! Many a brilliant young Jew who has confessed Christ publicly has been made to suffer by his own family and by the rest of Jewry. Many such young Jews have confessed Christ today, only to find themselves to-

morrow without father and without mother, without friends and without relatives, outcasts upon a cold, heartless world. Is it not time for us Jews to realize that we are being blinded by Satan, and is it not time for a true awakening and a true spirit of repentance and an acceptance of the Lord Jesus Christ?

2nd. It is a lesson to the Gentile world. These boys were given the benefit and luxury of every educational advantage; one of them can speak fourteen different languages and has taken numerous post-graduate courses at Chicago University. Education, you have had your chance to do the best you could do with a brilliant mind; what have you produced? A criminal! Those who have been shouting blatantly and vociferously that what this world needs is education, had better now take their medicine and behold the product of their folly. We wonder if the teachers in the University of Chicago realize what a serious responsibility is theirs when they tear away the authority of the Word of God, and leave thousands of America's brightest youths, without any divine authority and without any divine revelation? How can they expect anything but crime and wantonness and immorality to follow in the wake of such wicked destruction of the authority of the Word of God? They are sowing the wind, and just as surely as night follows day, they will reap the whirlwind. The pity is that the evil of one generation does not bear fruit until the next generation, and therefore those who are now doing this awful damage are unable to see the full fruitage of that damage; but when their bodies are cold in the grave, and when it will be too late, then will come such an era of lawlessness and crime as is only foreshadowed in just such individual cases as we are now considering. What gives these men seeming success is the fact that they are still preaching to men and women who were brought up years ago in homes where the Word of God was honored; these men and women are being captivated by the brilliancy of some of these modern agnostics but they are too fixed in the molds of character and creed into which they were poured, to translate the agnostic creed of the hour into their own lives. But there is a generation of young people growing up and this generation is not getting the austere, stern indoctrinating which the forefathers received. On the contrary, the young generation is being toadied to, and the Gospel message is being compromised in order to "appeal" to these young people. The results therefore, a generation from now, forebode nothing good.

3d. There is finally a lesson in all of this for the Church. How many letters we get in our mail from seemingly intelligent Christian people, telling us something like this:—"Rabbi ..... of my town is almost converted; he speaks so highly of Jesus in his public lectures." When will these Christian people realize that the more lavish the rabbi is in his pretty adjectives in eulogy of "Jesus," the more sure can you be that he hates Him in his heart with a most implacable hatred. The only sure indication you will ever have that such a rabbi is "near the kingdom" is when that rabbi becomes humbled in heart and spirit and confesses that he is only a poor lost sinner, and when instead of talking about Jesus he begins to talk about the Lord Jesus Christ. If we mistake not, the families of the two Jewish murderers in Chicago were both members of Rabbi Hirsch's synagogue in Chicago, a synagogue known throughout the world for its colossal wealth and for its princely contributions to charity. Many a time has the writer heard Rabbi Hirsch eulogize Jesus; and without doubt the thousands of Jews who flock to this Temple are perfectly willing to join in such a eulogy; but that eulogy never brought them nearer to heaven nor did it transform their characters. When will Christians realize that the only remedy that can be effectively applied to this cancer in the Jewish body politic, is the Gospel of the Lord Jesus Christ; no fine philosophies, no compromises, no eulogy, no evasions, but just the plain unpleasant truth that Mr. Loeb, be he millionaire or pauper is a lost sinner doomed to everlasting destruction unless he accepts the Lord Jesus Christ as his personal and individual Saviour and surrenders to Him all of his pride, his intellect, his ability, and his wealth. If we as Christians had faithfully presented this gospel message to the Jews of America from the day that they first began coming to these shores what a different story could be told today!

These are the lessons that we see in this awful tragedy; we have tried to put them here fairly; may many of our readers take them to heart and ponder long over their significance.—New York.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter IV

The Alleged Evidences Examined

By Chester K. Lehman

In the previous chapter an examination has been made of the scientific basis of the first two links of the chain of argument necessary to prove evolution as a law. I have found that the questions of the origin of matter and the origin of life, so far as science is concerned, are absolutely unsolved. These two topics are being reserved for proper disposal in the chapter on "The Philosophy of Evolution." I come now to the third link, the origin of species. It has to do with the "continuous, progressive change" part of the definition of evolution, especially as it concerns existing life. Putting the chapter heading in question form it is: Is the origin of the diverse forms of plants and animals to be explained by descent with modification? The method of answering this question will be to examine the evidences set forth by evolutionists purporting to prove that this is the law of descent.

The theory of evolution, if true, carries with it far reaching results. For this reason the character of the evidences needs to be examined with the greatest scrutiny. According to legal procedure evidence relates only to facts. Inferences and presumptions do not constitute evidence and must be used with exceeding care. He who alleges a fact must prove it. A careful distinction must be made between evidence that is direct, such as "the statement of a person who saw, or otherwise observed with the senses, the fact in question," and indirect evidence, that is, "evidence of facts from which the fact in question may be infered." Hearsay and opinion are excluded as not having evidential value. As the evidences are presented one by one, these principles of evidence must be continually kept in mind.

There are ten lines of evidence upon which scientists from Darwin's day to this have relied to establish the theory of evolution. Several of these overlap to some degree but for purposes of discussion they may be distinguished as follows:

1. The gradation of organisms
2. The general similarities of structure
3. Embryology
4. Rudimentary organs
5. Physiology—Blood Tests
6. Geographical distribution
7. Adaptation of Organism
8. Changes under domestication
9. Observed facts of mutation
10. Geological succession of organisms[1]

I. The Gradation of Organisms

Turning to Chapter II to the point of discussion where I illustrated the idea of evolution by showing how the commonly used systems of classification of plants and animals may be represented by a genealogical tree, the form of this evidence will be clearly understood. Castle, quoting the summary of Huxley as modified by Lock, states it thus: "Both in the animal and vegatable kingdoms we may trace, in spite of certain gaps, a long series of gradations in complexity of structure, so that between the simplest and the most complicated of living things a great number of intermediate stages are to be found."

On the surface it may appear that this evidence points to one of two things: creation according to a plan or evolution; but a closer study shows that it must be interpreted as supporting the former rather than the latter. If the complex have descended from the simple, we ex-

pect that all of the simpler forms would likewise have evolved and that the simpler forms would be found only in the earliest ages of geologic history. It is strange, indeed, that the Protozoa should have remained stable throughout all the millions of years in which those that have evolved have made all the progress from the Amoeba to man. Certainly this evidence does not point to variation as being the general rule of life because it is the exceeding small group which in each stage made the upward leap while all the rest remained stable from that time to this: To make my point still more clear: When certain of the Protozoa developed into the sponge stage it was only a few that made the change, while all the rest remained stable to this day. Again, only a few of the sponges developed into the coelenterate stage while all the rest remained stable to this day. And so on until man is reached. How can descent with modification be the rule if the Protozoa and after them in the process of development the sponges, coelenterates, flat worms, round worms, etc. have all remained unchanged to the present? If this evidence teaches anything it teaches the idea of stability of life forms.

In the second place it is in opposition with the important biological principle that life depends on life. In his work, "Fallacies of Evolution," the late Professor Charles says: "The Theory of Evolution ....denies that life depends on life. In other words, it assumes that life in its lower forms could subsist without the higher forms....Plants grow from the ground. Animals feeding on plants form food for other animals, and the so-called lower forms of life, especially unicellular organisms, have a definite relationship in the sustenance of life with both the animal and vegetable kingdoms." He gives an extended quotation from Shultz part of which is: "The so-called 'low' and the so-called 'high' forms of life are interdependent; they necessitate and presuppose one another. Without the higher forms of life no lower forms are possible, and without the lower forms there can be no higher forms." This simply shows that the evidence presented by the gradation of organisms **can not** be interpreted as proving descent with modification, because the "low" forms could not have existed without the "higher" forms.

In the third place, this argument ignores the vital problems connected with the classification of plants and animals. It will be recalled that mention was made of those phyla of "uncertain position," the Platyhelminthes and the Nemathelminthes. Determining their position in the classification is mere guesswork. If evolution has taken place the position of these ought to be determinable. Again, the Arthropoda as a class differ essentially from the Vertebrata, which are supposed to have evolved from it. Evolution connot account for those fundamental changes in structure that took place somewhere between a simple arthropod and its vertebrate descendant. Note the following: the notochord or vertebral column, the ventral position of the nervous system as related to the digestive tract, the dorsal position of the heart, etc.

Even more pronouuced is this difficulty in the Plant Kingdom. Price quotes[2] J. P. Lotsy, the Holland botanist as saying, "Phylogeny, i. e. reconstruction of what has happened in the past, is no science, but a product of fantastic speculations." This statement from one who has spent a considerable part of his life in efforts to trace the phylogeny of the vegetable kingdom is of utmost significance. The same truth has been lately expressed by other noted botanists. Thus A. G. Tansley (quoting again from Price) "did not hesitate to say that he regarded recent developments in botany among the plants 'literally a hopeless quest, the genealogical tree an illusory vision.'

"Prof. A. C. Seward, of Cambridge University, informs us that 'the present tendency is to discard the old-fashioned genealogical tree with its wonderful diversity of branches,' as being in any respects a true method of representing the course of evolution. Because, as he goes on to say, 'a student who takes on an impartial retrospect soon discovers that the fossil record raises more problems than it solves.'" Dr. D. H. Scott says, "Like Dr. Lotsy, I have become sceptical of late as to most phylogenetic reconstruction." (quoted from Price)

Prof. A. C. Seward of Cambridge University says (quotations from Price): "It may be that we shall never piece together the links in the chain of life, not because missing parts elude our search, but because the unfolding of terrestrial life in all its phases cannot be compared to a single chain. Continuity in some degree there must have been, but it is conceivable that plant-life viewed as a whole may best be represented by separate and independent lines of evolution, or disconnected chains which were never united, each being initiated by some revolution in the organic world." "Disconnected chains which were never united!" Is not this dangerously near affirming the necessity of a real Creation?

Botanists, kindly tell us the origin of the seed-plants.

II. General Similarities of Structure.

Statement: "On comparing together the different members of one of the great groups or classes of animals or plants, we find the same fundamental plan of organization running through all of them. Series of corresponding organs are often to be made out which are built upon the same general scheme, although their functions may be quite dissimilar; so that, for instance, in the hand of a man, the paw of a dog, the wing of a bat, and the paddle of a whale, almost identically the same series of bones can be traced."[3]

A superficial examination of this evidence may lead one to conclude one of two things: Creation according to a general plan or as Castle quotes: "an obvious explanation of parts which were originally identical." But a pertinent question must be asked at this point. If evolution has taken place, why have there not been at least two genealogical trees of animals instead of one? Surely if all descent is characterized by modification of the offspring there would have been a line of development in some other direction than that shown in existing animal life. It seems there should have been a development in some direction which would not be characterized by such typical similarities as nervous system, sexual method of reproduction, locomotion, digestion, etc. A group of animals ought to have originated which would be sensitive to the outside world and itself according to an entirely different mode than that shown in the nervous system of animals. At least one group of animals should have developed with a fundamentally different mode of reproduction. The same is true of locomotion, of digestion and in fact of every great system. Instead there is only one mode of animal existence characterized by a fundamental similarity of structure from the amoeba to man. In its larger aspects the reproduction, disgestion, sensory organs, etc. of the amoeba are the same as in man. In the light of these considerations a deeper view of these general similarities of structure is shown by positing a Creator who formed animal life from the simple to complex with a profound similarity of structure. Evolution leads to endless diversity of structure but creation alone accounts for fundamental unity.

III. Embryology

Statement: "All the members of a particular group of animals or plants as a rule resemble one another more closely in the earlier stages of their individual development than they do in the adult condition, and in the earliest stages of all they are often indistinguishable."[4] Woodruff[5] illustrates this point thus: "Lower Vertebrates, such as the fishes, have a heart composed of two chief chambers: an auricle which receives blood from the body as a whode and a ventricle which pumps it to the gills on its way to supply all parts of the body. Among the members of the next higher group, the Amphibia (Frogs, Toads,etc.), the auricle is divided into two parts, while the ventricle remains as before. Thus these forms have a three-chambered heart. Passing to the Reptiles, we find that most of the Lizards, Snakes, and Turtles have the ventricle partially divided into two chambers, while the more specialized Crocodiles and Alligators have a complete partition and therefore a four-chambered heart. This is the condition in adult Birds and Mammals, but the significant fact is that, in the development of the heart of the individual Bird and Mammal, embryonic stages succeed each other which parallel in a general though remarkable way this sequence from a two-

chambered to a four-chambered condition as exhibited in the adults of the lower Vertebrates."

This evidence is considered by evolutionists to be strong and convincing. Yet one must say, as can be said also in the cases of the gradation of organisms and the general similarities of structure, that this leads to nothing more than a presumption in favor of evolution. There is nothing at all in this evidence to exclude creation as an explanation of the phenomena revealed by embryonic development. Furthermore, what else could we expect but that the complex animals should traverse in a general way the same ground as do the simpler forms in embryonic development, in view of the general similarity of structure in the adult state. However, a close study of embryology reveals a truth that, despite the general similarities of embryonic development, every animal has distinct peculiarities and, as Dr. E. B. Wilson puts the matter,[6] "it almost seems as if every egg was a law unto itself," so that as we pass from the embryonic stage of the animal, these larger similarities of development lose their significance because of the unique history of each animal.

The fact that in the case of the more complex animals, organs appear and later disappear in the process of embryonic development, does not mean that they appeared simply because these organs were present in a very ancient ancestor and has since been lost. The organs appear in that stage of development because there is a distinct function to be performed in just that stage that requires just such an organ to carry on the same. In the study of embryonic development as well as of "rudimentary" organs one needs to be exceedingly careful not to misjudge the function of a given part or to declare the same functionless. It is reasonable to believe that every structure in the body of a given organism in any stage of development from the egg to the adult has a distinct function. Further scientific investigation is certain to reveal many things along this line.

How explain the gill-slits possessed by the embryos of the complex animals above the Fishes? One must admit the similarity of structure between the two, but with all reason should it not be maintained that since in the case of the one these slits develop into entirely different organs from what results in the other the similarity is only in appearance while in reality they are entirely different structures possessing different functions? O'Toole in his discussion of this question says:[7] "It is, therefore, ridiculous for evolutionists to speak of **branchial** (gill) arches and clefts in man. The visceral or pharyngeal arches and grooves appearing in the human embryo are unquestionably homologous with the genuine branchial arches and clefts in a fish embryo. In the latter, however, the grooves become real clefts through perforation, while the arches become the lamellae of the permanent gills, thus adapting the animal to aquatic respiration. It is, accordingly, perfectly legitimate to refer to these embryonic structures in the young fish as gill arches and gill clefts. In man, however, the corresponding embryonic structures develop into the oral cavity, auditory meatus, ossicles of the ear, the mandible, the lower lip, the tongue, the cheek, the hyoid bone, the styloid process, the thyroid and tracheal cartilages, etc. There is no perforation of the grooves, and the arches develop into something quite different than branchial lamellae. Hence the correct name for these structures in the human embryo is **pharyngeal** (visceral) arches and grooves, their resemblance to the embryonic structures in the first embryo being no justification for calling them branchial."

IV. Rudimentary Organs

Statement: "In man there are nearly a hundred structures which at best are useless and sometimes are harmful. One thinks at once of the vermiform appendix of the large intestine, a remnant of an organ which serves a useful purpose in the vegetable-feeding (herbiverous) Mammals. But equally suggestive are the muscles of the ear,...the so-called third eyelid at the inner angle of the eye..., of the terminal vertebrae (coccyx) of the human spinal column which are remnants of the tail of lower Vertebrates. Other animals are likewise replete with such structures. Porpoises possess vestiges of hind limbs enclosed within the body, and certain species of Snakes have in turn, useless hind legs. The 'splint bones' of the horse are remnants of lost toes. Among plants it will suffice to mention the functionless remnant of the pistol which sometimes is present in 'male' (staminate) flowers."

In the first place, to call a structure useless and functionless is a presumption on the part of those who use the same. Has science made so much progress that it is qualified to pass judgment upon the function of every structure found in such a complex organism as the human body? "The thyroid gland," says Professor Charles,[9] "is a rudimentary organ, 'cut it out' and out it comes. But many of the victims died from the effects of the operations, all the others developed myxedema, a form of cretinism. It was rudimentary, was it?" In addition to the thyroid gland the thymus gland and pineal gland used to be classified as rudimentary organs. Today these organs are seen to have significance to metabolism and the maintenance of physiological equilibrium. Are we so certain that the vermiform appendix and the terminal vertebrae are functionless. No less an authority that Dr. John Kellogg holds[10] that "the coccyx is a very useful part of the anatomy. It affords a support for certain very useful muscles, which are employed in the control of the use of the bowels. The appendix is also a useful organ. It secretes a mucus which lubricates the intestines."

Speaking of Darwin's error in confounding **apparent,** with real inutility of organs. O'Toole adds,[11] "Darwin and his followers frequently argued out of their ignorance, and falsely concluded that an organ was destitute of a function, merely becaues **they** had failed to discover its utility. Large numbers, accordingly, of highly serviceable organs were catalogued as vestigial or rudimentary, simply because nineteenth century science did not comprehend their indubitable utility. With the advance of present-day physiology, this list of 'useless organs' is being rapidly depleted, so that the scientific days of the rudimentary organ appear to be numbered."

If in the progress of scientific research, one by one these rudimentary organs are found to have a function, is it proper to call them rudimentary? Their structure and size conform to their function.

In the second place, to call structure vestigial, rudimentary or a remnant is to beg the question. If evolution did take place, and if these organs had at one time a function similar to that of other animals they might be described by these adjectives. But these conditions are the very points in dispute. The evidence has only inferential value, not direct.

Against the possibility of an organ becoming rudimentary, Professor Woodurff, of Yale,[12] says, "The general consensus of opinion of biologists is certainly to the effect that modifications or changes in the individual body due to nurture, use and disuse, are not transmitted as such. This conclusion is held chiefly because there is no positive and much negative evidence forthcoming, and also because there is no known mechanism by which a specific modification of the soma can so influence the germ complex that this modification will be reproduced as such or in any representative degree." When I come to discuss the factors of evolution I shall have occasion to treat this matter more fully. It suffices to say here that this great principle formulated by Weismann showing the independence of soma and germ simply proves from the angle of heredity that species are not variable beyond the limits of the possibilities of the germ complex.

Finally, there is not known to science any case within the knowledge of men or of history of an organ becoming rudimentary.

(To be continued)

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[1] These ten "evidences" adapted from Galloway, "Text Book of Zoology;" Parker and Haswell, "Text Book of Zoology;" Woodruff, "Foundations of Biology;" Castle, "Genetics and Eugenics;" and Lull, "Organic Evolution."

[2] Art "Modern Botany and the Theory of Organic Evolution" in the Princeton Theological Review, Jan. 1925, p. 54.

[3] Castle, "Genetics and Eugenics" p. 12 quoting from Huxley's summary as modified by Lock.

[4] Ibid., p. 12.

[5] "Foundations of Biology" p. 364 ff.

[6] "The Cell in Development and Inheritance."

[7] "The Care Against Evolution" p. 278.

[8] Woodruff "Foundations of Biology."

[9] "Fallacies of Evolution" p. 35.

[10] Quoted in editorial of "The Bible Companion" Nov. 1924, p. 559.

[11] "The Case Against Evolution" p. 291.

[12] "Foundations of Biology" p. 266.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The warm days of summer should not cause our zeal to slacken concerning the good work before us. We have an important task to perform. Upon the young people of the Church this task is to ultimately fall. As the opportunities pass our way, shall we shirk? Rather let us seek to improve that when the great task has been laid upon the shoulders of the rising generation, they will be ready to enter into them with all their heart in a manner becoming those who have thought of them with sincere purpose of heart in the past.

Our Work in India has been a task for over a quarter of a century. Those who first wrestled with the task are now white haired or have laid down their armor on earth for a heavenly crown. Younger men and those in the prime of life as well as those who are nearing the time when their work must be laid on stronger shoulders are now bearing the burdens of the work. Look at what is being done. Look at what ought to be done. See what God has done for the work up to this time. Let God continue His work through us.

The Twelve Apostles bring us lessons worth our study. If we take their experiences and apply them to our own as God works by and through those of our day, there is much that we can learn for our profit. Dig out these lessons.

Life Insurance is a live issue for our day. Do not idly pass over this topic. The principles that put this on the list of restrictions in the Church was not a vain conception of our fathers. If the present generation has so far drifted as to no longer see the vile influences at work, it is high time that we study this subject to see wherein ourselves or our fathers should so widely differ on fundamental principles of life.

The Adversary of Our Souls is a real personality. He is the arch enemy of the cause of Christ. He has been the old time enemy of the human family. It is wise for us to get acquainted with how he works and learn how to meet his destructive work, according to God's plan for us. Don't miss this important theme.

Bible Stories can serve for more than entertainment if we make the highest use of them. May we spend the evening with the juniors in a wholesome atmosphere of the wonderful works of God which are brought forth through the Bible stories recorded in the inspired, infallible Book. Learn to tell a Bible story faithfully and inspiringly.

OUR WORK IN INDIA.—Acts 26:15-18.

Topic for July 10

MOTTO

"Our labour is not in vain in the Lord."

MEDITATIONS ON THE TOPIC

I. **The Topic.**—This is to be a study of our India Mission. Can we truly say, **"Our" work?** It is an opportunity which the Lord has given to us and while all the work is the Lord's, this part of the Lord's work has been assigned to us through the opportunity that has come our way.

We know all too little about the work. Our workers on the field are doing what they can to tell us about it. They have written many articles to describe it. Our returned missionaries are telling us. Some books have been written. Reports are given from time to time. If you will gather the various sources of material and read you will find something on the Outline Study that will be both interesting and profitable.

A message has been given to the people of India by those who went there through our sending. That message has come by various angles. Along with the charitable and relief work, in connection with the work of schools and with industrial trainings, has come a message concerning Jesus Christ. Our missionaries have spoken the message by word of mouth and have endeavored to live out the spirit of the words that have been spoken. All this has represented Jesus Christ to them, and many honest hearts have been responding to the message and have been rejoicing in a Savior's love and have been made ambassadors for Christ also.

By learning more of the work done and getting acquainted with the great need we shall be enabled to pray better, and do more effective service by consecrated lives and gifts according to God's will.

II. **The Text.**—Acts 26:15-18.—In the call of Paul to the Gentiles we have the work of every truly God-called missionary. They are to be light bearers and ministers of God's grace.

OUTLINE STUDY

I. The Church in India.
1. Sankra.
2. Balodgahan.
3. Sunderganj.
4. Shantipur.
5. Ghatula.
6. Mahodi.
7. Maradeo.

II. Evangelistic Work.
1. Work at each station.
2. Touring work.

III. Charitable Institutions.
1. The Leper Asylum.
2. Boys' Orphanage.
3. Girls' Orphanage.
4. Widows' Homes.
5. Old Men's Home.
6. School Kitchens.

IV. Educational.
1. Primary Schools.
2. Middle and High Schools.

V. Medical Work.
1. Hospital.
2. Doctors.
3. Nurses.
4. Helpers.
5. Dispensaries.

VI. Industrial Work.
1. Carpentry.
2. Shoemaking.
3. Weaving.
4. Farming.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Labor."**
2. The Work with Orphans in India.

For Young People.
1. Assign some phase or phases of the work in India for a helpful discussion at the meeting.

For Older People.
1. The Praises Due to God for the India Mission.

PERSONAL THOUGHT

What is my part in the task which God has assigned concerning the evangelization of India?

SEED THOUGHTS

"My thoughts and words are all of Thee,
Thou—Wisdom, Joy, and Liberty,
Now Thee and me no rift can part,
One not in semblance but in heart.
Set free am I, and for Thee shine
The joys of Heaven since Thou art mine,
Brother beloved and King Divine."
—Narayan Tilak, Indian Christian Poet.

"Never was the need of prayer more imperative than to-day. May the home Church with renewed consecration and real passion for souls fall down at the throne of God and pray for the conversion of many of India's millions of hungry souls who will go out and give the good news to their brothers in heathen darkness."—J. J. Detwiler, in "A Visit to Our Mission in India.."

"It is more blessed to give than to receive."—Jesus.

"Have you ever helped another?
Ever earned a grateful smile?
Ever asked a weary brother in
To ride with you a mile?
Have you ever given freely
Of your riches and your worth?
If you haven't then you've really
Missed the greatest joy on earth."

—Selected.

LESSONS FROM THE TWELVE APOSTLES.—Matt. 10.

Topic for July 17

MOTTO

"They forsook all and followed Him."

MEDITATIONS ON THE TOPIC

I. **The Twelve Apostles** were men as you and I are men. They had the limitations of the flesh. They were limited in their point of view. They had not from the beginning all the discernment of spiritual things that would be needed in their great calling. Yet they followed the most perfect Master that ever condescended as the teacher of men. From Him they were to be made real founders of the Church throughout the world.

Many valuable lessons may be learned from these men. As they came in touch with Jesus at the first and heard His call, their response was one that should well be pondered. There never was nor ever can be a man who can attain to things worth while in the work of the Lord, who does not respond as these men responded to the call to discipleship. Then as they followed on they had to be teachable enough to receive the many lessons of Jesus with that meekness and self-denial in which alone true learning is attained. Rebuke must be accepted as well as commendation by those who would be true learners in the school of Christ.

After they had forsaken all, they continued to follow Him and were partakers with Him in His sufferings and reproaches to a greater or smaller degree. They learned to receive all His words with reverence and obedience. And when the time came that Jesus ascended to glory, they were entrusted with the great task of going forth into all the world and bearing the glad tidings of salvation to every creature. They entered upon this great task in the power of the Holy Spirit and were used to sow the good seed in every land. They sealed their testimony in their own blood, and triumphantly entered their eternal inheritance.

II. **The Text.—Matt. 10.**—Here we have the names of the men who were ordained to be the apostles of Christ. Jesus gave them instructions and sent them forth on their mission. He gave them power to do their work also and told them of the difficulties they would encounter, assuring them of their success if they would follow their Master's teaching.

OUTLINE STUDY

I. Calls, and What they Teach Us.
1. Men called from fishing to be fishers of men.—Matt. 4:18-22.
2. One called from taxgathering to follow Jesus.—Mark 2:14; Matt. 9:9; Luke 5:27.
3. The finding of Philip.—Jno. 1:44.
4. Finding Nathanael.—Jno. 1:51.
5. Called whom He would to be with Him and to be sent forth.—Mark 3:13-19.
6. After a night of prayer.—Luke 6:12-16.

II. Imperfections and How Christ Bears and Directs.
1. Peter.—Matt. 14:25-33; Matt. 16:22, 23; Jno. 13:6-11; Matt. 26:69-75; Jno. 21:15-23.
2. Ambitions of all.—Matt. 20:20-28; Matt. 18:1-4; Luke 22:24-30.
3. The Spirit of vengeance.—Luke 9:51-56; Jno. 18:10, 11.
4. Misconceptions.—Acts 1:6-8; Matt. 17:9-13; Matt. 16:5-12; Luke 24:36-49.

III. Loyalty of the Twelve.
1. In His trials.—Luke 22:28-30.
2. To His teaching.—Luke 10:17-20; Mark 9:38, 39.
3. After Pentecost.
   a. When arrested for preaching.—Acts 5:29, 40-42.
   b. When called to the Gentiles.—Acts 11:15-18.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Apostles."**
2. Name the Twelve Apostles.

For Young People.
1. Lessons from the Call of the Twelve.
2. Lessons from Peter.

For Older People.
1. Early Misconceptions of the Twelve.
2. The Power of the Spirit upon the Twelve.
3. The Fall of Judas.

PERSONAL THOUGHT

The call to discipleship is the greatest and the surest service that a man can engage in.

SEED THOUGHTS

"We must begin just where Peter and James began, and it is not likely that we shall be more perfect than they before we die. After we have reached our best in personal holiness, there will still be need for Christ to supplement our virtues and neutralize our faults."—Vance.

"The apostles were a miniature portrait of the constituent elements of the Church for all time to come."—Vance.

"There is room in the Church for all sorts of people. It is not necessary that a man cease to be himself to serve God. Unless the Almighty made a mistake in your creation, the best thing you can be is to be yourself—yourself redeemed. The ideal church has a membership that stamps out caste, and joins hands with all classes."—Vance.

LIFE INSURANCE.—Matt. 6:24-34.

Topic for July 24

MOTTO

"Sufficient unto the day is the evil thereof."

MEDITATIONS ON THE TOPIC

I. **Life Insurance** is a principle that looks for the security of the future. The father desires to make his dependent family secure and labors to the end that they may be provided for even when he has gone away from this world. Such a desire is not without its noble and unselfish qualities, and if it were fixed upon the most important things of life for time and eternity, there is nothing that could be said, or is said in the Word of God against it. But "Life Insurance" as we commonly know of it in the business world to-day is a different principle in this that it looks only to the earthly life and makes merchandise of a man's chances for living or dying.

When men **overlook** the fact that they are in the **hands of God** both for temporal prosperity as well as for life, they are sinners in His sight. But when they so far **presume** upon their own wisdom in meeting the happenings of providence that they reach out and make bargains with their fellow men concerning the turn of events in their own life, which is in the hands of God, they become ungodly indeed.

Almost continually the courts are full of scandalous cases of crime in which human life is bound up with the chance of a large sum of money in case of death. Covetous people have not only wished that such a bound up life were out of the way that they might secure their prize, but they have worked out foul schemes to put it out of the way. If it is a crime to take the life of fellowmen, or for a man to take his own life, why do men trifle with sacred life in a way that makes it such a common affair in the eyes of covetous men?

II. **The Text.—Matt. 6:24-34.**—In this passage Jesus condemns the anxiety which people exercise for the future. The evil which is at the bottom is the desire to have "sufficient unto the day." But the only right principle is to seek first the kingdom of God and rest in God who is the Provider, and who sustains His people.

OUTLINE STUDY

I. Man cannot Insure Life.
1. God the source of life and its preservation.—Psa. 68:1-6; Deut. 32:39, 40; Acts 17:24-28; Dan. 5:23.
2. Man's way is not in himself.—Jer. 10:23; II Cor. 3:5.
3. Riches are uncertain.—Psa. 39:4-6.
4. Treasures without God are of no profit.—Prov. 10:2, 3.
5. Man cannot be trusted.—Psa. 118:9; Jer. 17:5; Isa. 2:22.

II. Anxiety for the Future is Evil.
1. It is vain.—Psa. 127:2.
2. It is forbidden.—Matt. 6:25; Luke 12:29.
3. It is dangerous.—Luke 21:34; Matt. 13:22.
4. It dishonors God as our Father.—Matt. 6:31, 32.

III. God's Promises are Sure.
1. He careth for you.—I Pet. 5:7; Heb. 13:5.
2. He cares for the fatherless and the widow.—Psa. 10:14; Psa. 146:9; Jer. 49:11; Hos. 14:3.
3. He preserveth the faithful.—Psa. 31:23; Prov. 2:8.
4. He gives temporal supply.—Matt. 6:33; Phil. 4:19.

IV. Evils of Worldly Insurance.
1. Yoked with unbelievers.—II Cor. 6:14.
2. Covetousness.—I Tim. 6:9, 10.
3. Fraud.—Prov. 13:11; Jer. 17:11; (II Tim. 5:8. Fraudulent application of Scripture).
4. Presumption.—Jas. 4:13-17; Prov. 27:1.
5. Anxiety.—Phil. 4:6.
6. Godless, setting aside God's organization.—Acts 6:1-4; Gal. 6:10; Psa. 37:25; Psa. 118:8.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Trust."**
2. God's Promised Care.

For Young People.
1. God's Assurance.
2. Ungodly Fruits of Worldly Insurance.

For Older People.
1. A Consistent Life of Trust.
2. Life Insurance Substitutes To-day.

PERSONAL THOUGHT

Do you trust in God or in man?

SEED THOUGHTS

"Any man-made substitute to provide and care for **our own,** instead of God's way is unsafe, unwise, unscripural."—D. D. Miller, in "Bible Doctrine."

"Life Insurance strengthens the sordid tendency to accept the view that life and its influence is measured by the amount of money it may possess or acquire, which is in opposition to the Savior's question, "What shall it profit a man, if he gain the whole world, and lose his own soul?"—D. D. M.

"Any one who has his life insured has virtually allowed the devil to place a pre-

(Continued on page 222)

BIBLE STUDY

BIBLE STUDY COURSE

I Chronicles

The Nature of the Book

The First book of the Chronicles of the Kings is composed of a record of the lineage of the promised One, the Savior of men, and also the lineage of the descendants of Abraham, through whom all the families of the earth shall be blessed, and finally, a record of the family of David, to whom God gave the promise of a kingdom and a house that would never fail. One could find no better sequel to the First Book of Chronicles than that written by Matthew. "The book of the generation of Jesus Christ, the Son of David, the son Abraham"—Matt. 1:1.

The book is not made up altogether of Chronology and Geneology. It differs from the Books of the Kings, in that there is very little mention of external events of the kingdom. Events center around the king of Israel, David. It is primarily a Chronicle of the events in the life of the great King of Israel. The second book of Kings continues the record of events in the Kingdom, but the interests of the chroniclers are divided among many succeeding kings, none of whom ever occupied the attention as much as did David.

The Contents of the Book

I. The lineage of the family of Adam—1:1-3.
   1. From Adam to Noah—1:1-3.
   2. The families of Noah and his sons—1:3-27.
   3. The families of Abraham—1:27-51.
      a. The children of Ishmael—1:29-31. This is the source of the traditions of the Mohammedan religion, the great rival of Christianity. Abraham and his son and his God are theirs by tradition.
      b. The Children of Keturah—1:32-34. Note the family of Midian, since the Midianites have had so important a place in the subsequent history of Israel.
      c. The descendants of Esau—1:35-54. It was this nation that constantly harassed the people of Israel, and became their oppressor in the days of Herod, who would have destroyed Christ.
      d. The family of Jacob—2:1-8:40. This sketch of the families of Jacob, or Israel, is quite in detail and may be divided into groups as given here, the descendants of each son. The purpose seems to be that of giving a proper conception of the kingdom over which David was king and the organization of his kingdom. Incidentally it also gives the lineage of David and that of our Savior, the promised Son.
      (1) The family of Judah,
         a. The descendants of Zerah, son of Tamar—2:1-3:24. David is included in this family and his descendants are given in chapter 3.
         b. The descendants of Pharez, the son of Tamar—4:1-20.
         c. The descendants of Shelah, of Judah's first wife—4:21-23.
      (2) The family of Simeon—4:24-43.
      (3) The descendants of Reuben, the first born, whose birthright was given to Joseph—5:1-10.
      (4) The families of God, Manasseh and Reuben on the east side of Jordan—5:11-26.
      (5) The divisions of the family of Levi and their locations and service—6:1-81.
      (6) The families of Issachar, Benjamin, Naphtali Ephraim and Asher—7:1-40.
      (7) The Lineage of King Saul, of Benjamin—8:1-40.
      (8) The first inhabitants of Jerusalem among the Israelites, the service of the Levites who dwelt there—99:1-34.
      (9) The family of Saul, and his failure and death—9:25—10:14.
II. David, the king of Israel.
   1. Made king at Hebron—11:1-4.
   2. Established in Jerusalem—11:4-9.
   3. The manner of his kingdom.
      a. His chief officers, the mighty men and how they came to him—11:15-12:40.
   4. He brought the ark of the Lord to Obededom—13.
   5. His increasing honor and his victory over the Philistines—14.
   6. Order among the Levites and the bringing of the ark of the Lord to the new tent in Jerusalem—15.
   7. The first offering to the Lord and the Psalm of thanksgiving—16.
   8. David's covenant with the Lord concerning the house of the Lord—17.
   9. How David's provided treasure for the building of the temple of the Lord—18.
   10. The conquest of the Amonites and Syrians—19.
   11. The subjugation of Ammon and of the Philistines—200.
   12. David's vanity humbled as he numbered the people—21.
   13. David's plan for the temple and the instructions to Solomon concerning the building of it—22.
   14. The division of the work of the priests for God's house—23-26.
   15. The division of the men of war in the kingdom—27.
   16. David's charge to the elders of Israel—28.
   17. His charge to Solomon, whom he installed in the Kingdom before his death.

The great lesson of the book is, The devotion of the man of God to the great work of leading men in righteousness and in the true worship and devotion to God whom we serve.

EDITORIAL

(Continued from page 203)

The Christian stays aloof from the politics of the world. II Cor. 6:14-18. He does not besmirch his garments in this direction. Many are the fallen of the men of God who have gone into this sphere of life apart from the leading of the Spirit of God.

The Christian does not fellowship the world's associations, of whatever use or value. He works steadily in one organization, that is the Church of the Living God.

The Christian does not adopt the habits of the world, however innocent they may appear on the surface. He puts everything under the scrutiny of the Word of God. He changes, but does not follow the fashions of the world.

He appreciates seeing the world accepting some of the moral principles of the Bible, but stays right on the job of preaching the Gospel to change the hearts of the people, knowing well that a morality that is not based on the new birth will not last, and will not meet the demands of God for entrance into heaven.

In a final expression, the Christian separates himself unto God, this in turn separates himself from the world. He conforms himself unto Christ, thus will not conform himself unto the world. This doctrine of separation from the world is the doctrine of safety which needs to be heralded from the housetop. Above all avoid the three fanatical expressions of this doctrine, but withal seek by the grace of God to exemplify **"Christian Separation."**

God has written upon the flower that sweetens the air, upon the breeze that rocks the flower upon its stem, upon the raindrops that swell the mighty river, upon the dew-drops that refresh the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its channel, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in his light—upon all He has written, "None of us liveth to himself." —Anonymous.

SUGGESTIVE SUMMER BIBLE SCHOOL COURSES

Compiled by C. F. Yake

In this concluding article on this subject we are giving a report of the work done at Ft. Wayne and a few suggestions concerning our own work here at Scottdale at the place where we conduct our Mission Sunday School, Kingview.

The report from Ft. Wayne is very short and simple. It is given by B. B. King, the superintendent of our mission there. The one thing that has especially impressed the writer is the simplicity of the course. We think the method used at Ft. Wayne a splendid one where the workers are not so plentiful, and where little or no busy or expressional work is to be used. The idea that the conducting of a Summer Bible School is a complicated matter and calls for professional service is here brushed aside. A Summer Bible School can be had anywhere where there are a few consecrated workers who know their Bible and how to handle children and are willing to put themselves upon the altar of the Lord for this work.

It requires work, that is certain. You cannot expect to have a good school and take things easy. But it is not said that to have a good school even requires a graded course, nor a highly organized system of instruction. The thing necessary is much of the Holy Spirit and a few qualified workers. The point we wish to stress here is that Summer Bible Schools are possible everywhere if there are those who will take an interest and are willing to pay the price of time and effort for three weeks or more.

We are glad for a growth along this line. Our mission at Philadelphia is starting a school this summer; our Lancaster mission is planning one, and throughout the Church at large the interest has grown so that this summer there seems every indication that there will be many more Bible schools than there have ever been before. There can not easily be too many of them.

Perhaps at some later date we will have reports of the work of some of the new schools conducted this summer. If possible, we shall be glad to hear from these places telling us about their work, the method of conducting the school, the course used, the success of the work, etc. It is a great work, and how glad we are that such an interest has been taken for the work this summer. We trust the work will become Church-wide and that everywhere, at every congregation there will be a Summer Bible School in the near future. The children need the Bible and it is our duty to provide every means whereby they can be taught it. Here indeed is a duty and an opportunity that we do not want to let pass by.

IV. COURSE OF STUDY USED AT FT. WAYNE

Material furnished by B. B. King

As to the method of conducting our Daily Vacation Bible School, the first year the program was as follows: Scripture quotation in response to roll call. Devotional. Drill on the quotation in response to roll call, Devotional, Drill on the Books of the Bible, Miracles of Jesus, Singing, Parables of Jesus, Old Testament Character Study. This work was divided so it would cover a period of two hours from 9:30 to 11:30 A. M. In the evening, classes were conducted covering the Miracles and Parables of Jesus; there was also a period of singing.

This last year, which was the most successful year, the school was divided in only two classes even though one attendance reached 124. The period of all work covered only one and a half hours. The work covered was as follows: Devotional, Scripture Memory Work, Roll Call, Study of the Life of Children of Israel in Egypt and their Exodus, and New Testament Character Study.

Our experience this last year has been that a short devotional, snappy inspirational session is much better than a longer session of school that will cause the children to become restless and want to get out to play. We had no recess period.

V. THE WORK AT SCOTTDALE

By the Writer

The work at Scottdale is conducted at Kingview, the place where our mission Sunday school is conducted. The children from our congregation as well as the children from Kingview and surrounding community are thus given a chance to attend. We have found the interest encouraging. Last year the enrollment was approximately 100 with an average attendance of about 90. This year the second day of school shows an enrollment of 115, and the interest is pleasing to those in charge.

Last year the school was divided into three departments, Kindergarten from four to six years—all who had not gone to school; the Primary, from the first year of school to the fourth grade inclusive; the Junior, from the fifth grade up. This year we accepted children only from five years up and have the divisions as follows: Kindergarten, all below school age; First Primary, first and second grades; Second Primary, third and fourth grades; and Junior fifth grade up. We find that when possible, a systematic grading is a help to good work, and if the numbers are sufficient, to group the children according to grade. We should think where there were enough of pupils one grade in a room would be very ideal.

The Course

The course used in our work is the one provided by the Standard Publishing Company which our House here can provide to any desiring to use the same. The reason this course was selected was the fact that it is well graded and provides course material that gives the busy teacher who is carrying perhaps a day's work outside of her Bible school teaching a chance to prepare herself with the least possible work. (And may we mention here that this is not small. The teacher who will do good work spends much time in preparation even though she is provided with such course material.) Particulars about this course can be had by addressing our Book Department.

A Caution

We are unable to recommend this course of study to be used in its entirety. In our work here the elimination process has been used on the course so hard that the only thing you would recognize about it is the text books the teachers use. Everything we teach is Bible, and all busy work and expressional work done shall emphasize the Bible truths taught. We have no time for such things as carpentry and basketry and what not that goes with so many school courses of the vacation type. The teachers get suggestions and then work out their expressional and busy work material to suit themselves. By using the course in this way, we get good results. But we recommend that if the course be used it be put into the hands of teachers who know what not to use.

Helps, Programs, Etc.

Expressional and busy work material is given in Bible notebooks and scrapbooks, gold letter mottoes and the like. Pictures are used, colored ones if possible, for much of this work. Bible story readers are used for a quiet reading period. Sand-table for cutouts, is used in the kindergarten. Bible poster work is planned for this year. All these things are interesting and help to emphasize the truths taught. Music is given an important place on the program.

Our school session lasts from 9 to 11:30 A. M. The school is conducted for three weeks with some special exercises for closing day. Following is a typical program of a day's work:

9:00 Worship, Bible Roll Call
9:20 Memory Work
9:30 Bible Story
9:45 Bible Expressional Work
10:15—10:30 Recess
10:30 Music
10:45 Missionary Story
11:00 Busy Work (Along Bible lines)
11:25 Closing Exercises
11:30 Dismissal.

Note: Music and Bible Memory work are often used for a rest or change period, besides the place they have on the regular program.

Scottdale, Pa.

Y. P. M. TOPICS

(Continued from page 219)

mium. This certainly is a violation of the Golden Rule. It is nothing less than a lottery or a game of gambling, with life and death as the main elements in the game."—D. D. M.

THE ADVERSARY OF OUR SOULS.—I Pet. 5:8, 9; II Cor. 11:13-15.

Topic for July 31

MOTTO

"Neither give place to the devil."

MEDITATIONS ON THE TOPIC

I. **Meeting the Adversary of Our Souls.**—We not only need to be able to describe the adversary of our souls and to know him when he is active, but we need to know how to overcome him and deliver our souls from his power.

The character of the Devil is given in the Scripture by the names which he bears—"Old Serpent, Devil, Satan, Tempter, Wicked One, Beelzebub, Belial, Apollyon, Accuser, Adversary, Prince of Devils, Prince of he Power of the Air, Prince of this World, Murderer, Ruler of Darkness. This indicates the foul and deceitful work in which he engages. By a careful study of Scriptures concerning this adversary of our souls we shall find out how to recognize him at all times.

Unless men are aware of Satan's wonderful power they are not so apt to feel their helplessness and danger when he attacks them. We not only need to know how helpless we are before him, but we need to know our deliverer, Christ Jesus, and how to place ourselves in His loving care that we may overcome Satan and all his wily assaults. There is no neutrality that will be able to stand between Christ and Satan. We must be either **out and out for Christ** or we are on the side of Satan and are held under his power. To be for Christ, means a willing acceptance of His plan of salvation and of all the means of grace at the disposal of the saints.

II. **The Text.—I Pet. 5:8, 9.**—Satan here is represented as a roaring lion whom we must with vigilance be ready to resist in steadfast faith.

II Cor. 11:13-15.—Satan in this passage is represented as coming in forms of piety and sending his messengers in the form of ministers of righteousness. To be aware of this is to be armed so that the deception can not be practiced upon us.

OUTLINE STUDY

I. **How the Adversary Works.**
1. As a roaring lion.—I Pet. 5:8.
2. As a trapper.—II Tim. 2:26; I Tim. 3:6, 7.
3. With power, signs, and lying wonders.—II Thes. 2:9, 10.
4. With organized spiritual power.—Eph. 6:11, 12.
5. Hurls fiery darts.—Eph. 6:16.
6. Buffets by messengers.—II Cor. 12:7.
7. Deceives by pretense of good.—II Cor. 11:13-15; Gen. 3:1-6.
8. Blinds unbelieving minds.—II Cor. 4:4.
9. Tempts men in the flesh.—I Cor. 7:5.
10. Fills the hearts unguarded.—Acts 5:3; Jno. 13:2.
11. Blinds bodies and souls.—Luke 13:16.
12. Catches away the Word of truth from hearts.—Matt. 13:19.
13. Is responsible for the mingling of evil people with the good in this world.—Matt. 13:38, 39.
14. Accuses saints before God.—Job 1:6-12; Rev. 12:9-12.

II. **Overthrowing the Devil.**
1. God's plan in Christ.—Gen. 3:15; I Jno. 3:8.
2. Christ overcame him.—Matt. 4:1-11.
3. Enlightened souls overcome him.—Acts 26:18; I Jno. 5:18; Rev. 12:11.
4. God will finally cast him out.—Rev. 20:10.
5. The use of God's armour.—Eph. 6:13-18.
6. Resisting him.—I Pet. 5:9; Jas. 4:7.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Satan," "Devil."**
2. Satan Working Against Children.

For Young People.
1. Satan's Work.
2. How to Overcome.

For Older People.
1. The Deceitful Character of Satan.
2. The Destructive Power of Satan's Work.
3. The Doom of Satan and the Deceived.

PERSONAL THOUGHT

We must meet with strong personalities. Satan is a spiritual being of strong personal influence. But Christ is stronger than he. Let us meet our adversary in the power of the Christ.

SEED THOUGHTS

"Having organized his fallen associates into a kingdom dedicated to evil the leading features of which seem to be falsehood, malice, and destruction, he approached unsoiled Eden, gained the ear of his unsuspecting victim, and corrupted the fountain of the human race. Thus at one single stroke he robs heaven of unnumbered millions and gluts hell with wailing multitudes. It was there that he kindled the fire of sin that has burned down through the ages, leaving behind a moral waste, a desert of smoking ruins."—G. R. B., in Bible Doctrine.

"He seems to be the fountain of every vice heated white hot by unquenchable hate, stirred up to the most intense and ceaseless activity to undermine the throne of God and to damn the whole world to eternal wretchedness and oblivion."—G. R. B.

"As we contemplate this arch enemy of all that is good and meditate upon his terrible power and frightful havoc wrought among souls, we turn to God with thankful hearts that there is a limit to the power of Satan and that the only power that is absolute and infinite is vested in the Friend from heaven."—G. R. B.

TO YOUNG PEOPLE'S WORKERS

The Topic Committee expects to meet, the Lord willing, during the month of August to again plan the topics for our Young People's Meeting during the year 1928.

If there are any workers who would like to send in their suggestions for the consideration of the committee, please forward them early so that they can be considered.

We ask for the prayers of our brethren and sisters that such heavenly wisdom may be granted the committee that the very best plans may be made and the most profitable topics may be selected for the coming year.

Address your suggestions to the undersigned or else send direct to the Office at Scottdale, Penna., in care of J. L. Horst.

Yours for the strengthening of our Young People.

J. R. Shank, Carver, Mo.

BIBLE STORY DRILL (Jr.).—Heb. 11.

Topic for August 7

MOTTO

"Tell of all thy wondrous works."

MEDITATIONS ON THE TOPIC

I. **Telling Bible Stories.**—One of the most useful practices is to be able to tell the stories of the Bible so well that their message may be handed over to others through those who tell them. Even before boys and girls can read well enough to learn the message of the Bible their lives are greatly blessed by the stories of the Bible which come from the lips of father or mother, brother or sister or friend. Writers of gift have also told these stories in selected words suited to the minds of the young and have implanted priceless truths into the hearts of many that have read these when they could not yet read them so well from the great Book itself.

However it is advisable that we stay close by the Book. So many otherwise gifted story tellers have spoiled their splendid stories by presenting much of their own imagination, which however fine it might make the story sound, has infused into the memories of children statements that can never be proved and that are a source of error in their after life. Tell the stories true to the facts recorded in the Word itself. Train the children to tell them true to fact. And then as they grow older and have experience with the Word they will not need to reproach their teachers with falsehood, and will not have to do that most difficult task of unlearning error.

Hebrews the eleventh chapter has a number of Bible stories with the setting of "faith" as the message emanating from them. These same stories may bear other messages if kept true to their setting.

OUTLINE STUDY

I. **Stories that Illustrate Faith.—Heb. 11.**
1. The Story of Abel.
2. The Story of Enoch.
3. The Story of Noah.
4. The Story of Abraham.
5. The Story of Sarah.
6. The Story of Isaac.
7. The Story of Jacob.
8. The Story of Joseph.
9. The Story of Moses.
10. The Story of Deliverance from Egypt.
11. The Story of Entering Canaan.
12. The Story of Rahab.
13. The Stories of Gideon, Barak, Samson, Jepthah, David, Samuel, and Prophets.
14. Stories of Dead Being Brought to Life.
15. Stories of Tortures of God's People.
16. Stories of Wanderers in Dens and Caves.
17. The Story of the Creation.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Tell."**
2. Let each child Prepare a Bible Story

to Tell from the Above Characters, or from Some They Have Chosen.

For Older People.

1. What God Teaches By His Wonderful Dealings with Men.

PERSONAL THOUGHT

To know the Holy Scriptures from a child is a great blessing if we learn to apply its truths by faith in Christ Jesus.

SEED THOUGHTS

"I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love;
I love to tell the story,
Because I know it's true;
It satisfies my longings,
As nothing else would do."
—Kate Hankey.

"There's a dear and precious Book,
Tho' it's worn and faded now,
Which recalls the happy days of long ago;
When I stood at mother's knee,
With her hand upon my brow,
And I heard her voice in gentle tones and low.

"As she read the stories o'er,
Of those mighty men of old,
Of Joseph and of Daniel and their trials;
Of little David bold,
Who became a king at last;
Of Satan with his many wicked wiles.

"Then she read of Jesus' love,
As He blest the children dear,
How He suffered, bled and died upon the tree;
Of His heavy load of care,
Then she dried my flowing tears
With her kisses as she said it was for me.

"Well, those days are past and gone,
But their mem'ry lingers still,
And the dear old Book each day has been my guide;
And I seek to do His will,
As my mother taught me then,
And ever in my heart His words abide."
—M. B. Williams.

JEWISH FESTIVALS

(Continued from page 201)

The services at the synagogue are prolonged and the Book of Lamentations is chanted; the tables and the benches of the synagogue are overturned, while the worshipers remove their shoes during all the prayers. As an expression of mourning, many Jews will deprive themselves by abstaining from eating of meat during the intervening three weeks between this fast and that of the 17th of Tammuz, which marks the cessation of the daily sacrifice of the first temple and the besieging of Jerusalem by Titus. This latter the rabbis connect with the fast day mentioned in Zech. 19, "The Fast of the Fourth Moon." In addition to the above, pious Jews observe other fast days as well.

Some Rabbinical Thoughts about Holidays and Customs

"A Jewish custom is the law." It is sometimes stronger than a law.

"A man can do nothing better on a holiday than eat and drink or sit and learn."

"One who desecrates the holiday is like a worshiper of other gods; has no part in the world to come; his wine and bread are forbidden to the Jew."

THE JEWISH FIG TREE

An Outline of Biblical References

By Homera Hodgson

The patriachs were the "first-ripe" of the fig-tree. Hosea 9:10.

Assyria "barked my fig-tree." Joel 1:7.

Jews in Captivity appeared as two baskets of figs. Jer. 25:1-10; 29:17.

When Christ came, Jews were a fruitless fig-tree, although having a three-year chance (His three-year ministry). Luke 13: 6-9.

"Nothing but leaves" on the fig-tree (as Genesis 3:7) meant a curse. Christ said nothing should grow on the fig-tree for the "age" (not world, as incorrectly translated). As Adam and Eve depended on fig-leaves for protection, so Israel depended on good works and pride. The fig-tree, typifying Israel, withered away. Matt. 21:18-20. At the destruction of Jerusalem in A. D. 70, it has been affirmed that 1,100,000 Jews perished, and 100,000 were sold as slaves, for sometimes as low as twenty-five cents, till none would buy more. Since then the Jewish nation has been withered up.

"When ye see the fig-tree putting forth her leaves, ye know that summer is nigh." Israel's building up the Holy Land means the end of the times of the Gentiles, Luke 21:24. The awakening nationalization of Israel is the fig-tree putting forth its leaves. Hebrew libraries, universities, museums and a hundred other Jewish public works show the fig-tree's leaves.

But all Jewish efforts without Christ are like the unripe fruit of the fig-tree, shaken down in the storms of the tribulation and wrath. Rev. 6:13.

Yet at last they are fruitful by the blessing of God. "From me is thy fruit found." Hosea 14:8. "Israel shall blossom and bud, and fill .... the world with fruit." Isaiah 27:6.

Nathaniel, an Israelite in whom was no guile, representing Israel saved in her Restoration, "under the fig-tree" (Micah 4:4), "saw heaven opened." John 1:47-51.

"Amen, even so, come, Lord, Jesus."

Ottawa, Canada.

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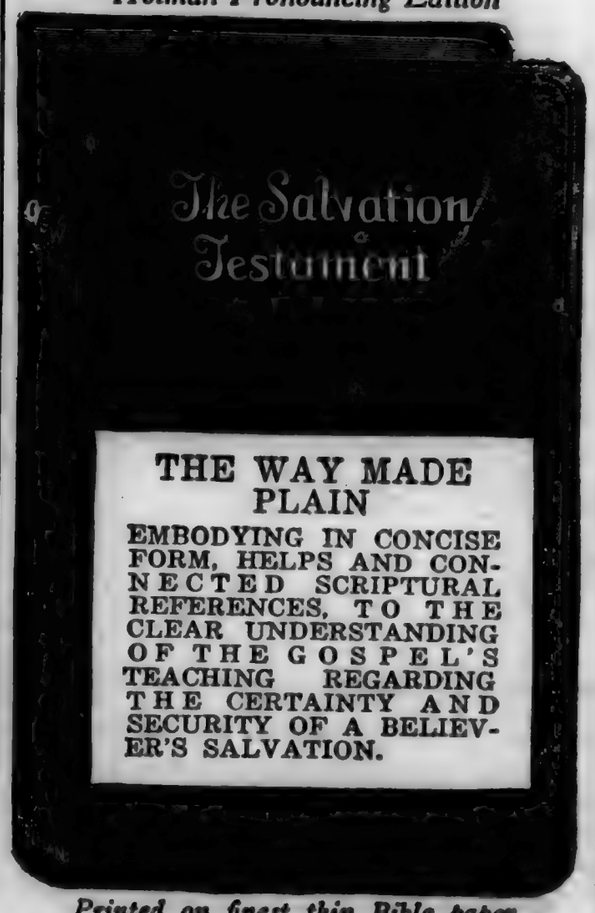
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SUFFERERS IN THE MISSISSIPPI FLOOD

The disastrous overflowing of river banks that has recently overwhelmed the Mississippi Valley has inundated thousands of square miles of territory, has driven over 150,000 people from their homes, and has involved the loss of many millions of dollars worth of property. The loss of life has been comparatively small, but the suffering has been great and will be long-continued; disease also threatens the seven flooded states. If such a flood had occurred in China—as is sometimes the case when the Yellow River overflows its banks—the loss of life and the accompanying famine would have called for immense relief measures. In the Mississippi Valley, the population is not as dense, nor the poverty so great but President Coolidge has called for $10,000,000 to provide immediate relief and hundreds of millions of dollars will be needed to remedy the condition that makes such floods a constant menace. Two hundred and fifty tributaries, including fifty navigable rivers, drain into the Mississippi. Over 1,500 miles of levees from Cairo, Illinois, to the Gulf of Mexico have been built to keep the river in its course. In many places, the bottom of the riverbed is higher than the roofs of buildings along the banks and now behind the leevees, homes, churches, schools, rich farmlands and plantations are inundated and the populace has been driven out of large areas from the junction of the Ohio with the Mississippi as far south as the Gulf.

Already millions of dollars have been contributed to relieve the sufferers in response to nation-wide appeals. The Red Cross is undertaking the task of helping the sufferers and the Government will take up permanent relief and the prevention of future floods.

"We are bidden to watch as well as pray, to watch before we pray, and to watch when we pray."

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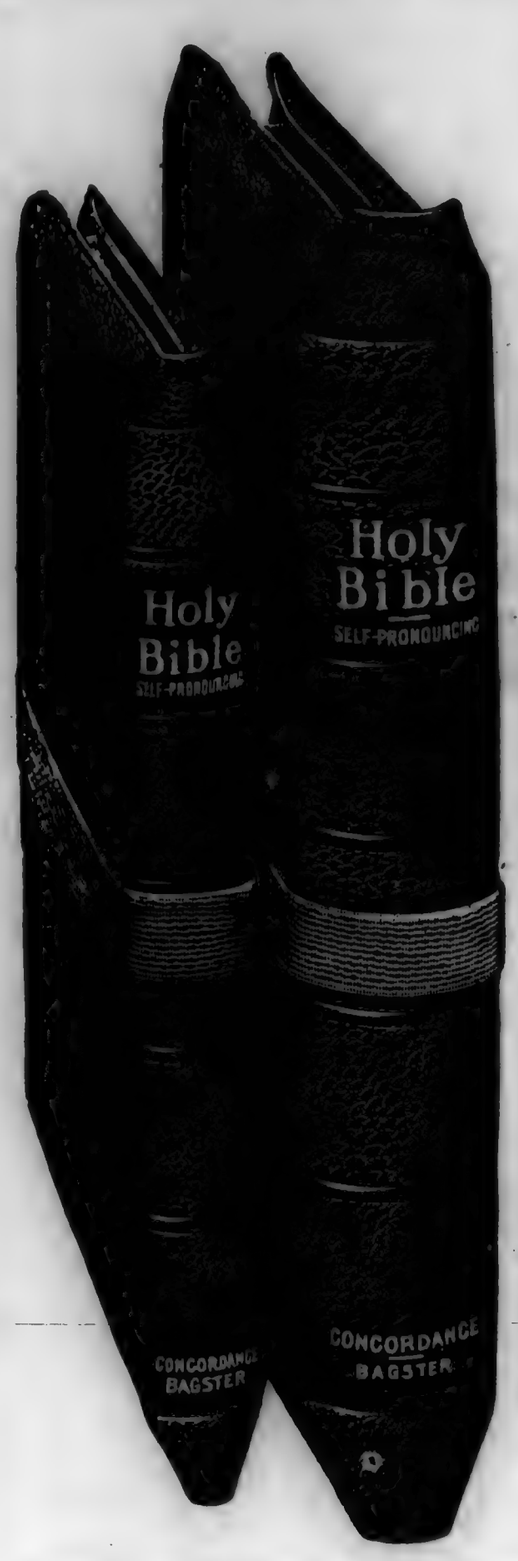

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15 The seventeenth to Hē'zir, the eighteenth to Aph'sēs, — 5 ch. 9. 25; 1 Co. 14.4
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17 The one and twentieth to Jā'-chin, the two and twentieth to Gā'mul, — 6 ch. 23. 18 *Shebuel*
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David numbereth Israel. **1 CHRON**

be-chāi the Hū'shath-īte slew [a]Sĭp'-pāi, *that was* of the children of [b]the giant; and they were subdued.
5 And there was war again with the Phĭ-lĭs'tĭnes; and El-hā'nan the son of [c]Jā'ir slew Läh'mī, the brother

[a] or, *S* 2 Sa.
[b] or, *Ri*
[c] calle *Jaare*

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THE TRAGEDY OF ISRAEL

By Max I. Reich

Without a false god, or the true;
No covenant, the old or new;
Passover still, but no lamb dies,
Atonement, but no sacrifice.
Still eating of unleavened bread,
Phylacteries still upon thy head;
Still reading Moses through the veil,
Still clinging to an empty shell.

Linking the present with the past,
Binding together east and west;
Still humming in thine ancient tongue
The mournful strains thy fathers sung.
Still deaf to the prophetic Word,
Still blind to David's Son and Lord;
Naught hast thou learned, and naught forgot,
Lo-ruhumah and Ichabod.

Thy rites and forms could never feed
My hungry soul with all its need;
They left me hungry, thirsty still,
They failed my emptiness to fill,
They cast no light into the tomb,
Nor scattered sin's appalling gloom;
They do not make acquaint with God
A life crushed down beneath its load.

Ala! false prophets whisper peace,
Saying, "Thy warfare soon shall cease."
That Cross outside the city wall
Forbids thee keeping festival.
Think not that God could e'er forget
Thy hands with Jesus' blood were wet;
Bitter must thy last chalice be
Because of Calvary's tragedy.—Selected.

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CHRISTIAN MONITOR

AUGUST, 1927

SEVEN REASONS

WHY THE MENNONITE CHURCH SHOULD BRING THE GOSPEL TO AFRICA

1. As long as the charge of making disciples of all nations rests upon us, we have personal responsibilities and obligations to these hopelessly lost men and women in Africa.

2. There are actual and unmet needs. No chance to read. No medical care. No voice of God among them.

3. Africa contains the largest unoccupied mission field in the world.

4. There is no Christian missionary in six Central Africa provinces, an area as large as Pennsylvania, Wisconsin, New York, Ohio, Montana, Kansas and Oklahoma. Nearly one-fourth of the land area of the globe is in Africa.

5. Ninety per cent of Africans are reached by European and American commerce, but only ten per cent are touched by the Gospel.

6. It is also God's will that the glories of this nation be brought into His Kingdom.

7. "I call for the Gospel for Africa's host,
The land that is darkest and needs it the most.
The jungle is gloomy in sin's dreary night,
But Jesus can make even Africa light."

—Mission News Bulletin.

THROUGH PALESTINE BY AUTOMOBILE

By Herman H. Kreider

It was on the thirtieth of August that I left the City of Beirut, Syria for a trip by automobile through Palestine. I had expected to leave early in the morning, and, therefore, awakened with the dawn, but my packing was not yet completed when the auto horn sounded from the street below, and almost before I realized it we were off, racing through the great pine grove south of the Syrian capital,—a city well known to Americans because it is the seat of the American College.

For this journey, I had made reservations with the Nairn Transport Company, a group of young Englishmen who are operating a fleet of American seven-passenger sixes between points of interest in Syria. This efficient service applied at the north end of the Palestine Railway makes it quite possible to spend to-day in Syria and to-morrow in Egypt.

Out of the haze in the low-lying valleys small clouds glided up the gentle slopes of Lebanon as if trying to push back some of the brightest rays of the morning sun. On the Mediterranean which stretched to the horizon on our right, we could see a few fishing vessels resting lazily on the calm, clear blue. Southward in the direction of Sidon and Tyre the shore line swung in and out, sometimes forming deep coves almost at our feet, sometimes giving space for a newly-plowed field between the pebble-strewn beach and the road on which we were driving. Before us extended the great orange groves of Sidon, and the old Crusaders' castle on the seaward arm of the city.

Several miles north of King Hiram's famous city, the long surf-swept Syrian beach gave way to a steep rock wall which can be seen from many leagues out on the sea. Up this rugged precipice trailed a road so narrow that before starting up the incline, our driver stopped the car and sounded his horn several times to be sure that he would not be forced back by any car that might be approaching around one of the many sharp curves. No answering signal came, so we climbed cautiously up the "Ladders" while each of us wished we could have our two hands on the emergency brakes.

On the very peak of the "Ladders of Tyre" we stopped to have our passports examined for entry into Palestine. We proceeded, and soon discovered that our road had come to an end, and that we must drive over the sandy beach, frequently right at the water's edge. We stopped for lunch at Haifa, the modern seaport town built on the north side of Carmel where the mountain slopes down to the sea. After our meal we drove the remaining twenty-five miles to Nazareth. Here we met our friend Mr. Blatchford, a volunteer worker for Near East Relief and director of the orphanage in Palestine. He very kindly invited us to make use of his car for the trip to the Sea of Galilee.

We left Nazareth, by the road which leads past Mary's well, about three o'clock in the afternoon. Practically the whole district is a hilly country, furrowed by deep gullies and stony ditches. The carriage road follows a zigzag course while the foot-paths and donkey trails follow the above-mentioned waterways, making travel by these means much more difficult and dangerous. Without a doubt many of the deep-worn footpaths which we saw were the very ones which the Savior trod when passing from his home to the cities on the shores of the lake. As we passed the busy well in Cana we wondered whether He did not often meet there those who had been impressed by His first recorded miracle. A little farther along, the Horns of Hattin rose to our left, and we paused to note how favorable was the location for the seating of thousands who had been drawn to Him.

The Town of Nazareth. The N. E. R. Orphanage on the Hill

The road now began to descend very rapidly toward the lake which is over six hundred feet below sea-level. Just outside the miserable black and grey town of Tiberias, at the foot of the road from Nazareth, there were only a few trees where was once a district of most luxuriant vegetation. The shadows of the hills had crept over the town and were reaching out over the lake when one of the few remaining fishing boats came near where we were on the shore. Like some fishermen of old, these men must have cast their nets on both sides of the craft without success that day, for they seemed very ready to abandon their fishing in order to earn several coins by taking us out for a sail on the lake. We went, but did not stay long for a slight breeze soon began to make a very choppy surface where there had been only tiny ripples a quarter of an hour earlier, and we had learned from the experience of others that these evening squalls on Galilee have proved too severe for many a fisherman's skill. The sunlight was now touching only the very crests of the hills of Bashan: we saw Hattin again in the late twilight, and night was upon us by the time we reached Cana. A little later, from the balcony of our hotel in Nazareth, we looked back in the direction of our trip of the afternoon. And while we watched, the moon rose full and clear, as if from a hiding place behind the bleak hills which are beyond Jordan.

The next morning we visited Mary's well, watching the deep interest of the women who came to fill their waterpots and to chat with their neighbors. Peddlers also came to refresh throats grown weary with calling out their wares. Leaving the well we went out to the hills southeast of the village, and looking backward through a foreground of stately cypresses, we studied the little town with its glistening houses of white stone, interspersed with churches and schools in slightly darker stones. We climbed on up to the top of the ridge on the south slope of which the whole town is set, and walked to a cool spot, not under a spreading tree, but in the shadow of a garden wall. Involuntarily our eyes turned toward the northwest, where in the distance we could discern a faint white mark, the surf line of the Mediterranean where it washes the sands between Acre and Mount Carmel. Then, sweeping the horizon from the sea along the north and east to the southwest, we could see successively the hill country and villages of Galilee, the depression of the Jordan valley, Mount Tabor, Little Hermon, and the Plain of Esdraelon, with Nazareth lying at our feet.

We continued along this ridge until we reached the Near East Relief orphanage which is being so successfully operated at this historic place. We visited with the boys while they worked and later while at play; then we wound our way down over a series of steep alleys and stony paths to the hotel to rest from the long, hot walk. But we did not pause long, for we had determined to see the Church of the Annunciation which is in the central part of the town. There we found a kindly, middle-aged priest who took a great delight in showing us the many little things of historic interest which he and his companions of the cloister had collected, then took us

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CHRISTIAN MONITOR

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THE TRAGEDY OF THE UNMOTHERED GIRL

By Bruce Barton

Her father died before she was born, and her mother named her Juliet, gratifying a romantic purpose which the husband had thwarted in the case of the two older girls. In the books her mother read the poor girls nearly always won the heart of men of great wealth. On the day she died she held the little one for a long time in her arms, gazing into the pretty face which mirrored in more perfect form her own girlish beauty. And the look in her eyes when she finally yielded the baby form to the aunt who had promised to play a mother's part was one of pride, with which there struggled a deep fear.

Through the years of her girlhood Juliet grew carelessly, after the manner of the children of her neighborhood. The aunt attempted loyally that impossible achievement, the union of the father's and the mother's task, with the usual result. The living which she provided was not a good living, and the lives she attempted to guide shot up toward maturity beyond the reach of her influence. At sixteen Juliet went into the office to work.

You would have loved Juliet at sixteen. Her brown hair tumbled over the sides of her face to frame the pretty teeth and dancing eyes, and the cheeks which were never without rich color. To be sure, she had received the first rude smirch that sometimes comes with the public school. Her pretty lips could patter an unclean story; in a vague, unwholesome fashion she knew the facts of life. But beyond that her mind was fresh and youthful, and her little knowledge carried with it no thought of danger. Life on this side of the border was too full of pleasant opportunity to admit of any lure into the forbidden territory across. So she entered the office with the mind of a little girl and a body that bore already the rich promises of womanhood. She was sixteen—at the point where the path turns up—and down.

Perhaps it was her very innocence that led to trouble. As she stood one day at her little desk adding figures the proprietor stopped beside her. He smiled when she glanced up at him shyly, and offered to explain the little tangle in her work which puzzled her. He was a kindly man, and married; she had often thought that her father, had he lived, must have been that sort of man. It was summer, and his sleeves were rolled up; his broad, powerful arm, bare to the elbow, lay on the desk beside her. And while she figured and he watched, her little hand reached out and touched the big arm. It was nothing more than a childish impulse; instantly she drew the hand back, while a quick blush covered her throat and cheeks, making them even more beautiful. But men are born to misunderstand. He looked at her quizzically, and when he went away he smiled a different smile.

After that he watched his opportunity, and in due time, through a clever ruse on his part, it came. Only half aware of what she was doing, Juliet yielded to her temptation.

That night late she went to her sister, who had taken a room town-town. After the lights were out and her sister slept, she cried to herself for more than an hour, softly, in order that her sister might not know, until after a long time she had cried herself to sleep.

Six dollars a week is very little even when you live at home. The shops are full of pretty things, and behind the rich curtains that drape the windows of restaurants are white tables and silver-ware that glitters, and music. She hadn't a really wicked thought in her head, but there had never been any mother to tell her how unutterably more precious was that she was paying than all the pretty things and all the fine meals in the world. The aunt who should have known was far too busy. So more and more often Juliet stayed downtown—and the sister supposed she was at home with her aunt, and the aunt supposed that she stayed with the sister. After a while she left the place where she was working, and at the new office she met another man.

A year had passed since she had reached out to touch the man's arm on that summer afternoon. All the time Juliet had been going regularly to church. Now she stayed away occasionally, and to her surprise no one even mentioned it. And then she ceased to go at all.

In Chicago I talked with a man who had been detailed to do some special investigation on behalf of a civic association. It was unpleasant investigating, but the story which it revealed had an interest of a terrible sort. He had walked through the aisle of the department stores, stopping first at this counter and then at that, pretending to examine the goods. While he looked and fingered over the various articles he chatted with the girl who waited on him.

Altogether there were three hundred to whom he talked. How many of them accepted his invitation to dinner I will not tell, because I do not think it is quite fair to other shop-girls. But if I divided the number by ten you would still be amazed by it.

"There," he said to me one day, pointing to a great business house covering several blocks, "in there girls work nine hours a day on their feet, and earn from six to nine dollars a week. Every year the president of that company gives away hundreds of dollars to charity. I know him personally; he is a splendid man; but I know also some of the girls."

There are something over twelve hundred women in the proscribed district in Chicago—or were before the police scattered them over the town and closed up the district. He examined them all. The most of what he learned has been written a hundred times in the hopeless archives of the problem. But this he learned, which was startling:

All but eleven per cent of the girls in the district had been church attendants in their youth.

They were fifteen years of age on the average when they ceased going to church.

They were seventeen and a half years old, on the average, when they stepped over the border.

It was three and three-quarters years after that before they found their way into the district.

For two years after they left the church they were still unspoiled. But no one seemed to know that they had left the church; no one asked where they had gone.

For three and three-quarters years after they fell they still had not learned to make a day by day business of their shame. On almost any day of those years they might still have been called back. But no one called.

Two years the path sloped gently.

For three and three-quarters years the slope was steep.

And then the precipice.

Juliet's is a real story. I might so much more easily have told you one of the more familiar stories, one of the twelve hundred

that the investigator found in his search of the district. But what is the use of telling those? They have been told a hundred times. What can you and I do when once the girl is in the district?

To be sure, girls sometimes marry out of the district; but almost always, too, they come back.

We can, of course, abolish the district and at the first glance there is something inspiring and appealing in the call to such a crusade. It is so easy a remedy, and apparently so effective. Years ago New York abolished its district; this evening, while I write here in one of the most quiet and respectable sections of the older city, a piano bangs noisily across the street, and all the evening, young men have been drifting in at that door. To-morrow I may complain about that piano, and the next day the police will compel it to move on. But where?

Jerusalem had its problems in the days when Solomon, the wisest public official, administered the city affairs. Its roots reach deep down into the poverty which keeps young girls from proper dress and nourishment, and young men from early marriage. You may know what to do with the girl who has reached the district; I do not.—Congregationalist and Christian World.

THE BOOKBINDERY

By Levi Mumaw

During the year 1926 a department of activity was added to our manufacturing plant that will be of more than ordinary importance in the work of the Publishing House in the years to come. The Publication Board had recognized the need of a bookbindery in connection with the printing plant of the institution from the beginning of the work but the installation was delayed for a number of good reasons.

While the delay caused great inconvenience and delays in the delivery of our products at times, we believe good judgment was exercised in the matter. The plant that now has been installed could not have been expected in our earlier efforts. We are equipped to take care of a wide range of work and do it efficiently and with reasonable speed. The total amount paid out for the equipment was about $10,500.00. This amount was raised by direct solicitation. The equipment is all in first class condition and well adapted for the kind of work that is required. Certain other machinery could be purchased to bring labor costs to a lower basis but the additional cost of the machinery and its limited use would not warrant the outlay of the money at the present time.

A Section of the Bindery. Where the Covers are Made and Put on the Books

The operations of a bookbindery are varied and require accuracy in every detail to produce a first class job. The material that goes into a book cover is of special importance. As in the making of a garment, the thread and needle play an important part, so also in the making of a book. The following major operations are necessary for the production of a book: Folding, collating, sewing, pressing, gluing, rounding, backing, case making, stamping, casing in, inspecting, etc.

Modern machinery has done much to simplify each operation. It has also given greater speed in the performance of the work and in most cases more accuracy. Against this advancement must be figured the additional investment in a plant, the normal depreciation of the machinery, etc., in arriving at the final advantages of the present day system of doing things. We believe, however, that real progress has been made.

To the visitors to our plant, the operations of the bookbindery are probably equal in interest to any of the other operations in the institution. But with all this machinery at our command, there is yet a human side to it. There must be a well informed director of the work in the department. A certain amount of experienced help must be maintained. There is a certain amount of hand work outside of what can be done by machinery. This hand work is also interesting while in some cases it becomes rather monotonous and tiresome. In each operation there is room for advancement and greater efficiency.

One of the first essentials in the making of a book is accurate folding of the printed sheets, assuming of course that the printing has been done in a workmanlike manner. To meet this requirement, it was necessary to replace our folding machine which had been in use for about fifteen years and which had been damaged considerably by smoke and water during the fire which had occurred about four years ago. The cost of this new folder with an automatic continuous feeder attached was $4900.00. This equipment is not considered a part of the bindery as it is in a department of itself in our plant but while it is closely allied to the bindery, mention is made of it. It has proved to be a good investment for the line of work it will perform.

The next step in the process of manufacture is the gathering of the folded sheets according to the proper pages in the book. To facilitate this work a rotating gathering table was purchased at a cost of $225.00. The table has a round top which is rotated by an electric motor. The sheets are placed on it in piles in proper order and the sheets are picked off one by one as they pass each worker. The advantage of the machine is the saving of walking along a continuous row of piles in gathering the sheets.

Following this work a careful examination is made of each book so gathered to ascertain whether or not any pages have been skipped or duplicated. The work is now ready for the sewing machine.

The sewing machine is one of the more expensive parts of the bindery equipment, a new machine costing about $2350.00. In buying our equipment, we were very fortunate in finding a rebuilt machine in first class condition which was purchased for $1675.00. The operations of the machine are automatic except the feeding of the sheets. An experienced operator can take care of a considerable amount of work in a day's time.

Following the sewing the work is bundled by the compressed air bundler to flatten out the work for further operations. The next step is trimming. To produce accurate work, a heavy cutter is required. The style and size cutter that we needed was priced to us at $2750.00 in a new machine. We were again able to secure a rebuilt machine equipped to take care of our work for $1975.00. The operation of the cutting machine is considered the most dangerous operation in the work unless a suitable machine is installed. The general operations of the cutter are also automatic, clamping the work to be trimmed as the cutting knife is brought into action.

From the cutter the work passes on to the gluing table. Here the backs are glued

and made ready for the next major operation—rounding and backing.

The rounding and backing operations have been combined into one by modern machinery. The machine that has been installed to take care of this work cost $4650.00 but its work is so efficient and advantageous in saving of time that its installation was considered imperative. Here the book receives the form in which it is delivered to you. The primitive method of using a clamp and hammer in forming the back and hinges of the leaves has been replaced with an outfit that is positive in delivery of uniform and satisfactory work. The book is now ready for the final touches in fastening the head bands and a tough woven fabric called "super," which finally holds the book and cover together.

While these operations have been in progress, another department has been preparing the covers, which are called cases in bookbinders' terms. The first requisites are the selecting of the material to be used for the outside and the weight of the boards to form the sides. In a stiff cloth cover the first operation is the cutting of the material. A large binder's shears has been provided for this purpose. After the material is ready, the next step will be the making of the cases.

An electric glue pot attached to a gluing machine takes care of the first operation in this work. After the cloth sheets have been fed through the rollers of this machine, the stiff boards are laid on the glued side by hand and the edges carefully folded over the boards with the necessary provision for the round back by attaching a strip of heavy paper for that purpose. The case is then put through an ordinary clothes wringer to expel any air that may have lodged between the cloth and the heavy board, securely gluing the parts together.

After the cases are dried, the side stamp must be added. In many cases also a back stamp appears which must be attached in this operation. This work is taken care of by a hand stamping press. Gold leaf or imitation gold tissue are used for this work. The operations are simple and yet require great care and a certain amount of skill.

The cases and the books are now brought together and the final operation is called "casing-in." With a liberal amount of glue and hand work the book is finally ready for the press for the forming of the hinge in the cover and the drying of the glue, etc.

After being taken out of the press, the books are again inspected before they are sent to the stock room. Any damaged sheets are either replaced or repaired. If the defect is of such a nature as will not admit repairing, the book is destroyed. Our present capacity for turning out books of about the size of our hymnal is about 175 books per day when all the machinery is in operation and enough help is trained to take care of each operation necessary for production of the finished work.

—Year Book.

A View of the Binding Department. Gathering Table in the Foreground

MINER AS A HORTICULTURIST

By Orville H. Dodge

It is true that Jack Miner's fame as a bird-lover has spread abroad, attracting as it has thousands of birds and people to his Bird Sanctuary. But there is one branch of his work which has only been touched on by a few, namely, his investigation of tree and plant growths.

One newspaper recently termed him the "Luther Burbank of Canada," to which comparison, he, with his modest smile, remarked: "That was going it a little too strong."

As one approaches his residence, it is easily observed that the front of his property, which is one hundred and twenty rods in length, is planted with flowers of many varieties, some of which have been bought and planted by him, others sent to him from unseen friends all over the continent.

When I asked him why he planted these beside the public highway, I was told: "There are so many automobiles passing that, rather than oil the roads to keep down the dust, I beautify the side of the road with such fragrant and beautiful flowers that every intelligent person who admires beauty at all will slow down in order to see them. As a result, they raise no dust."

While Jack Miner's property consists of but thirty acres, only three of these are occupied by the ponds of water. The balance is re-forested and planted with flowers and shrubs, on the growth of which the naturalist has done considerable experimental work.

Among the trees planted on the sanctuary, there are thirty-five thousand Scotch pines, which, being evergreens, provide shelter and protection for the quail and the insectiverous birds in the winter. Thousands of red cedar trees have been planted, which produce a little blue berry containing seeds that furnish excellent foor for such birds as grosbeaks and cedar waxwings.

So much appreciated has Jack Miner's study of trees been, that the Government officials of the United States have offered him a handsome salary to tour the States, lecturing on the methods and value of reforestation to the country. Officials from both Canada and the United States visit the Miner property annually to see the plan followed there.

Joining each small wood-lot are paths arched with climbing rambler roses, the borders of which are planted with many varieties of perennial flowers. After considerable study and experiment, Jack Miner has rambler roses which will grow twenty feet in length in one year, blooming as profusely as the common mallow. This latter flower blooms twice a year, is twice the normal size and gives a delightful fragrance.

Botanists and professors from a great number of the colleges and universities on the continent have visited Jack Miner's home and it has been often said that he has one of the largest out-o-door flower gardens in Canada.

When I asked Mr. Miner how he came to be so interested in flowers, he paid it, was an inheritance from his dear mother, who has since passed on to the beautiful beyond, and who was the greatest lover of flowers he ever knew.—Exchange.

Ever feel like grumbling and complaining?
Ever feel like everything went wrong?
Say, just try to keep your mind in training,
Get it running smoothly right along,
Rub down all the surplus weight its gaining—
Why, you'll find it never was so strong!
When all your mental eyes are full of cinders,
Just take your mind out for a little spin;
Fresh air will clear away the thing that hinders
And when you get back home—go in and win.
It's the fellow who can smile and take his licking,
Who can find behind each cloud the silver line,
Who can face hard luck without a bit of kicking—
That fellow's bound to make his future shine!—Selected.

CHRISTIAN MONITOR PULPIT

THE GREATEST WARFARE

By Geo. R. Brunk

I Tim. 6:12: "Fight the good fight of faith....."

This great war is between the forces of God and righteousness on the one side, and the forces of Satan and sin on the other.

It had its beginning before the creation of man, where Satan rose up against the majesty and government of God and the angels took sides—the details of that great conflict are not given—the inspired record gives necessary information but does not minister to our curiosity—it is enough to know that all is quiet above—the war is over in heaven—"....God spared not the angels that sinned but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet 2:4).

While Satan lost in the conflict on the plains of heaven, he drew away from God an innumerable company of angels and shifted the battlefield to earth, involving the children of men in the fierce conflict for nearly six thousand years.

There are no exemptions or discharges in this war—it continues from the years of accountability to the grave. All mankind, like the angels did, are taking sides. There is no neutral ground—"He that is not for me is against me, said Christ.

We struggle against a trinity of evil: the world, the flesh, and the devil. We have supporting us a trinity of God: Father, Son, and Holy Ghost.

Let us at this point brush aside some hurtful errors which hinder the souls of men.

God is not the author of evil—it was an enemy that sowed the tares—Matt. 13:25—as Satan is the **father of lies**—Jno. 8:44—so also is he the **father** of murder and every other sin.

God never created a devil or a sinner—He created **holy angels** with the power of choice—angels choosing to sin **turned themselves to devils.** Sinning against such light, there is no repentance.

Man was created in the image of God—in spite of Darwin and others that spout their philosophic lies in days of popularity and pride and then at last go trembling and whimpering out of the world like sheep-killing hounds whipped to their kennels—man was created in the image of God with the power of choice and **made himself a sinner.**

Yes, God has all power, but saints cannot be made by force—acceptable worship must be by loving choice. God compelled Balaam to speak good words when he wished to speak evil words, but he was not made better thereby. God will compel men to **hear** and **think** and **see** and **remember** and perhaps force almost every faculty of the mind, but He never forces the **will.** "Behold, I stand at the door and knock; if any man **will**—I will open the door...."

No, Satan is not just another name for evil—he is an intelligent spirit being, not having the infinite attributes of God such as omnipotence and omnipresence, yet having knowledge and cunning beyond the power of mortal mind to grasp and power of motion swift as light.

This malignant spirit not only plans the overthrow of a race at once; as in the fall of Adam and Eve, when all of us fell down and flooded the earth with sorrow, tears, and blood for six thousand years, but he plans the fall and ruin of the individual.

In the parable of the sower Jesus explains that the fowls of the air represent the devil who catches away the truth from the **individual lest they should believe and be saved.**

In the earthly ministry of Christ we see Him liberate a demoniac of whose damnation Satan was willing to spare **a legion of demons.**

In the destruction of Sennacherib's army when thousands fell in a night at the hand of an angel—it is said of Satan that he has the **power of death.** Heb. 2:14.

He is not only powerful and resourceful, but he is fearless and bold. He hindered the apostle Paul from visiting the churches. He hindered long the holy angel sent in answer to the importunate prayers of Daniel. He contended with Michael the archangel over the body of Moses. He arrogantly undertook the overthrow of the Son of God himself!

Adam was our representative, and through his fall we all came under the power and bondage of sin and Satan. God did not leave us to perish, but sent Christ in the form of man as our second representative. He overcame Satan in every personal combat—lived His sinless and triumphant life—died His sacrificial death and redeemed a world back to God.

No, the Bible does not teach the doctrine of a limited atonement—**Christ died for all—tasted death for every man—giveth light to every man that cometh into the world—the Savior of all men—whosoever will—not willing that any should perish.**

Yes, the Bible teaches a doctrine of election, but not the damnation of infants or exclusion of a portion of the race from Gospel privileges like you read in Calvinistic theologies.

The elect are the whosoever wills, and the non-elect are the whosoever "won'ts" and there is the end of the matter—our election depends upon **us.** Peter says we shall make our "calling and election sure." Paul tells how in Rom. 2:7 **"Patient continuance in well doing"** (Gospel loyalty). **"If we hold fast the confidence and the rejoicing of the hope firm unto the end**—if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:6, 14).

The Bible teaches that **without peace and holiness no man shall see the Lord,** but a false doctrine of security gives thousands a false hope who have neither peace or holiness on the mistaken ground of "once saved, always saved."

False doctrine is Satan's most effectual weapon against the souls of men—"damnable heresies" by hundreds of sects, even denying the inspiration of the Bible and the deity of the Lord that bought them—bringing upon themselves swift destruction.

When Abraham Lincoln signed the proclamation of emancipation four million slaves were technically free—there was power in the Federal Government to carry it into effect, but none were **actually free** who did not forsake their own masters and appropriate the benefits provided for them by their emancipator.

When Christ died He atoned for the sins of the whole world—but the world is actually free, only so far as they forsake their old master Satan, and sin, and take advantage of the provisions of the Gospel. **This means a conflict to get and hold.** "If God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:25, 26).

David is an acknowledged type of Christ. As David and Goliath met in conflict as champions of opposing forces, so Christ met Satan in single-handed combat while all the forces of good and evil in heaven and earth stood by.

As Absalom, David's fallen son became a murderer, an outcast from home, a rival and usurper of the throne until the multitude was won into his ranks and David was driven into rejection and exile—so Satan, an angel of heaven, became a murderer—cast out of heaven—became a rival for the throne of the world—wins the multitude of God's subjects—usurps the government of the world—drives the spiritual David into exile beyond the Jordan of death.

A great deal is said on different sides as to whether the world is growing better or worse; the true view is that of pessimistic optimism. The world will get terribly darker as the spiritual Absalom flourishes, by coöperation of evil men, but

finally his kingdom will fall and the spiritual David will return in glory and triumph in glad and universal reign.

In hypnotism we see what a mysterious power mind may exercise over mind. So Satan **directly** influences the minds of men to evil—so also does the Holy Spirit influence **directly** the minds of men for good: every man is conscious of these influences and yielding this way or that takes the side with the armies of God or Satan.

When an angel stood before Joshua the high priest to deliver him from sin, Satan stood at the right hand to resist. Zech. 3:1.

When Paul, a **human representative** of Christ, labored powerfully for the conversion of Sergius Paulus, Elymas the sorcerer, and child of the devil stood by to resist.—Yes men, men, everywhere are drawn into the great conflict.

The greatest weapon of the Christian in the cause of Christ is "the sword of the Spirit which is the word of God"—we must not **drop it or suffer it to be broken.**

The greatest weapon of Satan and evil men is **false doctrine** in which men and devils coöperate against truth and the souls of men, seducing spirits, doctrines of devils, false teachers, even denying the Lord that bought them!

What devastation is made in the ranks of men by Bible-opposing doctrines born of Satan and propagated by men!

Universalism, pantheism, liberalism, spiritism, Russelism, so-called Christian Science (which is neither Christian nor scientific), Adventism, Modernism, lodgeism, and a multitude of other systems all bear the ear-marks of Satan; for, when closely analyzed, it will be found that THEY MAKE IT SAFE TO SIN.

The central power in the trinity of evil is the "flesh." **It can never be successfully combatted except through "the Spirit" or the divine nature of which the child of God is made partaker** (II Peter 1:4) in **regeneration.**

Here every human system of religion or morality is bound to fail.

Without the supernatural work of the Holy Ghost in regeneration and the imparting of the divine nature we fight hopelessly, as in the seventh chapter of Romans: **"O wretched man**.....in captivity to the law of sin." Through the provisions God has made there is deliverance from **Satan** and the **flesh** into the glorious freedom of Romans 8.

The flesh does not mean the natural God-given propensities of mind and body as Christ possessed them and Adam before the fall. There is no sin in **sight** and **taste** and **hearing**, etc., as such, but only in the abuse of them—on this point Paul says: "I keep under my body **and bring it into subjection.**"

But **"the flesh"**—the **sinful, carnal, Adamic nature**—is to be mortified and crucified as an enemy and not brought into subjection as a servant. The Bible expressly says that it **is "not subject** to the law of God, neither indeed can be" (Rom. 8:7).

There has been great contention as to whether carnality is eliminated from the Christian, root and branch. When I was young I thought I knew exactly how it is —but I have decided that this **work of God** is like the **nature of God**—too hard for us to analyze with our finite minds but we can **experience** all He has for us in our hearts nevertheless.

There are hurtful extremes on almost every subject of religion. The Bible is the best balanced thing in the world, and human judgment is about the most unbalanced—especially in religion. Paul was shipwrecked on a strange island. First the people declared he was a **murderer,** missing it far on one side. Soon they changed and declared him to be a god, missing it as far on the other side. There is too much **wild religious guessing,** as well as in matters of science.

Some teach vehemently that water of baptism **washes away sin;** others say it is an external rite in which is no virtue and therefore **unnecessary to observe.** The same of communion. Millions say they actually receive Christ literally when they partake —making a god out of a piece of bread. Others hold it to be of no consequence first giving up the shadow and then at last the substance by denying the deity of Christ and the redemption by His blood.

The exact **"how"** of the Spirit-birth the Bible shows us **"thou canst not tell,"** but it guards us against the hurtful extremes. If I meet men holding up the standard of **absolute eradication** and **absolute perfection** I ask them "If the carnal nature is **completely eradicated** in every sense, how can two such persons transmit it to their children?" If I meet those on the other hand who make provision for the flesh, and make excuses for sin, I say, **"Without peace and holiness no man shall see the Lord."** "If the Son shall make you free, ye are free **indeed."**

"For the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds: Casting down imaginations and every high thing that exalteth itself against the knowledge of God, **and bringing into captivity EVERY THOUGHT to the obedience of Christ"** (II Cor. 10:4, 5).

At night the moon is manifest to all, but in the day it is obscured and often unnoticed under the bright shining of the sun, but it is still there.

The **flesh** is clearly manifest in the dark life of the sinner—gloriously converted and Spirit-filled there will be times when he is hardly conscious of its presence but beware,—a little diminishing of the Spirit-glory will develop manifestation of **anger, lust,** and **pride.**

How many thousands of babes in Christ (often with gray hair) are groaning under the heavy chains of fleshly habits—but there is deliverance provided in the Gospel for every form of spiritual bondage.

Time forbids me to record the numerous supernatural deliverances which have come under my observation, from an old time negro slave for one, delivered from drink, to gray-headed Mennonite tobacco-slaves who struggled hopelessly for years in their own strength, but at last in desperation cried for divine help and were **instantly delivered!**

If in such why not in every other form of evil bondage?

Here again are the devil's two extremes. **—He leads the unconverted to believe that they can live good enough to be saved without Christ,** and leads **many a weak disciple to believe that he cannot be victorious over the flesh even by the power of Christ.**

Jesus said, "WITHOUT me ye can do nothing."—**"Do nothing," "do nothing,"** seems to echo in the minds of many; but Paul says, "I can do ALL THINGS through Christ which strengtheneth me."

The **"World"** is the third power in the trinity of evil against which we must war —"Love not the world, neither the things that are in the world. If any man love the world the love of the father is not in him" (I Jno. 2:15).

"For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I Jno. 5:4).

There is a **world** of **souls** that we should **love** as Christ gave us the example. There is a **world** that God created **good** for the benefit of man. Of this Paul says, "And they that **use this world** as **not abusing it"** (I Cor. 7:3).

There is then also the great deep wide world of evil of which Satan is the god against which the Christian is to wage a relentless war. We neither follow the **Word** of God or the **world** of Satan's.

Gospel marriage is against **world** marriages, Gospel training of children is against worldly training of children—what victories Satan gains here in Christian homes!

Gospel religion wars against all world religions—**no comparative compromising nonsense,** the Gospel is **all** or **nothing.**

Christian education defending and inculcating the fundamentals of the Gospel is bound to war against world education, which attacks and undermines.

We hear soft words from our own ranks tending to disarm the soldiers of the cross, such as—**"The Bible needs no defense; it defends us,"**—"The church needs no defense—the gates of hell shall not prevail against it." But we are taught by scripture to "earnestly contend" for the faith—not indeed to keep the Church and Bible from being **exterminated** from the world, but keep the forces of darkness from robbing the multitudes of their saving faith and submerging them in damning unbelief.

Christian **joy** wars against the vain and empty follies of worldly **fun.**

What of the dwindling numbers at church and prayer meetings and the millions crowding to places of amusement, in foolish frenzy, the number swelled by professing Christians?

Christian business wars against the **organizations, methods,** and **principles** of world economics which makes millionaires or beggars and kindles the wars of the

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EDITORIALS

CULTIVATING THE EVANGELISTIC SPIRIT IN THE HOME CHURCH

Thousands have appreciated hearing from the Missionary Conference which was held at Milford, Nebraska that it was an effective meeting. This spirit of missions and evangelization is what it should be. The Church that does not extend will die. The Church that does not seek to reach others, will soon lose its own. The life of the Church is contingent upon its giving the life of God to others. What occasions this editorial is the fact that we are somewhat neglectful of the missionary and evangelistic possibilities at our doors. We need to see India, but the neighbor next door as well. We need evangelistic tours in India, we likewise need them around our own Churches. We need new stations in the South American fields, but we need them in our districts surrounding our home Churches.

The **Evangelistic Spirit** is seen in the following passages of Scripture. "The Son of man is come to seek and to save that which is lost." "I am become all things to all men, that by all means I might save some." The opposite of the **Evangelistic Spirit** is seen in the following texts, "Am I my brother's keeper." No man cared for my soul."

The sphere of Evangelism is evident in the Four Lost Things of Luke 15, where our Lord describes the reason for the loss, the search for that which was lost, and the supreme joy of the finding. The first parable describes the lost sheep—LOST THROUGH IGNORANCE. The second parable the lost coin—LOST THROUGH CARELESSNESS NOT ITS OWN. The third parable of the two lost sons, the prodigal who left home—LOST THROUGH WILFUL CHOICE ALL HIS OWN. The elder brother still at home, but lost to his father by a spirit unbecoming to a son, this class are those LOST IN THEIR RELIGION OR MORALITY. This fellow boasted of his own goodness, yes, outwardly no prodigal, but inwardly of a wicked disposition.

It is possible to cultivate the **Evangelistic Spirit.** It usually begins in the pastor. If your pastor is not evangelical, it is unfortunate. A man in the ministry without the passion for lost souls is a misfortune. But start to pray for him, till the Lord gets him on fire for lost souls.

Wickedness and sin in the congregation quenches the fire of evangelism, so don't overlook this.

The Church that is well fed is usually evangelistic and soul-winning Church. Starved saints are not in a mood to seek for souls that are lost. When their peace and joy does not flow like a river, they make a weak appeal to the lost.

Classes on Personal Work are, indeed, advantageous.

Sermons upon our responsibility for the lost. The fact that we are our brother's keeper needs to be impressed upon the Lord's people.

The **Evangelistic Spirit** can be seen and brought into effect by the following ways

HOME EVANGELISM—The child which God has entrusted to us.

HOUSE TO HOUSE EVANGELISM—The neighbors next door to us.

SHOP EVANGELISM—The folks that we deal with.

FACTORY EVANGELISM—The folks that we work with.

EVANGELISM AMONG THE POOR—They are very impressionable.

MARKET PLACE EVANGELISM—This was seen in the Apostolic Church.

RIVERSIDE EVANGELISM—That is where Paul found the first European convert.

RURAL EVANGELISM—"The highways and the hedges" in the country.

CITY STREET EVANGELISM—"Go into the streets and lanes of the city."

SINGING EVANGELISM—The mighty ministry of Christian Song.

PERSONAL EVANGELISM—Speaking to man face to face. Individuals.

TRACT EVANGELISM—Thsi is sowing the seed beside all waters.

BOOK EVANGELISM—Properly selected books have saved souls.

"REGIONS BEYOND" EVANGELISM—Entering new countries.

LETTER EVANGELISM—This is what the epistles in the Bible were.

PALACE EVANGELISM—Among the rich.

SCHOOL EVANGELISM—"In the school of Tyrannus," and those of our day.

LITERATURE EVANGELISM—The Church Papers are a highly effective method.

FUNERAL EVANGELISM—Preach the Gospel to sorrowing folks.

SUNDAY SCHOOL EVANGELISM—Look for conversions in your classes.

LAYMAN'S EVANGELISM—"They (the Church) went everywhere."

FOREIGN EVANGELISM—"Go into all the world."

May the God who sent Christ from heaven to this world to seek, to love, to pity, to die for humanity send into everyone of our hearts an undying compassion and love for the souls of lost men. May He give us a **Weeping Evangelism, a Joyous Evangelism, a Consuming Evangelism, a Heaven-born Evangelism,** for the souls of the lost are at stake, our crowns of rejoicing are at stake, our rewards are at stake, the fate of the world is at stake. Brethren pray, pray, and again we say PRAY for a MIGHTY SPIRIT OF EVANGELISM TO GRIP THE CHURCH WHICH IS EXISTING IN THE CLOSING DAYS OF THE GOSPEL DISPENSATION. May the Mennonite Church, born in the days of mighty opposition to the Gospel, triumphant through the days of bloody martyrdom, existing still in this materialistic and apostate age be an Evangel of God, to the ends of the earth. GOD GRANT IT FOR HIS OWN GLORY, FOR THE WORLD'S GOOD, FOR OUR OWN ETERNAL SATISFACTION.

THE TRAGEDY OF A MISSPENT LIFE

The following write up on the life and death of the famous inventor Hudson Maxim is a powerful urge to the youth of to-day to seek a task in life that is worth while. What if this brainy man had spent his days with his keen brain in a constructive way? What if this man had been a benefactor to man with his inventons, rather than of that which destroys men's lives? Youth, with life before you—seek to follow a vocation in life that has the sanction of God upon it. No wonder that this inventor of destructive weapons was no member of any Church. No wonder there were no religious services over the remains of his body. Perhaps it was good that they buried him as he lived. Perhaps religious rites over godless men are a travesty.

Just lately it was our lot to meet on a New York Central train, going out of Chicago one of the world's greatest specialists upon the "Science of Tobacco Raising, Curing and Manufacture of the Product." He is a wonder in his line, he is great in the sight of the world, he is rich, he is cultured, he has all of this world's conveniences, he has more than his share of luxuries. But he lacks one thing, that is the satisfaction that his career has been a blessing to mankind. He remarked, "Had I spent my years, my talents, my wealth in a direction to the benefit of the world, I would be happy, but," then there was a long silence. With that he took me by the arm, and said, "I want you to accept a treat from me, go along with me into the dining car for a meal at my expense, I want to talk to you." We sought to point out to him the way of mercy, the way of repentance, the way of peace, the way of joy, the way of life eternal. This he appreciated, but his misspent life he bemoaned. He alwoys will. Now for the writeup, with its dismal note of a misspent life, and its tragic end.

As it must to all men, Death came last week to Hudson Maxim, 74, inventor of deadly explosives. It came slowly, quietly —preceded by 24 hours' coma. It found him at his home at Maxim Park, Lake Hopatcong, N. J. It had tried unsuccessfully, many times before, to find him in his laboratory. Although several of his assistants had been blown to bits, he emerged from all his dangerous experiments with only his left hand missing.

He knew so much about high explosives that he was often playing with them. One afternoon, while entertaining some friends at tea, he poured a few drops of liquid from the burner of the teapot into a vial, said: "Come out on the back porch and I will show you an experiment." Far out into the yard, he flung the vial. A terrific explosion ensued. In that vial, he explained to his friends, there was some nitro-glycerine.

Son of a poor miller who dabbled in philosophy and science, Isaac Hudson Maxim was born in Orneville, Me. In his youth he pitched hay and won fame as wrestler at county fairs; but at home his sister, Lucy, four years older, could throw him with ease. The Maxims were a hardy clan. After an elementary study of chemistry at the old Maine Wesleyan Seminary, Hudson went into the printing business, soon invented a color process for the Evening Journal of Pittsfield, Mass. This newspaper was the first in the U. S. to print a daily edition in colors.

Hudson, however, preferred more active chemistry, so he turned his attention to explosives. His first important discovery was smokeless powder, which he sold to the DuPonts in 1897. Then he produced "Maximite," an explosive that can be shot through armor-plate and exploded on the other side. Among his other inventions are: a high-velocity rifle shell capable of a speed of a mile a second; and "Motorite," an energetic compound to generate intense heat to make steam to propel a torpedo.

His nephew, Hiram Percy Maxim, invented the Maxim silencer. His older brother, the late Sir Hiram Stevens Maxim, produced the Maxim machine gun which was standard equipment for most of the armies of the world before the War. Sir Hiram once accused Hudson of posing as the inventor of this gun and atempting to infringe upon his (Hiram's) name by setting up a company under the name of "H. Maxim." The two brothers were never reconciled after this.

He wrote facilely on a strange variety of subjects: The Science of Poetry and the Philosophy of Language, Defenseless America, Dynamite Stories, The Rise of An American Inventor (his autobiography).

Before his body was cremated, his friends—Garrett Putman Serviss of Tenafly, N. J., author and scientist; Dr. Miller Reese Hutchinson, inventor and engineer; Francis I. DuPont—paid him many a lofty tribute. No religious services marked the brief ceremonies, since Inventor Maxim was a member of no church. Said Mrs. Maxim: "I am arranging things as I think he would have liked them." "The curtain falls. TRAGIC."

HOW MAY I HELP

This question comes to every earnest worker when the announcement is made that a revival meeting is soon to be held. Space will not admit of an extended answer to the question, but there are a few things that every loyal member is able to do:

Pray—for the evangelist, for the congregation, for sinners under conviction, for sinners hardened in a life of unrighteousness, for the careless and indifferent, for those under trial or burdened with responsibility. "The effectual fervent prayer of a righteous man availeth much."

Get Rid of Hindrances.—It may be inconsistencies in our own life, or lack of the close touch which workers should have with the lives of others, or entanglements which stand in the way of efficient service. If such is the case with our lives, let us get rid of these hindrances to the welfare of the cause at our earliest opportunity. "No man that warreth entangleth himself with the affairs of this life."

"Exhort One Another Daily."--In other words, use every opportunity to awaken an interest, both on your own part and on the part of other members. The way to awaken an interest in any cause is to talk about it. "Zealous good works," belongs to the people of God.

Attend Regularly.—One of the surest evidences that you are interested in any cause is your faithfulness in attending the meetings designed to advance that cause. See that you attend the first meeting, that you keep it up during the entire series, and do all in your power to influence others to attend. There are reasons, sometimes, why people **cannot** attend, but that is different from the case where people **can** but **will not** attend. Read Heb. 10:25.

D. K.

THE PREDICTED DEPARTURE FROM THE FAITH

The article on this subject, (the first of a series) by Bro. Oscar Burkholder should be read with interest by many people. Brother Burkholder has given much thought and attention to this subject and we hope to be able to furnish our readers with a line of instruction which will be really helpful and strengthening to everyone giving the series of articles a thoughtful reading. The article published in this issue of the Christian Monitor is somewhat longer than the other articles to follow, but it gives the reader a fair idea of the nature of the series.

A. L.

CHRISTIAN LIFE

THE PREDICTED DEPARTURE FROM THE FAITH
Part I
By Oscar Burkholder

There are a number of questions that will arise in one's mind as we begin the study of this subject. And while we have neither time nor ability to answer all the questions that may confront us, yet, by way of introduction, there are at least three that ought to be discussed before we consider the Biblical predictions of such an event, or events, in the history of the human race, as a DEPARTURE FROM THE FAITH. Our first question naturally would be, What is meant by the term, **departure from the Faith?**

It is very evident, that, in order to depart from some place, one must have been there to begin his departure. One cannot depart if one has never been there. Therefore, when Paul tells Timothy that "the Spirit speaketh expressly that in the latter times some shall depart from the faith," he could not have meant unbelievers, or people who had never accepted the faith, but he must have meant the people who had once enjoyed believing in God the blessings of forgiveness and the thrill of service. Surely no one, who has surrendered to God through Jesus Christ, His Son, and has tasted the sweetness of God's love, would ever think of going back to the former life of sin. Right here there must be a fine distinction made, for departing from the faith, while it means a return to the former attitude of rejecting God, does not necessarily mean a return to the former old life of sin. It can, and often does, mean just that but in this modern day, the process, or experience, by which believers eventually find themselves having deserted the faith, is recognized by the world as a step upward in the scale of intelligence and achievement, so that, consequently, it is found, that, not only do some illiterate people leave the faith but a vastly greater majority of intellectuals are doing the same thing.

Departure from the faith does not only mean simply leaving, or deserting that which we once believed, but it means in a more tragic sense, the abandonment of faith. Just as the sinner must abandon, or cut himself off, from all world attitudes and alliances to become a child of God, so the believer, when he leaves the faith, cuts himself off from all that was once precious to him, and spends his life in a manner that is entirely opposite to the life of a believer. This abandonment of the faith is a disastrous exchange, for the believer now says that he does not believe. He, who once trusted God no longer trusts Him. He has found, to his way of thinking, a more reasonable way of living, and says that he will no longer make himself unpopular by sticking to an old-fashioned belief. He exchanges his blood-washed experience for a moral cleansing of his own. He trades the certainty of the knowledge of sins forgiven for the attitude that right and wrong are only in accordance with his personal conception of human attitudes and actions. In scriptural terms he now does that which is right in his own eyes, regardless of the many warnings and admonitions in the inspired Word.

The believer, having abandoned the faith, now conducts himself in a manner that can be recognized only as a trampling under foot the sacred teachings and experiences that were once his own. Jesus describes this unfortunate condition very clearly, when, having related the experience of the return of the unclean spirit, with seven others, said, "the last state of that man is worse than the first." There are men in our midst, who at one time were loud in their testimonies of salvation, but to-day are almost vitriolic in their denunciation of what they formerly believed. Very briefly, then, the meaning of the term, departure from the faith, is leaving the faith, abandonment of what was once believed, and in the end, a spurning of the precious truths of salvation.

The next question that may concern us, since it has been shown what departing from the faith means, may be, Is it Scriptural to expect a departure from the faith to-day? The reason that this question may arise is because of various teachings that are abroad, which would tend to show that, instead of men deserting the faith because of sin, they are growing, by their own efforts, nearer to the faith. Or, as it is popularly stated, the world is getting better, and it will only be a question of time until "the earth shall be full of the knowledge of the Lord as the waters cover the sea." While this condition will prevail some time, and in one sense it is partially evident to-day, to make it mean that the knowledge of the Lord is salvation from sin, and that universal salvation will be a reality soon, is a glaring misinterpretation of this statement of prophecy. Again there is the quite prevalent conception that this falling away from God will not take place until after the coming of the Master in the clouds of heaven. The Scriptures are very plain on this point when they emphatically declare, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and the man of sin be revealed, the son of perdition." II Thes. 2:3. It is very clear, then, that it is possible to leave the faith in this dispensation. It only remains for us to exercise the faculty of observation and endeavor to ascertain whether present day conditions, in any way, correspond with the predictions of scripture. May we note just a few so that the above question may be effectively answered.

In II Tim. 4:3, 4 we are told "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Some may dispute as to whether believers or unbelievers are meant by "they" in this passage, but it can hardly be denied that the Apostle, in instructing Timothy about his preaching, had in mind the believers particularly, because in order to turn away from the truth, they must necessarily have embraced it first, and in order to "not endure sound doctrine" they must have been accepting sound doctrine in the past. This predicted attitude, which was foreseen by the Apostle Paul, is in evidence everywhere to-day. It was the writer's sad experience, some years ago, while preaching to a large audience, to see such a visible rejection on the part of a group of young people. While endeavoring to press home the message of salvation through the blood of Jesus Christ, this group of recognized believers openly rejected the message and refused to listen. It was the writer's first experience, and, while it pained him exceedingly, he could but recognize the predictions of the Scriptures, and tremble because of the consequences of such an attitude towards the truth.

But this spirit of rejection is not among the young alone. Everywhere one meets older men and women who were once staunch and loyal in the faith, who, to-day, are loose in their adherence to the principles of God's truth. That which the individual regarded as sin twenty-five years ago, is to-day regarded as necessary, or at best, a mistake. Men, who formerly would have absolutely refused to spend

money on the Lord's Day for the absolute necessities of life, and would have paid their debts later in the week, to-day have no hesitation in paying for gas, etc., on Sunday. "Times have changed" they argue, "and we'll soon be nobodies, unless we keep abreast of the times." Times, indeed, have changed, but the Word of our God is the same as the day it was given. The purpose of God in giving the Word has never changed. How then can the meaning or the applications of the word change? It is only another evidence among a host of similar ones, that men will not endure sound doctrine to-day, and that we can expect to see the signs of such rejection anywhere.

In man's endeavor to justify himself in his rejection of what he pleases to call "old fashioned ways of religion," he rejects the teachers of the "old school" and heaps to himself teachers that will give him the message that he desires. This fact only strengthens the position of the real searcher after Biblical truth, for once more, this move on the part of the rejector of truth, has been predicted. Because the modern religionist will not endure sound doctrine, the sacred Word foretells that "they shall heap to themselves teachers having itching ears." For some time it was my impression that this passage referred only to the itching ears of those who were seeking teachers, but after much consideration and observation, it has been clearly shown that not only do the hearers have itching ears, but, in order to satisfy such a crowd, the teacher must have an itching ear as well, or else he cannot know that for which his hearers are itching, much less give them the kind of messages that will tickle their twentieth century apostate palates.

It is said that scholarship is absolutely necessary to-day in order that the Gospel of salvation may be effectively given. Some have gone so far in this contention that they make many ridiculous statements, that are not only unscriptural, but are untrue to fact as well. The following clipped from a leading article in a monthly publication of a Middle Western Theological Seminary is a sample. "The day when any Tom, Dick and Harry, any carpenter, farmer or bricklayer, without any mental discipline and scholastic training may announce himself called of God to preach, without a thorough training in the college and Theological Seminary is forever past. If I know anything about the Almighty, He is not in the habit of sending out uncouth and ignorant blunderbusses as commissioners for Him." "The manner and method used by the circuit rider 50 years ago does not obtain to-day. Nor can any untrained class leader, or exhorter, assume the task of preaching and succeed, no matter how filled with the Spirit he may be." We are certainly in the itching ear period now. There is abundant proof on every hand to show that such a condition drives men away from God, and into actual denials of the Scriptures, as well as the rejection of the power of the Holy Spirit in a redeemed life. Dr. Trumbull, in one of the issues of the Sunday School Times makes the bold declaration that there are no universities, either in the U. S. or Canada, that are entirely free from modernism. Which means exactly, if it means anything, that the departure from the faith is manifest in our seats of learning. What can be expected, then, if some one is bold enough, and has sufficient ability to raise his voice in protest against such a trend. It is the writer's conviction, that, unless universities, theological seminaries, colleges give God and the Bible the pre-eminence, the drift from the old faith will become more pronounced in the near future. Certainly another generation having drifted as far, proportionately, as has this one, will have a marked influence upon religious thought and life throughout the whole continent.

Very closely related to this scholastic departure from the faith is another prediction, that not only affects the schools of all grades, but every one that reads. For Paul, in closing the statement of this prediction says "they shall turn away their ears from the truth, and shall be turned unto fables." It is surprising to know that there are many signs of such a desire on the part of professing believers in this day. Recently, in conversation with a local educator, I had occasion to say that there are too many fables and fairy stories in the public school readers. At once he began to defend the system, and gathering from what he said, his main argument was that, unless the teacher appeals to the imagination of the child he is unable to teach him very much. Now, while it is recognized that imagination has a certain place in the development of the mind, yet it would appear to-day that development of the imaginary powers is stressed at the expense of that which is more lasting and effective. Besides, a great deal of the literature of to-day, that is written from the imaginary viewpoint, is so far from real, and so ridiculously opposite to fact, that it seems almost criminal to cram children's minds with it, when the child ought to be laying a mental foundation in facts. All this is manifested in stories of Santa Claus, St. Valentine, Hallowe'en, etc., until a greater part of the child's life in public school is taken up with thinking and preparing programs in honor of mythical characters. When the child awakens in later life he looks upon those days as days of foolishness, and many say that they were wasted days, and wish they might be entirely forgotten.

But turning unto fables is not confined to the days of childhood only. There is fictional literature flooding every nook and corner of the land, that engages more of the attention of the mind of our youth than any other class of literature. The Bible is last in the scale and often never read. The classics are read only when there is nothing else in fiction to be read. Publishers have increased the appetite for lurid, unbelievable, passionate, ungodly stories, until professing believers, when they have the opportunity to buy a good book, that would help them understand the Bible more clearly, and establish them more firmly in the faith, refuse to buy, and will pay twice as much for the latest love story, and read it through in one night. Only another way of turning from the truth unto fables.

Yet there is another evidence, and this is found in the highest halls of learning, among men who are known as great thinkers, having thought things through to positive conclusions. This is the acceptance of the Darwinian theory of evolution for a scientific fact. It is said by some scientists that Darwin would be astonished if he could return to earth and see what has grown out of his theory regarding the origin of man. The founder of evolution apparently regarded the product of his own thinking in a far different light than do many who have begun thinking where he left off, and because of their much thinking have at last become bold enough to claim their theorizings to be scientific facts. It seems almost inconceivable that men, who pride themselves with superlative mental training, should drift so far away from fact in their grasping after shadows. Many young people have left Christian homes where Jesus' blood as the only atonement for sin was taught and believed, and entered college and there filled with this twentieth century fable, and gone out into the world denying the religion of their fathers. Is it scriptural to expect a departure from the faith to-day? It is not only scriptural to expect it, but by the discerning power of the Holy Spirit it is seen on every hand.

The third question that may be asked, while somewhat similar to the preceding one, leads us a little more fully into the Scriptures. Are the New Testament Scriptures regarding departure from the faith being fulfilled to-day? While we have dealt with a few predictions in Scripture, we wish to mention a few more, and especially those that deal in detail with the specific character of the abandonment of the most precious heritage that God ever gave to man. It is our purpose to deal with these fulfillments more fully in succeeding articles. Without much further comment, then, may we quote a number of New Testament predictions.

I Tim. 4:1-3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

II Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blas-

phemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof; from such turn away."

II Tim. 3:3: "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

II Thes. 2:3: "Let no man deceive you by any means, for that day shall not come except there come a falling away first."

With the Scriptures so very clear and emphatic regarding the spiritual condition of believers at the close of this dispensation, it is certainly in order that we make ourselves familiar with the details of these predictions. As we discuss them we pray that where we have wandered from the path that Holy writ so faithfully warns us is the path that leads away from God, we may become all the more willing to forsake the attitudes, ideals and ways of the world and adhere more closely to the ways of God. (To be continued)

Breslau, Ont.

MAKING HIS TRUTH OUR GUIDE

By J. B. Moyer

We want to thank Brother Moyer for his series of articles. First, because of his love for the truth, second, his interest in the Church, third, his interest in the Chrsitian Monitor and her readers. May the Lord bless these considerations on "Truth."—Editor.

His truth shall be thy shield and buckler.—Ps. 91:4.

In the fourth and last number of this series we want to speak about truth along the lines indicated in the above title: then, in closing, we shall attempt to locate some of its boundary lines, thereby fulfilling a promise made in the first article.

An Infallible Guide

While it is no doubt true that very few of the great inventions and discoveries had their origin in revealed truth; and while it is also true that the Bible was not given primarily for that purpose, it is after all an infallible guide whenever it gives any information along that line. Perhaps very few master builders would have been willing to use the Lord's plan for Noah's Ark as a basis for constructing vessels for ocean navigation, until it had been fully demonstrated by a certain German citizen a few centuries ago that the length, width and height, proportional to each other as given in the Bible, are the most perfect relative dimensions for large ships sailing over a rough sea. This man who had enough faith in the Bible to build a ship on the plan which God gave Noah for the Ark, set the pace for other shipbuilders who were, at first, inclined to scoff at him when he proposed to use revealed truth even as a human expedient.

Bible truth also gives some definite answers to a number of perplexing domestic and social questions, and it is our privilege to profit by them. Of course the world will go on seeking other solutions, but will never be able to reach any very definite conclusions; while those who accept His truth unreservedly may find comfort in the fact that God knows best, and that His truth never fails.

Accepting His Truth By Faith

Ordinarily we question anything that has been listed by scientists as a "physical impossibility," but we can not apply that kind of test to all Bible truths, for there are some that can not be scientifically accounted for, yet we must accept them by faith at face value, or discredit the whole Bible as a record of the infallible truth. We find some scientists, however, who are inclined to put a question mark after the account of the flood in which the Bible speaks of it as being so complete that all animal life and human beings perished, except those that were saved in Noah's Ark. They seem to think that it was physically impossible for so much water to fall on the face of the earth during one continuous period.

Since, on the other hand, these same men tell us that certain parts of our country were once covered with ice about one thousand feet thick, their statements become a little inconsistent, for when we apply the same test to the ice-sheet theory that they applied to the Bible account of the flood, the former would also have to be listed among the "physical impossibilities," in view of the fact that some of the sections which were once supposed to have been covered with such an enormous quantity of ice have now a mean annual temperature that keeps them absolutely free of ice, except the winter months when a thin crust of ice a few inches thick is sometimes formed.

We don't want to discredit the ice-sheet theory, for there seems to be a lot of evidence to support it, but it can not be accounted for under present physical laws: neither could a flood of such magnitude as to destroy all living creatures take place again after the Lord had set His "bow" in the cloud (Genesis 9:13). This, to our mind, is a very significant fact to which the Lord, through the inspired writer, has called our attention. It indicates a change in atmospheric conditions which made it possible there-after for a rain bow to appear in the cloud and also impossible for a similar flood to occur. But so far no scientist has found anything in nature that separates the present impossible period from a former period in which it may have been possible for a crust of ice to be formed of such magnitude as to leave in its wake many of our hills and lakes, etc., according to the views held by scientists.

Another feature that distinguishes the inspired writer's account of the flood from the scientist's discussions of the ice-sheet is the fact that the former always used definite figures, while the latter finds the word "about" a very appropriate word to use whenever he is obliged to do a little guessing.

These comparisons have been made to show the weakness of some of the arguments that tend to discount some of the Bible truths and not for the purpose of accounting for any of them from a scientific basis. We must accept by faith that which we can not explain by men's wisdom, for, after all, the wisdom of this world is foolishness with God. (I Cor. 3:19).

What Are Some Of Its Boundary Lines?

In conclusion we want to say that truth, as we understand it, is a divine attribute and is absolute, universal, invulnerable and eternal. It underlies, over-arches and embodies all the issues of life; it reveals the Divine plan by which all visible forms came into existence; it sets forth God's purpose and the steadfast fulfillment of His promises; and it portrays very definitely and accurately the life beyond the grave. We know, too, that Jesus Christ is the truth, for He said so in John 14:6; that the Holy Ghost is the Spirit of truth, for the Apostle John said so in John 16:13; and it may therefore be safe to assume that God Himself is also the Truth. In summing up we might say then that Truth is that which is revealed in the inspired Word and personified in the Trinity.

Elkhart, Indiana.

THE JOY AND FRUITFULNESS OF THE SURRENDERED LIFE

By Mabel Groh

A surrendered life is a life wholly given up to another, accepting whatever conditions are laid down, and offering no resistance or opposition, nor making any reserves. There are some people who seem to be wholly given up to certain forms of sinful indulgence. They are swept along by some power, and they throw themselves in line with every demand that the particular indulgence requires. It may be appetite, sport, fashion, or perhaps it is grasping for this world's goods; but, whatever it is, it controls them and they yield to it with their whole being. They are wholly given up to some ruling passion; or in other words, they are surrendered.

Now God does not want us to be surrendered to any influence or power. He does not even call us to surrender to a calling, a field of service, or a principle. Possibly many of you are thinking of mission work, or some other line of Christian service in connection with this topic, and because you are sure you cannot be a mis-

sionary, or a preacher, you think the subject does not apply to you. But listen; God is asking us to surrender to Himself. He might demand our surrender, because we belong to Him by right of creation and by purchase. But God wants us to willingly give Him even that which He might demand, and if we withhold any part of our being from His control, He is grieved and seeks lovingly by every means to win us, because He knows that we will never be fully satisfied until we give Him full control. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "Ye are not your own: For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20).

Satan does not give us up without a struggle, and one of his most successful snares is to make us fearful of the consequences of an absolute surrender to God. The natural tendencies of the flesh are all against the things of the Spirit, for these are contrary the one to the other. The cross and crucifixion are not pleasant; self does not readily give first place to another, but the Spirit life can only operate in proportion to the death of the selflife, so if we desire the joys and blessings and fruits of the Spirit we must be willing to die to sin and the carnal nature. "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Satan would have us draw back because of self-denial and suffering, but like our Savior we get strength for the ordeal if we look to the joy that is set before. It is not a joy such as the world gives, but a joy that is unspeakable and full of glory. God only asks us to give ourselves to Him in order that He may give Himself to us, so why should we be so fearful? God is our Father, and God is love; therefore the only reasonable thing for us to do, is to yield ourselves body, soul, and spirit to His control.

On that memorable night when the shadow of the cross hung heavy upon Christ, He several times spoke to the disciples of His joy, and His earnest desire that they might have that same joy. He said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (Jno. 15:11). "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (Jno. 16:22). "Ask, and ye shall receive, that your joy may be full" (Jno. 16:24). All through the New Testament we find that wherever there was a fulness of the Spirit there was joy in the hearts of the believers, no matter what the outward trials and circumstances might be. Surrender is essential for fulness of the Spirit, and joy is the inevitable result. The fruit of the Spirit is love, joy, peace, etc. The world does give a limited measure of joy in its pleasures. The songs of the birds, the beauties of nature, love of friends and family, and all honest labor, and innocent pleasure can be enjoyed by the sinner as well as the Christian. These are directly from the hand of God, and they give true joy in their own measure but they do not fully satisfy the longings of the human spirit. Multitudes, and among them many Christians, are seeking to satisfy the restlessness of their souls by worldly amusements. The joys of the dance, card table, ball game, etc., are false and fleeting and leave an empty void. Therefore these pleasure seekers must be on the constant jump for new sensations and excitement. They cannot commune with their own souls. But how different when we know that God's smile is upon us, and that underneath are the Everlasting Arms.

Christ gave us some wonderful truths concerning fruitbearing in the fifteenth chapter of John. The most important fact for us to remember is that fruit grows. All the farmers and gardners of the world cannot make fruit. It is produced as a natural process of life. The farmer can plant the tree, and furnish favorable conditions. He can feed, and water, and prune, but unless the fruit comes out of the life of the tree, there is no fruit. How do we apply this lesson to our Christian experience? Christ tells us that the Father, who is the Gardener of our lives, desires fruit; then more fruit; but He is glorified when we bear much fruit. But what is the fruit of the Christian life? It is character as manifested in the Christian graces of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Is our love of the type described in I Cor. 13? Can we rejoice when everything and everybody is against us? Have we that peace that passeth all understanding? Are we always patient and gentle and good? Does faith carry us triumphant through every storm and battle? Are we meek and humble, and is our life a pattern of consistency? We confess with shame that the above is not a true picture of our lives. Yet it is the picture God has given of the fruit His Spirit will produce in us if we allow the husbandman to have His way with us. Since we became Christians we have realized that our lives have been wonderfully changed. We do love God and our fellowmen as we did not before, and there have been times when we were very happy, but Satan tripped us and then everything seemed wrong, and we got discouraged and hopeless, and perhaps a little careless. But why? Satan cannot trip us if we abide closely and constantly in the Vine, and that is our whole responsibility. "He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." A branch can do nothing but allow the life of the vine to flow through it. We must allow the life of Christ to flow unhindered through us if we would be fruitful and we must allow the husbandman to prune and purge and cut as He sees fit. But so often we are better pleased to pamper our pride or gratify our lusts at the expense of our fruitfulness. We do not like to be pruned and so we draw back when God would remove some evil passion or tendency from us.

But, I hear you say, What about all God's commands, and our duties and responsibilities? What about all the Christian activity that is necessary to carry on the Church, and spread the Gospel? We will let Paul answer these questions. Paul lacked nothing when it came to service. He was able to say, "I labored more abundantly than they all," but he says it was the love of Christ that drove him on through scourgings, hunger, nakedness, persecution, shipwreck, the deceit of false brethren and numberless other trials. Love is not a passive quality. Love must find expression in word and deed. I am afraid there is a great deal of service in the Christian church that is an effort of the flesh, and is therefore not fruit. If there is first a complete and willing surrender to God, fruit will be the natural result, and if there is fruit there will be service, "For the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. 5:9). "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10).

We would say again to any who are struggling and fighting to overcome sin, and grow in grace, that the fruit of Christian character and service is produced by the Christ life and not by our effort. Let us trust Christ to work in us, as we yield to Him, for unless it is a natural growth it is not fruit.

Preston, Ont.

THY WILL, NOT MINE

Laid on thy altar, O my Lord divine!
Accept this gift to-day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make:
But here I bring within my trembling hand
This will of mine,—a thing that seemeth small;
And thou alone, O Lord! canst understanr
How, when I yield thee this, I yield mine all.

Hidden therein, thy searching gaze can see
Struggles of passion, visions of delight,
All that I have or am or fain would be,
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty it hath none:
Now from Thy footstool, where it vanquished lies,
The prayer ascendeth, "May thy will be done."

Take it, O Father! ere my courage fail.
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But, gaining back my will, may find it Thine.

• MISSIONS •

HISTORY OF READING MISSION

By J. B. Gehman

To trace the history of the Reading Mission back to its very beginning we must go back to about the fall of 1919, at which time a number of brethren at Gehman's church came together to organize a Bible class and decided to take a course in New Testament book study from the E. M. S. at Harrisonburg, Va. The book of Acts was included in this course of study and for a while the class was conducted more as a Mission study class. The question came up, what can we do to have a Mission started in our nearest large city? After prayer, study and discussion along this line, Brother Moses Gehman brought the matter before Bishop Noah H. Mack and asked him what steps should be taken to start the work. Bro. Mack's advice was to take the matter to the president of the Mission Board, which course was taken.

Several meetings were held by the executive members of the Board and those brethren who were interested in the matter. The following Brethren were appointed as a committee to look up a site, rent a suitable building, and start the work: J. L. Musser, Milton Good, Abram Gehman, and J. B. Gehman.

This was in the fall of 1921. Before this time some of the above mentioned brethren had made some study of the church and moral conditions of Reading. They had at first thought of locating in the south east section of the city, thinking that would be a good field for the work, but learning that there was a Mission in that part of the city, and that the population was largely foreign and Catholic they directed their attention toward the northeast section of the city. Several different persons who were well acquainted with religious conditions in the city suggested that the northeast part of the city would be the best field for the work. But vacant buildings were scarce and rents were high and it was some time before a suitable building was found.

The latter part of November 1921 a vacant building was found on the corner of Thirteenth and Douglass Sts. After some consultation the entire building was rented which consisted of a store room 15 x 30 and two five room apartments—one of the apartments was afterwards rented out again. Bro. J. B. Gehman was appointed as superintendent of the Sunday school until someone would be found that would move to Reading to take up the work. J. B. Gehman was to choose his assistant and teachers.

Brother Abram Gehman was chosen as assistant, Noah G. Good as secretary and teacher, and Noah and Lizzie Musser as teachers. Later Sister Fannie Hess was also appointed to assist Sister Musser with the infant class. In the first week of January, 1922 the superintendent and assistant distributed a lot of tracts and invitation circulars in the vicinity. On January the 8th, 1922 the first Sunday school was held, with an attendance of 49. About four-fifths of the attendance were children under 12 years of age. During the first winter the attendance was very good.

On February 19, 1922 the preaching service was held, Bro. Amos Horst of Ephrata preaching the sermon. The room was filled to capacity, mostly with children. A few weeks later the first children's meeting was held, Bro. Elmer Hurst of Adamstown conducting the meeting.

Early in the year 1922 Bro. and Sister Eli Horst were appointed for the work. They moved to Reading the latter part of March, 1922. They remained only a few months and then left the work.

The Mission Church at Reading, Pa. Purchased from a Lutheran Congregation

During their stay here they found an old woman, a Mrs. Korte who was once a member of the church but had strayed away for many years. She was very sick and desired to be received into the church again. Bro. Benjamin Weaver came in and received her into the church. She died a few days later and Bro. Weaver preached the funeral sermon.

From May 14th to the 21st Bro. Noah Mack of New Holland held a series of meetings, but the work looked rather discouraging, very few people from the city attended.

Sister Emma Zimmerman of Harrisonburg, Va., was appointed to assist Bro. Horsts in the work during the summer, but Bro. Horsts left before Sister Zimmerman came here. Next Sister Mary Harkens was appointed to assist Sister Zimmerman in the work, but she could not come on account of her health. Sister Zimmerman then decided to try it alone. After being at the Mission a week or two she corresponded with Sister Anna Reno of Morgantown who consented to come and help her during the summer.

In the spring the attendance had dropped off considerab'e, but the sisters' visitation work soon showed results in an increased attendance in the Sunday school.

In the fall of 1922 Sister Zimmerman returned to the E. M. S. and Sister Reno returned to her home at Morgantown. About this time Sister Mabel Landis of Ephrata, who had earlier been in the work at the Columbia Mission was asked to consider the work in Reading, and promised that she would, but there was no one found to help her till the following summer, when Mary Landis of Elizabethtown also consented to take up the work.

The writer who had charge of the Sunday school from the beginning desired to be released, but instead of that was urged to more fully take up the work, to which he finally consented, and in the spring of 1923 he sold his farm stock and house-hold goods and moved to Reading.

At the annual meeting of the Mission Board in the spring of 1923, J. B. Gehman. Hettie Gehman, Mabel Landis and Mary Landis were appointed as workers at the Reading Mission. Ever since the time that regular visitation work has been carried

on and the work has been surely though slowly growing. The location of the Mission from the first was not just what we desired, being a little too far up toward the mountain, but it was the only place that we could find at that time, and we kept looking for a more suitable place,

In November 1924 we found a hall for rent at 11th and Greenwich streets which we considered a good location and large enough for several years to come. The place was leased for two years by the Mission Board.

There were however no living quarters connected with the place and the workers continued to live in the apartments at 13th and Douglass Street till March 29, 1925. On December 7, 1924 the first services were held at 558 N. 11th St., Bro. C. Z. Martin conducting the services. At this time three souls expressed their willingness to unite with the Church. Mary Nuel who was present at the first Sunday school of the Mission in Reading was the first convert. The others were Sister Katzenmoyer and her son Frank Wunsch, who had formerly been members of the Mennonite Brethren in Christ church. These three were received into the church in the spring of 1925.

From January 4—11, 1925 Bro. Christ Martin conducted a series of meetings. The attendance was poor on account of very cold and stormy winter weather. There were no more confessions.

When the hall was rented at 558 N. 11th Street it was the intention to rent a house somewhere nearby, but nothing suitable could be found at a rent that was considered at all reasonable. We were paying 40 dollars per month, and the owner raised the rent to $50.00 per month.

The Superintendent then requested the Board to buy a home because he considered it cheaper to buy than to rent under the conditions. The latter part of February 1925, the Brethren Mellinger, Reist, and Hershey came to look over the property at 704 N. 12th Street, and bought the same. Price $6450.00.

The Superintendent had at different times considered the matter of holding cottage meetings, but the way did not seem to open up for that work until early in July 1925 when we were invited to come to the home of Mr. and Mrs. Good to hold a service there, and from that time we continued to hold cottage meetings for some time, but dropped it again because of lack of interest.

In the spring of 1926 Mary and Mabel Landis thought that they would like to have a change, and left the Mission to spend the summer elsewhere. They returned again in the fall of the same year. During their absence Sister Lizzie Musser of Bowmansville and Myra Stultzfus of Morgantown took up the work for the summer.

In the spring of 1926 Mr. and Mrs. Souders expressed their willingness to start to live Christian lives and to be taken into the church fellowship. They were received into the church at Bowmansville June 20, 1926. After trying out the work at the hall at 558 N. 11th St., the workers were convinced that it was not the most suitable place for the work.

One great disadvantage was that we had to have the primary classes in the some room as the other classes, and it was a very noisy place. Soon after the work was started in Reading we were told that the church at 12th and Windsor Streets would be for sale in the course of a year or two, and about a year later a committee came and offered the place to us, but at a price that could not be considered. They were asking $24,000.00 at that time. They continued to offer it for less and less till in the fall of 1926 the property including the church furniture was bought for $12,000 00. The property consisted of a church about 40 x 40 feet, a corner lot and a fair sized house. The church needed some repairs on the roof, a new chimney and some plastering on the inside and a few changes in the interior. These repairs cost about $500.00.

The opening services were held October 31, 1926 and were well attended even though the weather was damp and disagreeable. There were about 250 people present. The Dedication Sermon was preached by Bishops Benjamin Weaver, and John Souder. Others on the program were I. B. Good, E. W. Kulp and J. C. Clemens.

From January 30, to February 13, 1927 Bro. J. F. Bressler of Lancaster Pa., conducted evangelistic meetings. The attendance and interest were much better than at any time before. There were several that promised that they would make a start in the Christian life, but afterwards made excuses or ceased to come to the services. One stated that she misunderstood the preacher.

In the spring of 1927 the Sisters Mary and Mabel Landis again left the work of the Mission to take up other lines of work. Sister Lizzie Musser was appointed by the Mission Board as a worker at this place, and later Sister Myra Stultzfus also consented to take up the work. This brings us up to the time where past and future meet.

We have not accomplished much. We would like to see more visible results, but the work has been the means of bringing at least a few souls into the fold of Christ, and the Bible tells us that one soul is worth more than all the world. We are glad that we will not be measured or weighed by the number of souls that accept Christ through our efforts, but rather according to our faithfulness in teaching the pure Gospel. It was not said to the prophet that he must preach till he had won all Israel back to God, but he was told to go and preach, and he asked the question, how long? and the answer came, "till the cities be wasted and the land without inhabitants."

This is a dark and sinful age and the forces of evil are everywhere present to hinder the work, but we have the same all powerful God who delivered Israel from their enemies. He has also promised His disciples that He will be with them even until the end of the world. He also promised that they should receive power after the Holy Ghost was come upon them. Let us therefore continue to labor earnestly and faithfully. We would wish to call your attention to the fact that the responsibility of the work does not all rest upon the Superintendent and the workers of the Mission. If the prayers of the church do not ascend in behalf of the work there will not be very much accomplished. When the early church came together and prayed earnestly for Peter who was in prison something happened. If the church of to-day would pray as earnestly for her missionaries, there would be far greater results.

"PRAY YE THEREFORE."

Reading, Pa.

EXPERIENCES IN VISITATION WORK AT THE READING MISSION

By Lizzie Musser

The experiences one has in work of this kind are many and varied. If it would not be for the continual guidance of the Spirit, the work would be a failure. But this is a part of the mission work which is very interesting, and one we enjoy, although we meet with many problems and difficulties, which we are not able to solve ourselves. We need often to come to the Lord in prayer for help and guidance to do the right thing.

Our visitation days are Tuesday, Wednesday, Thursday and Friday afternoons. If health and weather permit we visit regularly on these days. We have now some forty homes which we visit regularly. Out of these most of the children come to Sunday school. Some of the homes we visit every week, To some of the others we just get around every two weeks. In each of these homes we have a short period of worship, which consists of a few songs, reading of God's Word and prayer. We receive a kind welcome in all of these homes at present. But to some of them we had to go almost a year before we were ever invited inside the door. We usually had a talk with the mother or some member of the family at the door.

We will now describe a few of the homes we get into.

Here is a home, father, mother and six children. The father is living in sin and does not care to hear anything about religion. He is a very rough man and is a poor example for the children. The three oldest children are coming to Sunday

school for almost four years now. The mother at one time had been a member of a church, but had not been there for years. She was always glad for us to come to read and pray with her. We could not come often enough. We often talked with her and invited her to the services. She finally consented to come and in a short time showed such an interest that nothing could keep her away so long as she was able to go. She then expressed her desire to unite with us. The mother and oldest son are now members with us.

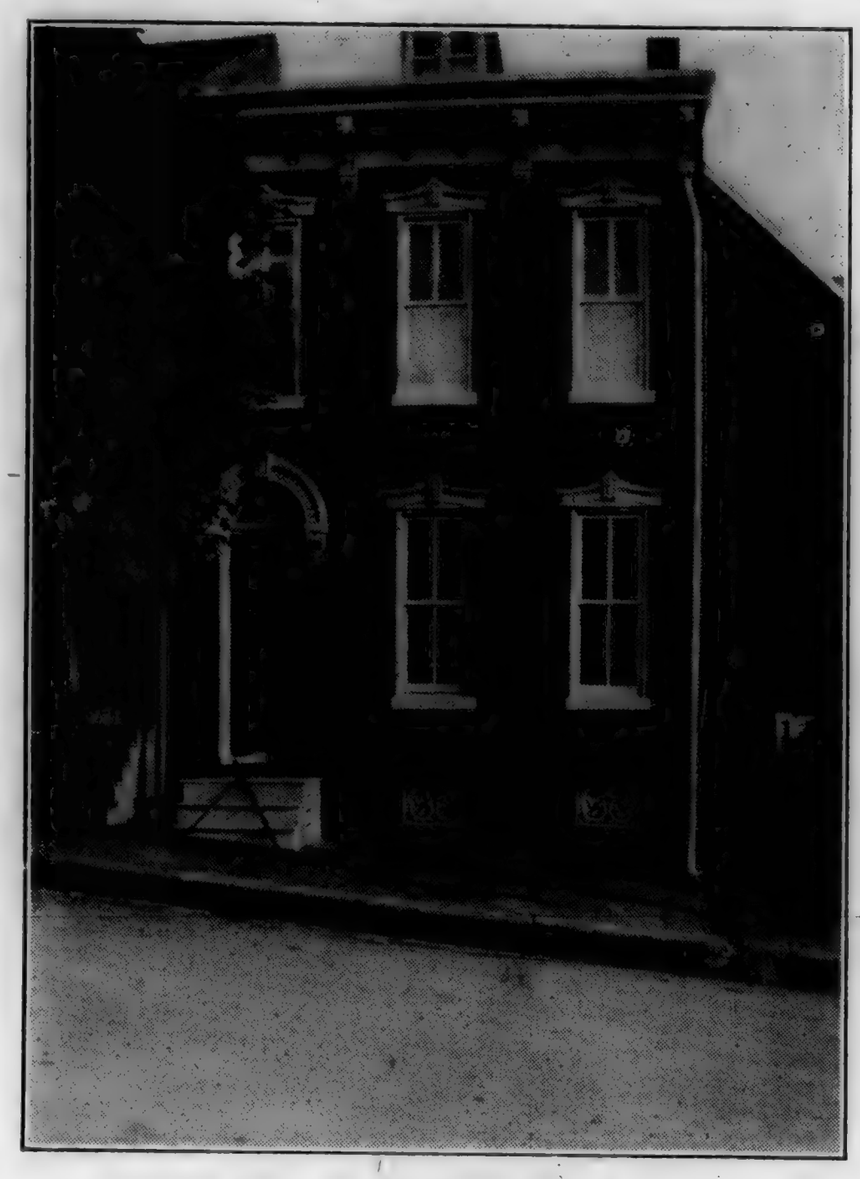
We come to another home where the children are also faithfully coming to Sunday school and church. But the parents have not come out yet. This is, however, a very poor family. The father is often out of work and they find it very hard at times to make ends meet. To this home we have given quite a lot of clothing. The mother has often made the remark that if it would not be for the mission folks, she would not know what would happen to them. I was visiting in this home the other day. I was very much impressed when I asked her to have prayer. She said, "yes, I will just be too glad if you would pray for me, I need your prayers." I believe she has a desire to live a better life, but is not willing yet to make the full surrender.

We think of another home that was at one time in great need but where conditions are now changed. They had a large family and were not able to support all the children. The two oldest boys were placed in Mennonite homes in Lancaster county on farms. The oldest boy is now living a faithful Christian life. Both father and mother were baptized and received into our church about a year ago, and are showing a great interest in the work of the Lord. How things change when the love of God is once shed abroad in the hearts of men!

We also visited an old lady who was not able to go away any more. She appreciated our visits very much. She was a Christian, but not of our faith. This Grandmother, was very hard of hearing. We usually spent the time in singing to her, as she could not hear us very well when we read. She enjoyed the old fashioned hymns. She would never get tired listening to us singing. Her favorite song was "What a friend we have in Jesus." Her own church did not pay much attention to her. She has now passed to the Great Beyond. She was much loved by all who knew her, and is greatly missed in the home.

Another home we visit regularly where we have been acquainted since the mission was started. A few of the children came to Sunday school from the first Sunday. Mary was one of them and she was baptized and received into our church two years ago. Mary is the only one in her home living a Christian life out of a family of eleven. She has many hard things to go through, and finds it very hard at times to do the right thing. Her mother professes to believe, but is one of those who are tossed about with every wind of doctrine and so holds no church membership.

Here is another place where we receive a kind welcome, the children come to Sunday school also. However the parents are members of another church and only occasionally come out to our services. They seemingly enjoy the old fashioned sermons. This home has been saddened by the sudden death of their only son William. He is the only one of our regular Sunday school children that has passed away during these five years of mission work. William was a bright little boy about ten years old. Saturday evening on the first of January, 1927, he met with an accident.



Reading Mission Home

He left home healthy and happy, a few minutes later he was run over by a truck. He was taken to the hospital but never gained consciousness, and died a few hours later. The Sunday before he had just received his Bible from the mission, for one year's attendance in Sunday school without missing. His sudden death was a great shock to the family and neighborhood. We believe the parents have been brought to a closer walk with God through it. We were made to realize more fully the all importance of ever being ready to meet God, and that there is but a step between life and death.

We could continue to take you to some more of these homes. I do not know whether we can call them homes, some are merely a place to stay. To try to describe the conditions as they really are would almost be impossible. The oftener I get to these places, the more I can appreciate my Christian home and training. We as Mennonite young people surely have a wonderful heritage.

Another part of our work is visiting at the hospital. We visit there every two weeks on Friday afternoon giving a few papers to each patient, in the different wards, We just have one hour to spend in here, but oftentimes have the chance to speak a few words of encouragement to some of the patients. We also go to the children's ward and give them the Sunday school cards and papers. We often meet some of the mothers here with the children, who tell us how much these cards and papers mean to the children. The experiences we have in this work mean much to us.

As we go out in our visitation work we always take Sunday school papers and cards along to distribute on the street to the children. As we walk along the street we soon hear the call, "Here come the Sunday school teachers" "give us some cards," "We want some too." Some will run in and bring out some other little children for some cards also. If we do not have enough cards with us to supply all of them, they feel hurt very badly. This always is very encouraging to us to see the interest these little ones have in the papers and cards.

We also have with us tracts for the older people we meet. Some will gladly receive them, while others turn them down.

On some of the streets we have taken tracts and put a few to each house. When we think of the different firms and companies, who do so much advertizing about the goods they handle and put out circulars to each house, should we not also, advertize Jesus, who is the way, the truth, and the life? Do we not have a Wonderful Salvation, yes a great Salvation?

We also distribute five hundred copies of The Way, monthly. Sometimes we feel our work has all been in vain, not seeing the visible results of our labors that we would like to see, but in Eccl. 11:1 we have "cast thy bread upon the waters, for thou shalt find it after many days."

We as Mission workers are often called in time of sickness and death into a home. Last summer I was called upon to take a little boy from my Sunday school class to the hospital to have a sore foot treated, for about two weeks.

A mission worker must be well acquainted with all kinds of household duties, and must be willing to humble herself to all kinds of conditions. We never know what is before us. We must be ready at all times. We believe in helping the people in this way, and supplying their needs. It may be the means of bringing them Salvation and leading them to Jesus.

Another very important thing is that we as workers and teachers set such an example that our walk and conduct may

speak for Jesus; that our life may be a help to others and not a hindrance. "I want my life to tell for Jesus" should be every worker's earnest prayer. Men will read our lives more than their Bibles.

You are writing a Gospel,
A chapter each day,
By deeds that you do,
And words that you say.
Men read what you write
Whether faithless or true
Say what is the Gospel according to you?

The experiences we have in Mission work are not all pleasant, some are very bitter experiences, which draw us to a closer communion with God. But these are all worth while experiences. The blessings and benefits I received in my own life during my three months stay here at the Mission (in the summer of 1926) cannot be compared with any other experiences. We ask an interest in the prayers of all God's people for the work and workers at the Reading Mission that we may ever be found faithful. We would also ask you to come to visit us.

Reading, Pa.

HEATHEN ABOMINATIONS

The subject matter of this article is very timely. The fact of the evils of charming are clearly evident to thoughtful people the world around. The Editor has love for every charmer, but not for the practise of the art. We believe that many of the Lord's people are beguiled in this matter. There is absolutely nothing in charming whatsoever, as far as a curative power is concerned. The reason some get better immediately is because the bulk of people get well when they are sick. Many even do so without medicine or charming. This is a self evident fact. In India the Church excommunicates members that resort to these arts, because there they have seen the folly to its bitter end. May the Church in America awake to the evil, and clear her garments entirely. In the event of sickness the Bible speaks plainly. In the first place, see if there are any sins or wrong habits of living that caused the sickness. In the second place, "they that are sick need a physician" (Jesus). In the third place, after seeking to find the cause, correcting wrong habits, when the physician has done his duty and withal the patient is still sick, "send for the elders of the Church, let them pray, let them anoint the sick with oil, in the name of the Lord Jesus Christ, and the prayer of faith shall raise the sick." These three are Bible and good common sense ways to handle the sickness question. God help us to follow the same.—Editor.

There are many people even yet, in this present age, who are practicing some of the heathen abominations, spoken of in the Bible.

Among the most commonly practiced in our country are **Charming, Soothsaying** (fortune telling), Witchcraft and Spiritualism.

Charming is considered by many people as a good and needful profession, because it helps. In many cases the charmer is a drunkard, and they are generally the most successful in charming. The deception of this evil is covered up by the charmer saying that is is not him or her but God that gives the help. The help from this practice is performed by a demon spirit or the devil himself and not by God.

And some uninformed Christian people are practicing and patronizing them, and ignorantly become partakers of the sin; hence the need of enlightenment and warning regarding this evil and forbidden practice. Let us see what the Bible says:—

Duet. 18:12, we read—"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of these nations. There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord and because of these abominations the Lord thy God will drive them out from before thee."

Lev. 19:31—"Regard not them that have familiar spirits, neither seek after wizards to be defiled by them, I am the Lord your God."

Lev. 20:27—"A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them."

1 Sam. 28:3,6,7—"Now Samuel was dead and all Israel had lamented him and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits and the wizards out of the land (later on) and when Saul enquired of the Lord, the Lord answered him not, neither by dreams nor by Urim, nor by prophets. Then said Saul unto his servants, seek me a woman that hath a familiar spirit that I may go to her and enquire of her. And his servants said unto him Behold there is a woman that hath a familiar spirit at Endor."

1 Kings 1:2,3—"And Ahaziah fell down through a lattice in his upper chamber that in Samaria, and was sick; and he sent messengers and said unto them. Go enquire of Bael-zebub the God of Ekron, whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, arise, go up to meet the messengers of the King of samaria and say unto them. Is it not because there is not a God in Israel, that ye go to enquire of Bael-zebub the God of Ekron" People do the same thing now. Why not go and enquire of the Lord our God?"

Acts 8:9-11—"But there was a certain man called Simon, which beforetime in the same city used sorcery and bewitched the people of Samaria giving out that himself was some great one to whom they all gave heed from the least to the greatest, saying, This man is the great power of God and to whom they had regard, because that of a long time he had bewitched them with sorceries."

Acts 16:16-18—"And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying, (fortune telling). The same followed Paul and us and cried, saying, These men are the servants of the most high God, which show unto us the way of Salvation. And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her, and he came out the same hour."

Acts 19:13-19—"Then certain of the vagabond Jews, exorcists took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth. Sceva, a Jew, and chief of the priests, which did so and the evil spirit, answered and said, Jesus I know and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them and overcame them, and prevailed against them so that they fled out of the house naked and wounded, And this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified, and many that believed came and confessed and showed their needs. Many of them also which used curious arts, brought their books together and burned them before all men; and they counted the price of them and found it fifty thousand pieces of silver."

More such like scriptures could be given, but these are enough to establish the sin in praticeng or patronizing any of those abomination—

We will now give the definitions of the various names of these abominations.

Divination:—The art or act of foretelling future events, or discovering things secret or obscure by the aid of superior beings, or by other than human means.

Sorcery:—Divination by the assistance or supposed assistance of evil spirits.

Enchanter:—One who enchants, or charms by sorcery, or who deals in spells or sorcery; a sorcerer or magician.

Enchantment:—The art of producing certain wonderful effects by the invocation or aid of demons, or the agency of certain supposed spirits.

Charmer:—One who has power to charm, or knows the process of charming and can make use of a charm.

A Charm:—A sentence or combination of characters, supposed to exert supernatural power. Anything worn for its supposed benefit to the wearer in averting ill, or securing good fortune.

Soothsaying:—The foretelling of events.

Witchcraft:—Intercourse with evil spirits, sorcery, enchantment.

(Continued on page 253)

BIBLE STUDY

BIBLE STUDY COURSE

II Chronicles

The Nature of the Book

This record of the Kings of Judah, including the period of the United Kingdom under Solomon, continues the order of events until the close of the Kingdom era at the captivity of Judah by the king of the Chaldeans. The closing part of the last chapter, covers the period of the seventy years' captivity, and introduces the time of the return of the Israelites to their own land under the reign of Cyrus of Persia. The entire period would thus cover the forty years of the reign of Solomon, the five hundred and eighty-six years of the kingdom of Judah, and the seventy years of the captivity, making approximately seven hundred years of history.

This book is a continuation of I Chronicles, in which there is recorded the nomination and coronation of Solomon as King of Israel at the request of David. On account of David's association with this event it is included in the events of his reign, the record of which is completed with the first book of the Chronicles.

As is the case with the first book, the second is considered solely a Chronicle of the events of the kings of Judah, the deascendants of David, the king. One remembers that there is a series of books not included in the canon of the Scriptures, called the Chronicles of the Kings of Israel, in which are recorded the deeds of the northern kings. In the present records for consideration we shall find only the history of the Southern kingdom.

It is not probable that there is a complete record given of all the deeds of the kings. The brief mention made of what constituted the events of any one of the reigns of these kings would indicate that but a brief resume is attempted, but sufficient by which to judge the nature of the monarch and what was his attitude toward the law of God which was the rule of his kingdom, and the source of blessing to his people. This book records the successes and failures of the kings in keeping the law of God.

The Contents of the Book

I. The glorious reign of Solomon—1-9.
  1. The character of the king—1:1.
  2. His worship at the tabernacle in Gibeon—1:2-6. David had brought only the ark of the covenant to Jerusalem. The tabernacle was still set up in Gibeon, and there the altars and furniture of the place of worship were retained.
  3. The prayer of Solomon and the pledge of prosperity given him from the Lord—1:7-12.
  4. The wealth and prosperity of the king—1:13-17.
  5. The building of the temple for the Lord.
    a. The workmen—2:1, 2.
    b. His agreement with the king of Tyre for timbers and workmen—2:3-16.
    c. The place of service for the strangers—2:17, 18.
    d. The location of the temple, Mount Moriah in Jerusalem—3:1.
    e. The date of the building—3:2.
    f. The building and the furnishings—3:3-4:22.
    g. The treasures of David added to the furnishings—5:1.
    h. The ark brought in,—the absence of the manna and Aaron's rod—5:2-10.
    i. The glory of the Lord filled the house—5:11-14.
    j. The dedication of the temple and the prayer of Solomon—5:15-6:1-42.
    k. The fire from the Lord consuming the first sacrifice, the burnt offering on the altar—7:1-3.
    l. The feast of tabernacles, observed at the time of the dedication of the temple—7:4-11.
    m. The covenant of the Lord with Solomon and the people, to obey His word—7:12-22.
  6. The establishing of the kingdom under Solomon—8:1-10.
  7. The removal of the Egyptian wife from holy precincts of the city of David—8:11.
  9. The orders of worship established for the temple—8:12-16.
  10. The foreign influence of Solomon.
    a. The merchant marine—8:1, 18.
    b. The visit of the queen of Sheba—9:1-12.
    c. Foreign revenues—9:13,14.
  11. The glory of Solomon's kingdom—9:15-28.
  12. The close of his reign and his death—9:29-31.

II. The reign of Rehoboam, and the division of the kingdom—10-12
  1. The council at Shechem and the folly of Rehoboam—10:1-19.
  2. The division of the nation, ten tribes falling away to Jeroboam—10-19.
  3. The kingdom of Judah and Benjamin established at Jerusalem—11:1-12.
  4. The priests of God assembled in Judah and Jerusalem—11:13-17.
  5. The family of Rehoboam—11:18-23.
  6. The sin of Rehoboam and his judgment, war with Egypt—12:1-12.
  7. The close of his reign—12:13-16.

III. The reign of Abijah.
  1. His proclamation against Jeroboam and idolatry—13:1-12.
  2. His decisive victory against Israel—12:13-22.

IV. The reign of Asa—14-16.
  1. His devotion to the Lord—14:1-5. Prophet Azariah.
  2. His success against his enemies—14:6-15.
  3. The covenant made with the Lord—14:16-19.
  4. His rash covenant with the king of Syria and his downfall—15. The prophet Hanani.

V. The reign of Jehoshaphat—17-19.
  1. His devotion in teaching the Word of the Lord in all of the cities of Judah—17:1-9.
  2. The honor and strength of his kingdom.—17:10-19.
  3. His affinity with Ahab, king of Israel against Syria—The prophet Micaiah—18.
  4. Jehoshaphat's reformation in Judah, the prophet Jehu—19.
  5. His prayer and victory of the Ammonites and Moabites, the prophecy of Jahaziel—20:1-30.
  6. The failure of his partnership with Ahaziah of Israel, the prophecy of Eliezer, and the close of his reign—20:31-37.

VI. The reign of Jehoram.
  1. He slew all of his brothers—21:1-4.
  2. His wife a daughter of Ahab, and his wicked reign—21:5-7.
  3. The revolt of the subject nations—21:8-11.
  4. The letter from the prophet Elijah—21:12-15.
  5. The death of his sons except Jehoahaz—vv. 16, 17.
  6. His miserable and unmourned death vv. 18-20.

VII. The reign of Ahaziah or Jehoahaz—See 21:17. Also called Azariah v. 6.

  Note.—The mother of Ahaziah was a descendant of Ahab, possibly the daughter or granddaughter of Omri, Athalia. The age of Ahaziah at the time of his becoming king is given in II Kings 8:26, as twenty-two years.

  1. His wicked reign, after the counsel of his mother, Athalia—22:1-4.
  2. His league with Jehoram, son of Ahab, king of Israel, against Syria and against Jehu—vv. 5-9.
  3. His death, and burial in Samaria—v. 9.
  4. The regency of his mother, Athalia, and the death of all the seed royal except Joash, who was preserved by his aunt, and her husband, Jehoida the priest—vv. 10-12.

VIII. The reign of Joash, the child king.
  1. His appearance in the temple and his anointing—23:1-11.
  2. The death of Athalia—12-15.
  3. The reform instituted by the priest, Jehoiada—16-21.
  4. The restored worship under Jehoiada and the king—24:1-14.
  5. The death of Jehoiada and his honorable burial—vv. 15, 16.
  6. The estrangement of Joash from the Lord by the council of his princes, and his dishonorable death—vv. 17-27.

7. He put to death the prophet Zechariah, son of Jehoiada—vv. 20-22.

IX. The reign of Amaziah.
1. The justice of his judgment—25:1-4.
2. His victory over the children of Seir, warned by the man of God—25:5-12.
3. His trouble with his hired soldiers of Ephraim—vv. 5-10, 13.
4. His idolatry, warned by the man of God—25:14-16.
5. His challenge to battle with Joash of Israel, and his defeat—25:17-24.
6. His death by conspiracy—25:25-28.

X. The reign of Uzziah.
1. His reign well begun, under the prophecy of Zechariah—26:1-5.
2. His success against his enemies, and the renown of his kingdom—26:6-15.
3. His presumption in offering incense, warned by Azariah the priest—26:16-21.
4. His retirement, and the regency of Jotham—26:20-23.

XI. The reign of Jotham.
1. His righteous reign, with a corrupt people—27:1-4.
2. His success and power of the enemies—27:3-6.
3. The length of his reign, and death—27:7-9.

XII. The reign of Ahaz.
1. He did not right,—like David his father—28:1.
2. The gross idolatry introduced by Ahaz—28:2-4.
3. The conquest of Judah by the Syrians and by Israel—28:5-7.
4. Warned by the prophet Obed, the captives in Samaria were returned to Judah—28:8-15.
5. The vain allegiance with the king of Assyria—28:16-21.
6. He wasted and closed up the house of the Lord—28:22-5.
7. His inglorious death—28:26, 27.

XIII. The reign of Hezekiah.
1. His restoration of the temple and his call to a covenant with the Lord—29:1-11.
2. The rededication of the temple, the priests and the people—29:12-36.
3. The observance of the passover in the second month by the faithful in Judah and Israel—301-27.
4. The restoration of the Levites to their service and the portion of tithes—31:1-21.
5. The siege of the Assyrians cut off through the intercession of Hezekiah and the prophet Isaiah—32:1-23.
6. His sickness, recovery and his vanity—32:24-26.
7. His prosperity, and his boastfulness to the king of Babylon—32:27-31.
8. His death—32:32, 33.

XIV. The reign of Manasseh.
1. His evil character—33:1.
2. Idolatry restored in Judah—33:2-10.
3. His captivity in Babylon and his repentance and restoration—33:11-13.
4. He restored the worship of the Lord in the temple—33:14-17.
5. His record and death—33:18-20.

XV. The brief and wicked reign of Amon, his death at the hand of conspirators—33:21-25.

XVI. The reign of Josiah, eight years of age.
1. His destruction of idolatry in Judah and throughout Israel—34:1-7.
2. The temple cleansed and restored—34:8-13.
3. The book of the law discovered and read—34:14-21.
4. The prophecy of Huldah concerning the word of the Lord—34:22-28.
5. The new covenant of the people with the Lord—34:29-33.
6. The Passover kept by the people in Jerusalem—35:1-19.
7. Josiah's death, because of his presumptuous attack against Pharaoh Necho, and his lament by the people in Jerusalem—35:20-27.

XVII. The reign of Jehoahaz.
1. His subjugation by the king of Egypt, and the tribute demanded, also his deposal in favor of his brother—36:1-4.

XVIII. The reign of Eliakim, or Jehoiakim, brother of Jehoahaz.
1. His wicked reign.—36:5.
2. Carried captive to Babylon, after eleven years—36:6-8.

XIX. The reign of Jehoiakin, eight years old.
1. The wickedness of his reign, and his captivity in Babylon—36:9, 10.

XX. The reign of Zedekiah, brother of Jehoiakin.
1. His wicked reign, not hearkening to the prophet Jeremiah—36:11-13.
2. The abominations and despising of the messengers of the Lord—36:14-16.
3. The final captivity of Judah, and the destruction of the temple and the city—36:17-20.
4. The fulfillment of the Word of the Lord, to give His land the enjoyment of her sabbaths—36:31.

XXI. The fulfillment of the Word of the Lord in returning His people to their land in the days of Cyrus, King of Persia—36:22, 23.

Spiritual Truths

I. Outstanding in the record of this book is the fact that the Lord will honor His Word. The faithfulness of His truth is discovered in the fact that even dissolute kings were blessed when they returned to the Lord.

II. The promise to David was never forgotten. A remnant of the people were spared to his family when the nation would have forsaken the Lord. His line was almost destroyed a number of times, but a child was saved through whom to perpetuate the promise of a Son to sit upon his throne.

III. The wrath of men is made to praise the Lord. The nations are moved to carry out the purposes of the Lord. History is made to reveal the plan of God to all men, for His hand is seen in the moving of all events, and the blessing of the world through His Word is the ultimate purpose of the Almighty.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7.

It is only by spoken words that life is breathed into the soul of the hearer. This is doubtless the reason why infinite wisdom appointed the preaching of the gospel—the living utterance of the heralds of the cross.

You cannot convince a man of the truth of the Bible by argument, but to him who will read it, it speaks for itself.—Sel.

THE MASTER'S QUESTION

John 15:14.

In vision I saw before me a form of exquisite grace,
With a look of tenderest interest and a smile upon His face.
"My Lord!"

"My Master!" and bending nearer He asked, as I bowed my head,
"My child, do you love me dearly?" and with tears in my eyes, I said—
"Yes, Lord."

"And do you love my commandments and study them day by day,
Seeking to know them fully, and then with joy obey?"
"Yes, Lord."

"Do you visit my sick and lonely, and minister to their pain,
With patience that grows not weary, and love that is never vain?"
"Yes, Lord."

"Do you tell them of my salvation, and their unspeakable loss,
Unless their sin and sorrow are brought to my bloodbathed cross?"
"Yes, Lord."

"Do you send to my many millions in far away heathen lands,
Who are hungering for my Gospel, with fettered and out-stretched hands?"
"Yes, Lord."

"Are you giving my gifts of money, of time, of talent, and health,
Ungrudgingly to my service, not seeking for fame or wealth?"
"Yes, Lord."

He paused and I looked up quickly meeting His marvelous eyes—
They were searching, and oh, so wistful—
I faltered in strange surprise—
"Yes, Lord."

"Do you seek my sheep who are scattered, my wandering Israel lost,
And yet redeemed, and beloved beyond all account of the cost?"
"No, Lord."

"**My own!** and you knew that I bade you, and knew that I loved them so—
I, your Lord and theirs—who change not—and withal you did not go?"
"No, Lord."

"Do you help my faithful shepherds, who follow and find them out,
With message of hope and pardon to remove their fear and doubt?"
"No, Lord."

"Do you pray in your silent chamber, earnestly every day,
That those lost ones may soon be gathered —ah, **surely you often pray?**"
"No, Lord."

In a passion of shame and sorrow, I sank at His feet and wept.
To think of the years I had grieved Him with this great command unkept.
"Dear Lord!"

"**Forgive me**— and many others— awaken Thy Church to pray;
Thy biddings are all enablings, to each may we ever say—
"Yes, Lord."
—"The Friend of Israel."

EDUCATIONAL

THE IMPORTANCE OF SECULAR TRAINING IN OUR CHURCH SCHOOLS

By Chester K. Lehman

There are two prevalent ideas to be found in the Church concerning secular education in Church Schools. Some hold that the Church should maintain only Bible and missionary training schools and leave hands off of secular training. Others hold that secular knowledge is in itself harmful and the Christian is better off without such learning. Manifestly, if these ideas are true, the scope of Church School education attempted by our Church has been practically in the wrong channel and needs to be redirected.

It may be profitable to examine each of these ideas. Concerning the first it is well to observe that each of our Church Schools already conducts a regularly organized Bible School giving training of the same grade and quality as is given in Moody, Los Angeles and other non-Mennonite Bible Schools of our country. A comparison of the enrollment in the Bible School, and in the High School and College of each of our Schools shows a much lower percentage of students in the former than in the latter. In other words, if we would abolish the High School and College Departments, the schools would have to close their doors because of inability to meet expenses. Let it be understood, that this condition is not as we would have it, I am simply giving a statement of conditions as they exist.

Again it is well to observe that a large percentage of young people who come to Church Schools for high school and college training, are led to surrender their lives to the service of the Church and consequently change, or more frequently expand their educational plans, so as to include a thorough Biblical training.

Furthermore, experience in Church School work has taught us, that in order to pursue to advantage a thorough Biblical training, at least a high school and preferably a college training are necessary prerequisites. Even a casual glance at the extent and nature of exhaustive Bible study—Should approved workmen of God be satisfied with anything less?—reveals the fact that such study requires the highest type of scholarship possible. In this age when every form of truth has its counterfeit and Christianity is being assailed on every side, it is of crucial importance that the Church have those who are able to go to the sources of revelation in the original tongues and be able to speak on the basis of indisputable facts and unmistakable evidence that the Scriptures are true. Such study includes a knowledge of Hebrew and of Greek, painstaking study of all the Scriptures on the basis of the original languages, a knowledge of how and by whom the Bible was written, preserved and translated, of the methods, principles and results of the higher critics, of Biblical geography, history and archeology, of Church history, of Christian Doctrine, etc. Will anything less than high school or even college training fit one to master this wide domain? I believe that our ideas on this question ought to be determined not with a view of getting by with a minimum of preparation but rather with the view of satisfying the Apostle Paul's injunction "Study (be diligent) to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Can it be truthfully said that secular knowledge is in itself harmful, and we are better off without it? It is hardly fair to judge on the basis of how some people use knowledge. The devil makes greater use of knowledge than many Christians. Prevention of crime to-day is a matter of using brain superior to that of the workers of iniquity. And further, when we pit "secular" against "religious" or "Biblical" training, are we not giving it a tinge of meaning that does not belong there? If the two are antagonistic, most certainly the former should be discarded. I believe that secular and religious education are not opposing categories but rather harmonious parts of one. Is not God the Author of all knowledge? If we believe that God revealed Himself in nature as well as in the Bible, a study of the former possesses value of the same kind as that of the latter. The truths of mathematics, science, history and philosophy are God-given and not man-made.

The great harm that is alleged to inhere so-called secular knowledge is rather to be laid at the door of teachers who do not teach things as they are but teach "science" falsely so called. What is ruining our young people in high school and college is not a knowledge of fractions, amoebae, electrons, acids, trees, stars and such like; the cause of harm is to be found in those who take God out of His creation. When the modern scientist is through with his work he has a Godless universe. Here is the canker in modern education.

History, science and philosophy do have definite moral and spiritual values if taught by a Christian. A Christian in teaching history will tear off the mask of the boasted modern civilization and show us crumbling nations hastening to their doom because of sin and unrighteousness. A Christian teacher of science will not be able to contain himself after having taught the wonders of the world from the tiniest flowers to the greatest trees, from the amoeba to the mammoth elephant, from the smallest particle of matter to the mightiest solar system of the heavens but will exclaim in the language of David "Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psa. 90:2). The Christian teacher of philosophy will posit God as the first cause of the universe, its designer and sustainer. Personal existence is like unto His existence and through it we understand God.

It is the church's task to give her youth a Christian education. The location of many old school houses on the very grounds of Mennonite Churches is historical proof of the attitude of our Church Fathers on the question. The State school system is a recent development and while it has many points of value and advantage, chiefly financial, we must recognize that this system has for its goal not the making of a better Mennonite youth, but rather citizens of the nation. The recent war has taught us that these two are antagonistic. But there is a movement far more dangerous tightening its grip upon the State School System, of which Christian people should become aware. This movement backed by Modernism, has for its goal the overthrow of denominationalism substituting for it one grand pan-religion without a God, without a creed, but with a glorified man as the object of worship.

These facts make clear the church's responsibility to safeguard the rising generation against these insidious attacks of the evil one and show the place of secular training in our Church Schools. May fathers and mothers weigh these facts carefully. May there be more earnest prayer for God's direction in solving the questions. Those of us who are in the work of education, see these dangers and out of honest convictions are sounding the alarm.

Harrisonburg, Va.

"He gave Himself for me: shall I grudge Him anything?"

OUR THREE SCHOOLS AND FUTURE POSSIBILITIES

By Paul Erb

Thirty-five years ago the youth of the Mennonite Church, if desirous of a higher education, had to secure it in institutions not under the control of our Church. What a change within a short time! This fall almost five hundred of our young people will be found in our three church schools, having chosen the one that is most convenient or that offers the desired courses. Later on in the winter a large number of others will enjoy a number of weeks of Bible study in the Bible Schools conducted in six or more church centers.

The three schools have been located from East to West in order that they may be accessible to all. They are well equipped with buildings, libraries, and laboratory facilities. Their faculties are filled with men and women of ability and scholarship, well able to give students a training as good as the best. They are men and women, likewise, of character and conviction, eager in every possible way to help the student to a heart-life and a thought-life consistent with divine truth.

The period of grossest experimentation is over, and it has been demonstrated that perpetuation of cherished church ideals through schools is not impossible. School policies have become pretty well settled, and church and school relations have become more satisfactory. A Board of Education, representative of the churches and elected by them, has taken up in earnest the task of studying the educational needs of the Church and providing for them. This Board has shown itself to be well-informed, efficient, and aggressive. It is now engaged in an elaborate program for raising endowments.

Three Academy Literary Societies at Hesston College and Bible School

Through the years each of the schools has built up an alumni body which will become a powerful influence as time goes on. In the process of educational adjustment within the church, some of these alumni have been lost to the church, but the majority have not, and many are now filling places of responsibility throughout the church as bishops, ministers, deacons, editors, missionaries, nurses, teachers and administrators.

In view of these developments, what may we expect for the future? Among the possibilities let us notice these:

1. **A full coöperation** in an educational program. Our experience has taught us the necessity of working together. Isolated congregations or even isolated conferences cannot maintain schools. The task is too large. In a common task we will make a common effort. This in turn will make for the unity of the Church. The association of young people from all over the church will tend to bring the various sections to common standards, just as our association in mission activities has furthered church unity. This united front of the Church's educational forces—colleges, Bible schools, and all—will be a power in the advancement of the Church.

2. **Fully accredited institutions.** Because of the large sums required, full accreditment for our colleges seems far off. But we have now begun to face the problem, and only time and the continued confidence of the church will be necessary to complete the program. Mennonite young people of to-morrow may enjoy the obvious advantages of fully accredited colleges.

3. **An education fitted to the needs** of our people. Curricula have been adjusted (and the process continues), to the needs of the students. Inasmuch as education is a preparation for life, our young people will be prepared for life situations. Certain among these adjustments will be a greater emphasis on Bible study. In no calling will this training be amiss, and for our church workers it is imperative. Even now there is a demand from students and their parents for enlarged and enriched Bible courses. This matter is in the hands of a study committee now, and we may expect soon a great development in our Bible departments, including the various mid-winter Bible schools.

One of the chief needs of young people, and a need that our schools must help supply, is the development of a philosophy of conservatism and the simple life. Here we may expect our schools to make a real contribution. Perhaps in the face of fears that our education would be fatal to our simple life, we have failed to realize the

part our schools can play in its preservation. Now the conservatism which has always characterized our people, and which is so essential a part of our ideals, if it is to be permanent it must rest on something more substantial than tradition and social inertia. It must be backed by a philosophy, a system of thought of which it is a part. And where can this philosophy be better acquired than in a school, where in the history of the world the history of our people can be put in its setting; where a glance at the welter of vice in the world makes puritanic conduct a thing of beauty; where the shifting sands of passing human philosophies make one thank God for a revealed religion of truth. Why are we a simple, a plain people? The answer is found in the life philosophy which a Mennonite can help us to acquire.

These are among the possibilities that enables the Mennonite youth of to-day to look forward with joy to our educational to-morrow.

Hesston, Kans.

THE DILLER MENNONITE CHURCH NEWVILLE, Pa.

By J. Paul Burkhart

I reluctantly assumed the responsibility of presenting this History of the Diller Church. But after pondering over it, I concluded that after all it may be fitting and proper that the historian of this occasion be a lineal descendant of the Diller family, whose name this church bears. However this paper is only my compilation. Most of the material I have secured through the kindness and interest shown by my father and grandfather. To them I owe a deep debt of gratitude.

To-day we commemorate the standing of our church as a Gospel lighthouse in this community for the past one hundred years. Since we are reviewing this from the standpoint of Mennonites and Mennonite history, any remarks made relative to other denominations are not meant as criticism or to criticize, it is only to set forth the Mennonite position during a period covering many hundreds of years.

In order to fully understand the history of the Diller Mennonite Church we must understand the conditions which existed in Europe prior to the emigration of the Dillers and others to this country. Military movements and religious persecutions were the order of the day. The Mennonites were being driven out of Switzerland and other European countries and the last place left for them to go was the land of Wm. Penn, the Quaker, who taught and lived the non-resistant Christ life as they did.

The same God that brought about the conditions in Egypt which caused the exodus of the Israelites, brought about the condition in Europe which caused our ancestors to come to America. At that time Church and State were united and the Church which happened to be in power in the State whether Protestant or Catholic, its ministers or priests, received their emolument from the State. The Mennonite denomination never had and does not yet have a salaried ministry. Neither did they at that time or at present demand a theologic training, but ordained their ministers by lot out of the congregation. It was frankly admitted by those who were in authority that it was impossible to destroy or stamp out the Mennonite Church. For everytime they imprisoned, beheaded or burned at the stake their minister they would immediately ordain another, by lot, out of the congregation.

To those Mennonites who discourage or at times almost wholly condemn ordination by lot I want to here say, that if it had not been for ordination by lot there would be no Mennonite denomination in America to-day. For she would have been completely wiped out by her enemies in Europe before the emigration to America began.

The Mennonite denomination has always believed and maintained not only that church and state should be separated but that government is ordained of God. And in order to rule those whose lives are dominated and overruled by Satan, government is compelled to rule by or use force. But, according to the non-resistant teachings of Jesus Christ believers are to return good for evil. In view of this our forefathers could not hold government offices.

Standing on these principles, they could not aspire to or hold government positions or office, and they could not be assimilated by the church in power. Because of this, they were imprisoned or even burned alive at the stake. They hid in mountains, caves, and dens but they could not be destroyed.

Out of these terrible persecutions of our Mennonite ancestors in Europe grew some of the most valuable and cherished ideals of our present civilization. To them really belongs the honor of giving the world its present day liberty, which was only brought about and can only be maintained by the separation of church and state.

They stressed individual responsibility and freedom of conscience for they said, "If in the last great day when you come before your God and you are asked why you did not live according to the Word of God left on record for you, it will avail you nothing to say that your government did not allow it, for it will not be there to defend you. You are alone with the record of your life." So that you and I might enjoy that freedom, they suffered martyrdom, exile, imprisonment, and all kinds of privations.

They practiced the virtues of sobriety, honesty, and thrift which shielded them from the extravagance and debauchery of the wealthy on one hand and the vices of poverty on the other. They read and believed their Bibles and brought them with them to America. It was from these Bibles that they sustained their faith and by prayer strengthened their hope until they mustered sufficient courage to brave the dangers of the sea, and the wilds of the forest to find a new home, where they could live as they believed God wanted them to live. They prayed for guidance and their prayers were answered for God gave them rest from persecution in America.

From among such circumstances and from under such persecutions there came forth those who here founded this church. In the early part of the eighteenth century there lived at Big Gleen, Switzerland, Abram and Anna Diller. In all probability their ancestors were Hugenots, for within the last month a very prominent writer has stated that a large number of Mennonite names in Eastern Pennsylvania can be traced back to the Hugenots.

Abram Diller with his wife and family landed in America in 1754. They located at Bowmansville, Lancaster Co., Pa., at which place Abram Diller died. His wife Anna and three sons Francis, Peter, and Abraham migrated to Cumberland Co., in 1790. At this time they purchased the land upon which this church house is built, and the surrounding land, which at present time is divided into about five farms comprising in all a tract of about 840 acres.

It is supposed the congregation was organized with the inception of the Dillers, who were shortly followed by the Burkholders, Bowmans, Myers, Whistlers, Landis, Heisters, Burkharts. The congregation was organized and regular service held in the first house on the way from the church to Newville. This present building was built in 1826. Plans were secured by Emanuel Niswanger, from a church near Philadelphia. This present church was remodeled in 1905.

The first night or evening services were held in 1893 and the first evening sermon was preached by John K. Brubaker of Rohrerstown, Pa. The first evangelistic meetings were held in February, 1894. They were conducted by John S. Coffman father of S. F. Coffman, the speaker with us today. The first Sunday School was organized on April 2, 1890 with the following officers; Supt. A. H. Lehman; Asst. Supt. Isaac Burkhart; Sec. J. D. Burkhart; Treas. J. W. Burkholder; Librarian, I. B. Auker.

I shall now read a brief history of the Diller Church including the names of bishops, ministers, and deacons who have served this congregation during the past century. I shall read this from the pen of one who was probably better informed from the historical standpoint of the Diller Church than anyone in the congregation. His father served the congregation as minister for forty years. More than that, his mother was a direct descendant of the Dillers and as a boy many times conversed with Abraham, Francis, and Peter Diller the original settlers from Switzerland. Thus he was able to give us not hearsay historical facts but facts from those who talked with the principals themselves. In view of this and in honor of his memory, being fully cognizant of the deep interest he had

in anticipation of the one hundredth anniversary of the Diller Church, I shall now read verbatum as my grandfather, Isaac Burlhart, wrote forty days before his death, which occurred December 11, 1924,

"History of the Diller Church located in the Township of Westpennsboro, County of Cumberland, State of Pennsylvania. The first bishop was John Mellinger of Mellinger's Church east of Lancaster city. Mellinger was succeeded by Bishop Peter Eby who lived eight miles below Lancaster city. After corn planting Bishop Eby would get on his horse, having his appointments made for communion through Lancaster, Lebanon, Dauphin, Cumberland, and Franklin Counties, State of Maryland, State of Virginia, and back through Adams County, York County, over home. And when Eby died he left a goodly heritage to his family. Bishop Eby was succeeded by John Mumaw of Dauphin County. Bishop Mumaw was succeeded by Crist Bomberger of Cumberland County. Bishop Crist Bomberger was succeeded by Peter Eshleman of Maryland. Bishop Peter Eshleman was succeeded by John Gsell of Franklin County. Bishop John Gsell was succeeded by Nathaniel Shope of Dauphin County. Bishop Nathaniel Shope was succeeded by Jacob N. Brubaker of Mt. Joy, Lancaster County. Bishop Jacob N. Brubaker was succeeded by B. F. Zimmerman of Shiremanstown, the present Bishop.

The first minister was Andrew Betztel. Betztel was succeeded by Emanuel Niswanger, who was succeeded by Francis Diller. Francis Diller was deacon when the lot was taken for minister. Five brethren were in the lot. Bishop Eby and Bishop Mellinger said, "If it should be Francis Dillers lot to be minister, would you brethren go along for deacon." They said, "We will go along." Then John Diller got to be deacon. The Bishops said, "Now we have two Dillers." Niswanger quit preaching. He told Deacon Francis Diller to write to Bishop Peter Eby he is to come and ordain a minister, Niswanger don't know where. Bishop Eby read the letter over and over and could not understand it.

Eby took the letter over to Mellinger and both worked. Eby and Mellinger said, All we can do is to ride over to see Francis Diller. Perhaps he can explain it." They came to Francis Diller, "well that is what Niswanger said I was to write." The Bishops said to Francis Diller, "we have far over here, call a meeting and hold counsel and find if the members want a minister." The members said, "if Niswanger won't preach we have to get someone else." So votes were taken with Francis Diller as minister and Joseph Burkholder to assist Francis Diller. Joseph Burkholder was succeeded by Abram Burkhart. Francis Diller was succeeded by Joseph Bomberger. Joseph Bomberger was succeeded by John Lehman. John Lehman was succeeded by Martin Whisler. Martin Whisler was succeeded by Abram Burkholder. Abram Burkhart was succeeded by C. R. Burkholder. C. R. Burkholder was succeeded by W. F. Charlton. Abram Burkholder was succeeded by J. Paul Burkhart the present minister.

The first deacon was Francies Diller. He was succeeded by John Diller. John Diller was succeeded by Benjamin Lehman. Benj. Lehman was succeeded by John C. Burkholder. John C. Burkholder was succeeded by Isaac Burkhart. Isaac Burkhart was succeeded by John Seitz. John Seitz was succeeded by Joseph A. Burkholder the present deacon.

Neiswanger got the plan of the Diller Church from a church on this side of Philadelphia. The church at one time had 120 members. Names of members: Burkholder, Myers, Diller, Bowman, Rice, Hagy, Bartel, Cambel, Brindle, Shope, Burkhart, Derr, Stoner, Auker, Zimmerman, Hock, Martin, Lehman, Heister, Hershey, Whisler, Witmer, Cocley, Raudbaug, Buckwalter, Niswanger, Landis, Negley, Musser, George, Jones, Keck, Shover, Mellinger, Sailsbury, Bechtel, Mowry, Charlton, Stine, Arbegast, Shank, Seitz, Detwiler, Sefritz and Lauver.

Peter Diller bought the first tract of land where the church now stands on April 12, 1790. The church was built in 1826. It is probable the church was organized in 1790 for the Dillers brought Andrew Bechtel their preacher along from Lancaster County. They said we must have a preacher. Abram Diller who lived west of where the church now stands had benches for his kitchen and there he had the meeting until the church was built. Peter and Abram Diller bought over 840 acres, for which they paid $4.00 per acre. Old mother Diller was past 96 years when she died and is buried here at the Diller Church!

The members of the Diller Congregation believed in the promises of God, had faith in their fellowmen and faith in themselves so that they enjoyed the full measure of hope in the future life. They had hope in the ultimate promises of God to them, hope in the success of their individual efforts with charity towards their fellowmen, so that peace and good will abode in this community. They had charity that furnished relief to the distressed and unfortunate neighbors. They had the charity that spends itself in encouragement,uplift and betterment.

Under the influence of this congregation the community has been uplifted and persons furnished for the agricultural, industrial, educational and religious life of this community and others. None have been furnished for the criminal or elemosinary institutions. Only the Judgment Day will reveal how many lives were touched, how many lives were made worthwhile by those members who lived consistent Mennonite christian lives.

It now remains for us the living to carry on that which those who have gone before so nobly brought forth. As a step toward this end I should like to present the following.

The Mennonite Confession of Faith consists of 18 articles adopted at Dortrecht in Holland April 21, 1632. It was signed by 51 ministers. This same Confession was signed in Alsace on February 4, 1660 by thirteen ministers. It was printed in Philadelphia and in 1727 was signed by the following Mennonite ministers in America: Jacob Gaetschall, Henry Kolb, Claes Jansen, Michael Zeigler all of Skippack, Montgomery Co., Pa. John Gorgas, John Conrades, Claes Ritenhausen all of Germantown with Clemmer of Greater Swamp, Daniel Lonhenecker, Jacob Bechtly of Manatawny, Hans Burkholder, Christian Herr, Benedict Hershey, Martin Baer, Johannes Bowman all of Conestoga.

This Confession of Faith which dates back almost 300 years and has been handed down from generations unto this time is of more than passive worth. Since there are among the signers in America such family names as Bowman, Burkholder and others which family names we claim as some of the early fathers of the Diller Church. I doubly believe that at this meeting it would be fitting and proper that we here inaugurate a movement for the Mennonite Church in America to commemorate the two hundredth Anniversary in 1927 of the signing of this Confession of Faith in America. This might be carried out by a meeting at some central place at which representatives of the whole church in America could be present.

Further, I firmly believe that if our Mennonite people and especially our young people and children were thoroughly taught the eighteen Articles of our Confession of Faith they would be better Mennonites and better Christians. So I think we could very fittingly and very profitably remember the two hundredth anniversary of the signing of the Mennonite Confession of Faith in America by putting forth a movement for a definite church teaching of the same during 1927 culminated by the central meeting I have suggested. May we not start this movement which will be a big step toward keeping alive and healthful that which our forefathers planted and so carefully nourished, even with their own life blood.

The following resolution was made by those before whom this paper was read.

Be it hereby resolved that we this day favor a movement by the Mennonite Church in America to properly remember the two hundredth Anniversary of the signing of the Mennonite Confession of Faith in America.

Newville, Pa.

"Christ's great way of guiding men is not by words that He spoke or deeds that He did long centuries ago in a distant land; it is by the power of His loving and His constant presence."

"We shall be able to rejoice in tribulation and to sing songs at midnight if only, arching our clouds of disappointment and trial and sorrow, we see the 'Bow' which tells us of God's unfailing love and care."

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter IV (Continued)

The Alleged Evidences Examined

V. Physiology—Blood Tests

This, the most recent evidence presented by evolutionists, is held by many as being the most conclusive in support of evolution. Thus Professor W. B. Scott says,[13] "The blood tests have brought very strong confirmation to the theory of evolution and from an entirely unexpected quarter; they come as near to giving a definite demonstration of the theory as we are likely to find." Professor H. H. Newman[14] of the University of Chicago says: "The results (of blood tests) so far attained, however, are so definite and clean-cut that there is every reason to expect a great future for this type of evolutionary evidence." Professor Charles Hill-Tout, the well-known anthopologist of Vancouver, B. C. in his book, "Man and His Ancestors," "devotes one entire chapter to this blood-argument, which he considers one of the strongest and most convincing for his theory."[15] This being the case a close examination of the evidence needs to be made. As this is a highly technical subject, special pains will be taken to simplify the explanation. In this discussion I am greatly indebted to Dr. Brown's article already quoted, also Rev. H. C. Morton's "The Bankruptcy of Evolution," and Dr. Scott's chapter, "Evidence From Blood Tests," in Newman's "Evolution, Genetics and Eugenics."

"As every one knows," says Mr. Brown,[16] "blood is the life-fluid which flows swiftly and ceaselessly through the marvellous system of tiny tubes in our bodies, made up of arteries, veins and capillaries. The arteries are the vessels which carry the red, oxygenated blood from the heart to all parts of the body. They gradually diminish in size as they branch in a wide network, at last becoming so small that they accommodate but one microscopic cell in the minute channels known as the capillaries, which connect the arteries with the veins. The capillaries are spread out all through the tissues and organs and gather up the flow to discharge into the veins, whose function it is to carry the blue blood.....back to the lungs.....

"Blood contains two definite and distinct parts, one solid, the other liquid. The solid portion is called cells, red and white." The red cells are far more numerous than the white cells but the latter are larger, can change their shape and move independently. "They have a different and distinct function in devouring invading germs, and perhaps assist in manufacturing substance to antagonize the poisons of disease-producing bacteria. In common with the red cells, they are composed largely of protoplasm and a group of chemicals."

Whenever blood escapes from its natural habitat, the blood vessels, a complex and little understood process called coating or coagulation takes place. The liquid part of the blood is broken up into serum and a substance called fibrin. This fibrin enmeshes the blood cells and the mass thus formed separates from the serum. This entire process demonstrates the highly intricate composition of this life-fluid.

There are several methods of making blood tests, two of which will be noted: (1) transfusion of blood, and (2) the precipitation method.

In the former blood is transfusion between man and man, between man and animals, and between various animals. Numerous experiments of transfusions of blood between human beings reveal four types of individuals grouped according to the compatibility of their blood—i. e. if proper types are mixed no serious effects are noted, while in the mixing of wrong types very serious and even fatal reactions may follow. In the case of the latter one does not conclude that one or the other is not a human being. Again, "the serum of the horse can be used with perfect safety on a human being. This does not prove a genetic relationship between man and the horse, nor, on the other hand, would incompatibility disprove it."

Professor Brown refers to three more closely related experiments. He says: "Professor Brumpt found that animals inoculated with the blood of men suffering from sleeping sickness contracts the disease. The only exceptions were a few apes and pigs. Does this prove a close relationship between these two classes of animals—apes and pigs—and a separation from other animals and men? No such conclusions can be drawn."

"Metchikoff and other experimenters have tried to develop syphilis in chimpanzees, apes, and monkeys by inoculating them with a very virulent form of the disease, but obtained only very feeble reactions. Does this prove the opposite to the preceding experiment?

"Again, compare ass's milk and human milk. By adopting the evolutionary logic, we should come to some ridiculous conclusions. The quantitative chemical analysis reveals the fact that, of all mammals, the ass is the closest to man in this respect—the similarity of their milk. We would hardly dare to assert that man must class himself with this long-eared fraternity, nor that, because horse's milk is nearest in composition to that of the ass, we should arrange them in this genetic order from above downwards; viz., man, ass, horse, cow."

Another phase of the transfusion of blood question is discussed by an English writer: "Among all races of mankind this can be done, though not without some danger incidental to the experiment. But it is absolutely fatal when the blood of a human being is transfused into an animal, or when that of an animal is transfused into a bird. Their flesh is different, and the blood corpuscles of one 'kind' do not fit the capillary blood vessels of another 'kind'. The injections of the **circular** blood corpuscles of the animal into the **elliptical** blood vessels of the bird **produces instantaneous death!** The blood is the life, and the life cannot be conveyed in vessels of a disproportionate size.

"In each 'kind,' species that are closely allied are not so suddenly affected; but the blood of one 'kind' (or genus) cannot be transfused into that of another without fatal effect.

"Then phenomena are constant in the different 'kinds of flesh,' and show, therefore, that there cannot be an evolution of one kind into the other."

The strategic point to be observed here is not so much the degree of difference between the blood of man as compared with that of animals but that there is a difference and that for every kind of animal including man this phenomenon remains constant. A parallel case is to be found in the nature of the protoplasm making up the cells of different animals. Each animal has a distinctive kind of protoplasm and the protoplasm, as far as science knows, is stable, never varies, and reproduces its kind. So it is with the blood corpuscles,—they are known by their size, shape and chemical composition, which do not vary.

Seeing that by the transfusion of blood and kindred experiments nothing is proved let us examine the blood tests (precipitation method) concerning which so much has recently been claimed. Extensive investigations have been carried on by Friedenthal, Uhlenhuth, Wassermann, Schutze, and Nuttal, fully 16,000 tests being made by the last. The method of the tests was as follows: Freshly drawn blood, from man or an animal, is allowed to clot or coagulate. The serum, which remains after the coagulation, is injected into the veins of another animal and causes the formation in its blood of an "anti-body" "Precipitin," or "anti-serum," analogous to the anti-toxin which is produced in the blood of the horse by the injection of diphtheria virus. When this anti-serum is mixed with serum taken from the blood of the first animal, a precipitate is formed. The nature and amount of this precipitate compared with that formed by the injections of the same anti-serum in a third animal constitute the basis for comparative study. Similarity as to nature and equality as to amount of two precpitates are held to be proofs of similarity of blood between the first and third animals, and similarity of blood is held to indicate kinship. Of all systems in an organism, the blood is considered by evolutionists to have been the most conservative. On this account so much weight is given to this evidence.

As described above one may prepare an

anti-serum between any two animals. Thus by injecting human blood into a rabbit, pig, horse, fowl, etc. an anti-human serum is formed with each of these respectively.

If any of these anti-human sera be mixed with human blood and an ape's respectively, the two precipitants formed, afford a basis for comparison. Of this nature were the 16,000 experiments of Dr. Nuttall.

It is strange, indeed, that totally diverse interpretations can be made of such extensive experimentation. On the one hand, Professor Scott's general conclusion with respect to Dr. Nuttall's work has already been given. Concerning the same experiments Professor Woodruff says: "Thus as one would expect, human blood shows closer chemical relationships with the blood of Man-like Apes than it does with that of the Old World Monkeys; closer relationships with the blood of the latter than it does with that of the lemurs; and so on." On the other hand, Dr. A. I. Brown, Erich Wasmann, Rev. H. C. Morton, and others point out the necessity for adopting an opposite conclusion. Even Dr. Nuttall himself, though an evolutionist, takes quite a modest attitude toward the results achieved. Morton writes that Nuttall devotes a long section to "Source of Error in Precipitin Tests," Nuttall's own summary of his position being: "In view of the crudity of our methods it is not surprising if certain discrepancies may be encountered in the course of investigations conducted by biological methods; the body of evidence is, however, perfectly conclusive."

In the author's mind the evidence presented in these extensive experiments reveals three serious fallacies. In the first place, as Dr. Brown shows conclusively, these tests do not constitute true blood tests. Inasmuch as "all the cells with their protoplasm and chemicals are removed; also the plasma is changed by the formation of fibrin, the extraction of which leaves us only a liquid known as serum—a remarkable fluid, but vastly different from original living blood or even plasma," one must conclude that "the shattering of this combination changes the whole nature of the fluid, and thus invalidates the test." In other words none of these experimenters used blood in their tests. In the words of Dr. Brown: "It was simply the chemically changed liquid residue left after the process of clotting had been completed." He adds: "Not even were they working with normal bloody 'plasma,' since from this many valuable constituents had been extracted, and other new substances added by the formation of the 'platelets.' And of course all blood cells, with their amazingly complex protoplasm and the mysterious and unknown life-principle, had been completely eliminated."

In the second place, the nature of the experiments is so exceedingly delicate and the possibility of error so great that no conclusive results can be rightfully claimed. Says Dr. Brown, "Even with the most meticulous care as to technique, the experimenters are unable to prevent variations and mistakes. Blood is so exceedingly sensitive and so instantaneously responsive to the slightest change in environment, leading to cooling or foreign contact, and so subject to constant alteration from the countless complex food-products which are being introduced into it, that no two specimens, even in the same individual, are ever identical. Nuttall, himself, as quoted above, considers his methods crude and the results liable to discrepancies.

In the third place, the hopelessly conflicting results completely invalidates the entire evidence. Concerning the numerous qualitative tests that Nuttall made, Morton[18] concludes: "If similarity of blood proves relationship, we must believe that while Man and the anthropoid are closely akin, Carnivores, Rodents, Hoofed Mammals and the Whale tribe are all in a measure related to one another, and are all more akin to Man than that cousin of the Apes, the lemur."

"But Nuttall also gives the results of Quantitative Tests in which he measured the amount of precipitum or deposit produced by the various bloods tested. The results are exceedingly peculiar." Several tests are recorded: three with "Anti-primate Sera" and two with "Anti-pig Serum." Concerning the first test Morton says: "If these tests show **real** results, then otter, jackal, sheep, ox, etc. bear some relationship to man." In two other tests "one species of baboon is as closely related, and Macacus Rhesus more closely related, to Man than is the anthropoid. The quantitative and qualitative tests disagree. In two other tests the ox and the sheep gave the same amount of precipitum as the baboon; while the whalebone whale, one species of baboon, the tiger, the African Antelope and **Man** all gave the same." "Surely a reductio ad absurdum of the whole theory!" says Morton. In still another test—the anthropoids, viz. chimpanzee and gorilla, and the horse all gave the same amount, and Man, the civet cat, and the little Madagascan mammal called the tenrec all gave the same. Morton continues: "What curiosities of relationship are here revealed! Even Professor W. B. Scott has to admit: 'It could hardly be maintained that an ostrich and a parrot are more nearly allied than a wolf and a hyena, and yet that would be the inference from the blood tests.' The quantitative tests show that Man, the civet cat, the baboon, the tenrec, the whale, the tiger, the African antelope, the horse, the sheep, the chimpanzee and the gorilla are all included in a quite unsuspected family relationship! It certainly seems to prove a great deal too much!"

(To be continued)

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[13] From Chapter IX, "Evidences From Blood Tests written by Scott, in Newman's "Evolution, Genetics and Eugenics." p. 134.

[14] Quoted by Dr. Arthur I. Brown in "The Bible Companion, Nov. 1925, p. 537.

[15] Dr. Arthur I. Brown, ibid.

[16] Ibid.

[17] Quoted by Morton, "The Bankruptcy of Evolution" p. 185.

[18] Morton, Ibid.

THROUGH PALESTINE BY AUTO

(Continued from page 226)

to the recessed rocks which are believed to have formed part of the house occupied by the holy family.

Again we found the noontide glare of the Galilean sun too fatiguing, even for pilgrimages to places of hallowed memory, so we returned, creeping along the dusty streets toward the hotel, trying to make the way a little easier by clinging closely to the shaded side of the high stone-and-mud walls. Once inside the old German inn it was only necessary to throw open the shutters, to let the cool breezes bear away all traces of the chafing heat of noonday. As we watched the shopkeepers drawing their shutters for a period of rest, we wondered whether nineteen hundred years ago the young carpenters of Nazareth were required to work "in the heat of the day."

Near East Relief.

ROCK ME TO SLEEP

This poem, which gained popularity many years ago, is printed by request:

Backward, turn backward, O Time, in your flight!
Make me a child again just for to-night.
Mother, come back from your echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep,
Rock me to sleep, mother, rock me to sleep.

Backward, flow backward, O tide of the years,
I am so weary of toil and of tears—
Toil without recompense, tears all in vain—
Take them, and give me my childhood again!
I have grown weary of dust and decay,
Weary of flinging my soul-wealth away;
Weary of sowing for others to reap.
Rock me to sleep, mother, rock me to sleep.

Tired of the hollow, the base, the untrue,
Mother, O mother, my heart calls for you!
Many a summer the grass has grown green,
Blossomed, and faded, our faces between;
Wet with strong yearning and passionate pain
Long I to-night for your presence again.
Come from the silence so long and so deep;
Rock me to sleep, mother, rock me to sleep.

Over my heart in the days that are flown,
No love like mother-love ever has shown;
No other worship abides and endures,
Faithful, unselfish and patient, like yours.
None like a mother can charm away pain
From the sick soul and the world-weary brain.
Slumber's soft calms o'er my heavy lids creep;
Rock me to sleep, mother, rock me to sleep.

Come, let your brown hair, just lighted with gold,
Fall on your shoulders again as of old;
Let it drop over my forehead to-night,
Shading my faint eyes away from the light;
For with its sunny-edged shadows once more
Haply will throng the sweet visions of yore;
Lovingly, softly, its bright billows sweep;
Rock me to sleep, mother, rock me to sleep.

Mother, dear mother, the years have been long
Since I have listened your lullaby song.
Sing, then, and unto my soul it shall seem
Womanhood's years have been only a dream.
Clasped to your breast in a loving embrace,
With your light lashes just sweeping my face,
Never hereafter to suffer or weep,
Rock me to sleep, mother, rock me to sleep.

—Elizabeth Akers Allen.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Is there anything in our religion that is deeper and more abiding than what we find in the natural order of things in the world? If we cannot answer, **Yes,** it is because we have not entered into a real experience of pure religion. Men who would reason out things must stop and gaze in confusion when they come to the life of Jesus Christ. Here is something that cannot be explained except by reason of the Divine. The transformed life of a person who believes in Jesus Christ can not be explained on any other ground than that the Divine nature has been made available to men in a way to lift them up from their depraved and helpless natures in which there is no natural power to redeem themselves. It will be interesting and uplifting to enter into this grand truth as we study the Topics for the coming month.

In the Topic of August 14, **"Christian Humility"** if truly possessed is a virtue that comes from a Divine source. There is much lowness and smallness and lack of vitality that passes under the name of **humility** but it is not of that glorious type that has brought the greatest blessing into the world like the grace of true Christian Humility.

In the Topic for August 21, **"Modern Deceptions,"** we may well enter into the very heart of the Christian religion that we may discover how very far short the deceptions of the day come of meeting the equal of a true Christian faith, founded upon the teaching of the Inspired Word, resting in the Great Foundation Stone—Jesus Christ.

In the Topic for August 28, **"Doctrines and Life"** we may profitably note how vital it is that the head and the heart, the profession and the life be in full accord. Here too we may see that right doctrine produces the highest and holiest fruits, while false doctrine is fruitful of nothing good.

In the Topic for September 4, **"Paul—The Persecutor,"** as a Junior topic, brings us face to face with a man who honestly opposed the true Messiah of God but was brought to see his error before too late.

We might well pause to consider whether our Young People's meetings are accomplishing the end for which they were organized. Do we work out splendid talks and essays and go on living as though they had not been delivered? Or is every program rendered a source of strength in which our lives are deepened and we are more firmly established in right paths? Do we put the time and preparation on the topics which their content would warrant? Or do we pass the opportunities by as unimportant and so lose much that would prepare us for life's battles. After a study of topics such as we have had during the preceding weeks of this year, can we expect that our congregations shall have made a real advance in knowledge and grace along the various lines of thought and life with which the topic dealt? I feel confident that many have done so. And my prayer is that wherein any may have failed that there might be an awakening, and wherein any may need encouragement, that the Lord may strengthen their hands in the good work.

CHRISTIAN HUMILITY.—Luke 14:7-11; Matt. 18:1-4; 20:20-28.

Topic for August 14

MOTTO

"Before honour is humility."

MEDITATIONS ON THE TOPIC

I. **Christian Humility** differs from ordinary lowness in that the Spirit of God is the motive of the former while the motive of cowardice, weakness, or sheer triflingness may be the motive of the other. In Christian Humility there is nothing ignoble. It is characterized by the greatest heroism and the highest type of faith, hope and love. It can in no way be more fully illustrated than in that Spirit of Christ which moved Him to leave the glory of which He was rightfully possessed and to voluntarily take upon Himself the lowliest position among men for the sake of redeeming them and bringing them to glory with Himself. So in the followers of Jesus to-day, there is a voluntary self denial, not only of things that are sinful in themselves, but of lawful things, that some service may be rendered in behalf of others.

True humility cannot assume to be greater than what is really true. And reaching still farther, it will not clamour for that honor which it might rightfully claim, but will gladly and meekly give it to another. Yes, it will endure reproach and shame heaped upon it, without retaliation, and will in its stead return good for evil.

Christian Humility is not possible without the regenerating power of God in the life. There are close resemblances to it, in the life of a mother toward her child, or a devoted friend toward another. But even these expressions fall far short when brought under the test of the Spirit of God. Christian Humility is above human impulse and is born of a higher power than any thing selfish which might prompt men to humble themselves toward one another.

II. **The Text.—Luke 14:7-11; Matt. 18:1-4; 20:20-28.**—In the first passage we find how the spirit of humility really makes one worthy of higher esteem, while self exaltation makes one unworthy.

In the second passage Jesus has illustrated by the teachable qualities of a little child how humility fits one for the kingdom of God.

In the last passage we have the spirit of humility that seeks a place of service rather than a place of exaltation. A useful servant is truly great in the eyes of Christ.

OUTLINE STUDY

I. **Christian Humility:**
1. Is the self-life brought into submission to Christ.—Luke 9:23, 24.
2. Is the Spirit of Christ manifest in His followers.—Phil. 2:3-8.

II. **How It is Illustrated.**
1. In the little child.—Matt. 18:2-4; Luke 10:21.
2. In the position of a servant.—Matt. 20:26-28; Luke 22:24-27; Jno. 13:14-16.
3. In the taking of the lowest seat.—Luke 14:10; Rom. 12:10.
4. In regarding our service with modesty.—Luke 17:10; Rom. 12:3.
5. In confessions of unworthiness.—Luke 18:13, 14; Jno. 1:27.
6. In condescending to the lowly man.—Rom. 12:16; Luke 15:1, 2.
7. In casting off world-glory for things that are little esteemed.—I Cor. 2:1-3; I Cor. 1:26-29.
8. In accepting privations for the sake of others.—II Cor. 8:9.
9. In turning away from honors of men.—Jno. 6:15.

III. **How to be Made Humble.**
1. Come to Jesus.—Matt. 11:28-30; Rom. 12:1, 2.
2. Walk in the Spirit.—Eph. 4:1-3; Gal. 5:22-26.
3. Put on humility as a spiritual garment.—Col. 3:12-14; I Pet. 5:5, 6.
4. Strive against pride.—Jas. 4:5-10; I Pet. 5:8-10.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Humility."**
2. Following the Lowly Life of Jesus.

For Young People.
1. True Christian Humility.
2. Walking in the Way of Humility.

For Older People.
1. Our Example of Humility.
2. Practical Ways to Overthrow Pride.

PERSONAL THOUGHT

May we come to the One who is meek and lowly in heart that we may truly learn of Him who will give rest to our souls.

SEED THOUGHTS

"There is many a wonderful heart without a contrite spirit.—The ice may be broken into a thousand pieces, but it is ice still.—But expose it to the beams of the Sun of Righteousness, and it will melt."—Middleton.

"Humility is not a weak and timid quality; it must be carefully distinguished from a groveling spirit."—Chapin.

"Let me follow in Thy footsteps O Jesus! I would imitate Thee, but cannot without the aid of Thy grace! O humble and lowly Saviour, grant me the knowledge of the true Christian, and that I may willingly despise myself; let me learn the

lessons so incomprehensible to the mind of man, that I must die to myself by an abandonment that shall produce true humility."—Fenelon.

"Make me like a little child,
Simple, teachable, and mild;
Seeing only in Thy light;
Walking only in Thy might!"
—John Berridge.

SAFEGUARDING AGAINST PRESENT-DAY DECEPTIONS.—II Pet. 2.

Topic for August 21

MOTTO

"It is a good thing that the heart be established with grace."

MEDITATIONS ON THE TOPIC

I. **Deceptions and Safeguards.**—The deceiver must make his goods seem the real genuine thing or else he will not succeed in making people believe in them. The counterfeit of money imitates the coin as nearly as possible in its general appearance to make it pass among the unobserving. The maker of shoddy goods puts emphasis on the appearance that may pass among the people who are not well posted. So the deceiver in spiritual matters presents an article that has some good appearing traits which will cause the ignorant and unlearned to receive them as good and true. But the only reason why men will try to pass a bad dollar instead of a good is because they can do it more cheaply. And the man that is deceived thereby has on his hands an inferior article that when put to the test is not worth what its face value pretends that it is worth. So it is with all religious deceptions. They are not able to stand the test of God's Word and will not pass in the judgment day.

We want to be safeguarded from such deceptions. It is a light affair to be deceived in dollars and cents compared with being deceived in our eternal interests. The man who handles much money has learned to detect the counterfeit by being thoroughly acquainted with the true. So we are almost sure to be deceived with "Modern Deception" in religion unless we are well acquainted with the genuine. The first safeguard is to be truly established in the grace of God and be soundly converted. Then make God's Word a prayerful daily study. Use the means of grace God provides for our strength and safety and help others to the truth.

II. **The Text.—II Pet. 2.**—This chapter gives out the fact of deceptions and shows some of the ways in which deceptions are practiced and how men are deceived by them. It points out the way of God's deliverance also for those that are godly.

OUTLINE STUDY

I. Safeguard Against Deceptions.
1. By Establishing the Heart with Grace.
   a. Speak the truth in love.—Eph. 4:11-16.
   b. Feed on the sincere milk of the Word.—I Pet. 2:2, 3; Psa. 1:1-3.
   c. Give diligence in developing Christian virtues.—II Pet. 1:5-10.
   d. Earnestly contend for the genuine faith.—Jude 3:4.
   e. Wholesome self-examination according to the Word.—II Cor. 13:5; Gal. 6:4.
2. By Acquainting the Mind with the Doctrines of Scripture.
   a. Through example and teaching.—I Tim. 4:12-16; Tit. 2:7, 8.
   b. Reminding the brethren.—I Tim. 4:6; II Pet. 1:12-15.
   c. Exhorting and convincing the gainsayer.—Tit. 1:9-13.
3. By Prayer and Watchfulness.
   a. Exhortation.—I Cor. 16:13.
   b. As the Christian's weapon.—Eph. 6:18.
4. The Complete Equipment.—Eph. 6:10-20.

II. Elements of Evil in Modern Deceptions.
1. Bloodlessness.—Heb. 9:22.
2. Christlessness.—II Jno. 9; I Jno. 2:22.
3. Selfrighteousness.—Rom. 3:20.
4. Materialism.—Acts 23:8.
5. Craft and magic.—Matt. 7:22; 24:24; Isa. 8:19, 20; Rev. 13:13.
6. Lust-satisfying.—II Pet. 2:18; Jude 4.
7. Unionism.—Gen. 11:4; II Cor. 6:14-18; Rev. 13:16, 17.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Deceive."**
2. Safeguarded by God's Word.

For Young People.
1. Detecting a Counterfeit Religion by Knowing the Genuine.
2. The Work of Safeguarding.

For Older People.
1. Earmarks of Deception.

PERSONAL THOUGHT

Are we satisfied with a surface investigation of the religious teachings and practices that come before us? Are we truly prepared to "prove all things and hold fast that which is good?"

SEED THOUGHTS

"As a man loves gold, in that proportion he hates to be imposed upon by counterfeits; and in proportion as a man has regard for that which is above price and better than gold, he abhors that hypocrisy which is but its counterfeit."—Cecil.

"The devil can cite Scripture for his purpose. An evil soul producing holy witness, is like a villain with a smiling cheek; a goodly apple rotten at the heart: O what a goodly outside falsehood hath!"
—Shakespeare.

"All fiction, tales, romances, and works of the imagination, have their inspiring course, not in the "Spirit of Truth," but in the "Spirit of Error;" and they serve admirably to aid the purpose of the latter, which, as we have seen, is to divert the attention from the truth, and particularly from the truth about Christ—redemption, resurrection, holiness, glory Satan, the world, sin, judgment, and death—and to occupy the mind with world affairs."
—Philip Mauro.

"The world itself is a gigantic and complicated description, whose promises are not fulfilled, whose honours quickly fade, whose prizes are cheats, whose pleasures do not satisfy, whose riches corrupt, whose praises are insincere—in which in a word, the real value of everything is disguised and misrepresented."—Mauro.

THE RELATION OF DOCTRINE TO LIFE.—II John.

Topic for August 28

MOTTO

"Be ye doers of the word and not hearers only."

MEDITATIONS ON THE TOPIC

I. **Doctrines and Life.**—Life is the expression of a doctrine. If we hold up a better standard than we live, we are either earnestly reaching forth to that which has not been perfected in life or we are not living out our convictions. If we try to live a double life—preaching one thing and living another—we will either come to live what we teach, or become so corrupt in our insincerity that we will not stand for anything good. For a person to revel in strange theories and false doctrines, devouring largely books and teachings of falsehood, is to weaken the mind and heart for a clear vision of the truth of God, and to unfit the will to carry out in life the truth which God would have expressed in life. We cannot live in the world without coming in contact with error. And we may need to look at it fairly and squarely in order to know its evil make-up, but in doing this we need the full light of true doctrine in our hearts to be able to fully discern the evil and to expose and renounce it.

We want teachers who are sound in doctrine as our leaders. Those who habitually listen to unsound teachers will be corrupted in their life. We cannot afford to have spiritual life corrupted through the choice of pastors and teachers who poison the streams of doctrine until we have no wholesome food for the soul to feed upon. It is a mistake to think that we are strong enough to listen to any thing and to read any kind of a book. Though it may be needful to hear and to read for the sake of exposing error or safeguarding the truth, there are none strong enough to neglect their daily food while they are tasting and testing poison.

II. **The Text.—II John.**—This short letter emphasizes the need of "walking in the truth," and to be awake lest the deceiver who brings anti-Christian teaching should get a foothold.

OUTLINE STUDY

I. Products of False Doctrine in the Life of Individuals.
1. Unsettled by many doctrines.—Eph. 4:14.
2. Contentions.—I Tim. 1:3-7; 6:3-5.
3. Erring from the faith.—I Tim. 6:20, 21.
4. Fruits of evil.—I Tim. 4:1-3; I Tim. 2:16-18.

II. Effects on Those Who Do not Practice What They Know.
1. Like a forgetful man looking in a mirror.—Jas. 1:23, 24.
2. Like a man building without a foundation.—Matt. 7:26, 27; Lk. 6:49.
3. Produces spiritual blindness.—II Pet. 1:9; I Jno. 1:8.
4. Causes shipwreck of faith.—I Tim. 1:19.

III. Doctrine Lived as Taught.
1. Blessing.—Jas. 1:25.
2. Like building on a rock.—Matt. 7:24, 25; Lk. 6:47, 48.
3. Good fruit.—Tit. 2:7, 8.
4. Beautifies the doctrine to God's glory. —Tit. 2:9, 10.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Doctrine."**
2. Learning and Obeying.

For Young People.
1. Soundness in Doctrine for a Healthy Spiritual Life.
2. The Weakening Effect of Seeking New Doctrines.

For Older People.
1. The Key to the Doctrines of God (Jno. 7:17).
2. Taking the Yoke to Learn (Matt. 11:28-30).

(Continued on page 254)

THE SUNDAY SCHOOL

WHAT CONSTITUTES A GOOD TEACHER

By Mary Elizabeth Derstine

The Sunday school has been correctly called "the right arm of the church," for it is there that the Bible is studied and taught in an organized way so that the small child, as well as aged ones, may understand and grasp the truths written upon its sacred pages. The Sunday school teacher is the most important person in the Sunday school for upon him rests the responsibility of presenting those truths which mean so much in time and in eternity.

Our Task

Our task as Sunday school teachers is to make God and His love very real to the child; to unfold to youth the redemption wrought for them on Calvary's cross, and to bring to them a realization of God's definite plan in their lives; to bring to the adults, a God who is ever near in life's busy hours, who is very near in time of need; and to tell the aged those promises of a glorious life beyond which will brighten their declining years.

Certain qualifications are necessary in any responsible position to effectively serve in any task in life. Certain attainments must be met.

The Teacher a Real Christian

Each teacher must be a **real,** spiritual Christian, whose life is fully, wholly, surrendered and consecrated to the Master. How can a teacher tell a child of the wonder of God and His love, when He and His love are not very real in the teacher's life? How can he point youth to Christ, which **must be his aim,** when to **him** Christ is a stranger? How can a teacher tell youth of the blessings of a surrendered, consecrated life, and plead, with them, to let God make and mould their lives in harmony with His divine plan, when the teacher has not crowned Him Lord of all? How can he hold up Christ as a solver of all life's problems, and as a constant guide, when in the life of the teacher Christ holds no such place? How can a teacher tell the aged of the glory, beauty, peace and rest of that city of gold toward which they are rapidly hastening, where pain and weariness are no more if that city holds little attraction for him?

The Teacher's Text Book

The one text book of the Sunday school is the Bible and in our modern day, one subject each Sunday school should stress, is the sacredness of the Book, and the absolute truthfulness of each teaching found in it. In order to do this effectively, each Sunday school teacher must have as complete and intimate a knowledge of the Bible as he can possibly get. There is nothing that will convince a pupil more than when the teacher makes a point and proves it by the Bible.

The Teacher's Conception of the Lesson

Each Sunday school lesson is meant to portray and bring out a certain Bible truth. In order to bring out that truth, the Sunday school teacher must have a knowledge of the truth beyond the scope of the lesson, so that he may show its relation to the whole Bible. In order to make such a truth more convincing, the teacher should have a deep, spiritual conception of it; the truth should become a part of himself.

Light Through Proper Illustrations

There is no better way of impressing a truth upon the minds of the pupils than a **real good** illustration which appeals to their imaginations. Each illustration should be carefully chosen, and should vividly illustrate the point. In order to give these a teacher should be a student of good books written by sound writers, as well as a student of nature and of human life. Many beautiful and helpful illustrations may be obtained from these sources.

Knowing the Pupil

The teacher must know each pupil of his class, he should study and know especially the mental and spiritual characteristics of each one. He should know the ambitions and purposes that control their lives, for by this knowledge a teacher obtains an intimate close contact, by which he may influence their lives markedly.

The Teacher an Example

The teacher should be an example to his class, he should live out each day what he teaches and professes. Teachers, "be exactly what you'd like your pupils to be." There is no greater influence for good or evil to those about us than the way we live our lives each day.

Teachers, pray for your pupils, if they are not Christians, your prayers at a throne of grace will be heard. If they are Christians, pray that they may remain true.

Lesson Preparation

Teachers should fully prepare each lesson; no matter how often you may have taught it before, so that you may bring to the minds of your students some new truth.

Methods of Teaching

A teacher in order to hold the interest of his class should not repeat a truth in the same way. He may present a great truth to his class frequently, but he should always be careful to present it in a new aspect. Each lesson should be presented differently. No teacher should have a cut-out, cooked and dried way of handling his Sunday school lesson, for the pupil will know each Sunday morning exactly the routine to be followed, and often loses interest. There are many ways in which to start a lesson. Sometimes by a question, sometimes by the statement of a great truth contained in the lesson. Keep your class curious as to your approach to the lesson.

Class Discipline

Each teacher should discipline his class, There is nothing that will spoil the interest of the pupils in the class, than pranks, or whispering by a few. Make them feel and know that they are in God's house which is a place of worship, not a place of gossip.

The "Socrates Method" of Questions

Each teacher should know how to ask questions. Each question should be stated clearly and simply; questions should be arranged to suggest systematic development of the subject, so that the student can see the ground which he is covering, and at the close the spiritual truth which the teacher had in view. Some teacher may say, "Well, I can ask as many questions as I like, plan them as carefully and interestingly as possible, yet some in my class won't answer." Have you ever called the pupil by name before asking him the question? This will call the attention of the class to that pupil, and if he can't answer it, he'll study his lesson so that he'll be able to answer questions the next Sunday, for no pupil wants his classmates to feel that he lacks intelligence. Do not pick out certain pupils of whom you ask questions continually. Others are sure to lose interest. If your pupil is shy, ask him a simple question, go on with your lesson, and after a bit ask him another question a little more difficult. Questions should be of a quality to promote deeper thinking.

The Class the Church of Tomorrow

As Sunday school teachers we should endeavor to make a reality the statement, "The Sunday school is the right arm of the church," for we have a splendid opportunity of bringing to the young people who are going to be the church of to-morrow, a deeper sense of appreciation for the principles of the Bible, for the doctrines and

ordinances of the church. We have the privilege of bringing to their minds a consciousness of the responsibility and influence of their lives, by the attitudes they take on vital questions.

Christ the Matchless Teacher

There are ideals for each person to strive for, in every vocation of life. We as Sunday school teachers have the highest ideal of any vocation, which is Christ. He was a Matchless Teacher who had in Him those qualities and characteristics, which marked Him as the Teacher among teachers. He lived so thoroughly what He taught that He could say of Himself "I am the truth." He had knowledge of the scriptures, for He immediately quoted appropriate scriptures to the Tempter. He had knowledge of men, for He read even their thoughts. His parables or illustrations were vivid examples of spiritual truths, and are filled with choice gems for us. His questions conveyed wonderful truths; His spiritual life was beyond compare, for He and the Father were one. He was the world's outstanding exponent of truth, His teaching lit up the world in His day, His teaching is a sun that will never go down, He is the Light of the world, until the day breaks, and the shadows flee away.

Kitchener, Ontario.

HEATHEN ABOMINATIONS

(Continued from page 241)

A Witch:—A person, especially a woman who is given to Black Art. One regarded as possessing supernatural or magical power by compact (agreement) with evil spirits.

A Wizard:—One devoted to the black art. A sorcerer; a magician.

Black Art:—The alleged ability to expel evil spirits from haunted houses or from persons who are bewitched.

Exorcist:—One who pretends to expel evil spirits by conjuration, prayers or ceremonies—conjuration, means, the act or process of invoking supernatural aid.

A Consulter with familiar spirits:—One who consults or asks information from a demon or evil spirit, supposed to attend at a call.

Necromancer:—One who practices the art of revealing future events by means of a pretended communication with the dead.

Magician:—One skilled in magic. A sorcerer, an enchanter.

Magic:—The science or practice of evoking spirits, or educing the hidden powers of nature and performing things wonderful by their aid. The pretended art of working by the power or assistance of supernatural beings.

To Bewitch:—To charm or fascinate. To please to such a degree as to take away the power of resistance.

Spiritualism:—Is only a more modern and combined name for magic, necromancy, consulting with familiar spirits, etc.

Fortune-telling, or Soothsaying:—The practice of telling or revealing the future fortune, or events of one's life.

Why Christian people, even some preachers of the Gospel, can be charmers, or yield themselves to seek help through charmers, or information from fortune tellers, who are in most cases drunkards and gypsy women; must be because they are not saved, or have never given this matter any thought or consideration, and are blind to the fact that all such practices belong to the heathen abominations.

The command to the children of Israel was, "Regard not them that have familiar spirits, neither seek after them to be defiled by them, I am the Lord your God."

Here we are plainly told that we are not to go to those people, who can give help and information through the aid of evil spirits. Because charming helps and fortune-telling comes true sometimes, it does not justify one to go after them. If we do we defile ourselves and consequently commit sin.

Simon, the sorcerer, pretended to be a Christian, and may have thought so, for no doubt he was giving people some help, as they thought through the power of God. He was a wonderful charmer. But it says he bewitched the people. He got them under his control to believe that he was doing it through the power of God.

But Peter discerning the wickedness in his heart said repent of this thy wickedness .... thou art in the gall of bitterness.

The many who became believers through Paul's preaching, who had been entrapped in these demon practices, brought their books together and burned them, and they counted the price of them and found it fifty thousand pieces of silver, (over 25,000 dollars). This was a great giving up, and cleaning up. No more to do with those demon practices. No doubt all the skill or craft in charming as well as in the other heathen abominations, were obtained from such books, and then handed down from one to another. This is just the way it is done now.

You who are practicing or patronizing charmers or other such things, ought to repent and clean up, "What communion hath light with darkness, or what concord hath Christ with Belial."

In the Mosaic law all kinds of divination were forbidden, because the ground work is satanic, and tends to superstition and idolatry. The magicians through their enchantments influenced Pharaoh to disbelieve the Lord's threatenings and refused to let the Israelites go. So the influence of one getting help through charming or other demon agencies tends to draw one's faith to other gods, or sources for help, instead of to the Lord Jesus, the great Physician, who fulfilled what was spoken by Easias, the prophet, saying Himself took our infirmities and bare our sicknesses.—Matt. 8:16, 17.

We must be careful or we may become enticers to evil. The first part of the 13th chapter of Deut. deals with enticers to idolatry: and in conclusion we will quote the first five verses of this chapter:

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder. And the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him. And that prophet, or dreamer of dreams shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in, so shall thou put the evil away from the midst of thee.—Selected.

LET THY GARMENTS BE ALWAYS WHITE

By Menno Brubaker

Keep your garments always white,
Brother, sister, friend,
Let it be your chief delight,
Even to life's end,
Ever so to live and be,
That the world may plainly see,
That you try to do the right,
And to keep your garments white.

Keep your garments always white,
Hopeful, happy youth,
Early choose the path of right,
Love and do the truth,
Never yield though hard the fight,
Never yield to lust or pride,
Though you're tempted sore and tried,
Keep, Oh keep your garments white.

Keep your garments always white,
Ye in middle life,
Fight the foe on every side,
Be bold in the strife,
Ever dare to show your colors,
You will thus inspire others,
Sin to leave and do the right,
If you keep your garments white.

Keep your garments always white,
You of many years,
Soon your faith will change to sight,
And to joy your tears,
If you humble are and pure,
It will help you win the fight,
You will be a blessing sure,
If you keep your garments white.

Keep your garments always white,
In your daily cares,
For you know on every side,
There are many snares,
In your leisure, in your labor,
In your dealings with your neighbor,
Ever live as in God's sight,
Keep your garments always white.

Jesus keep our garments white,
In Thy precious blood,
Be Thou ever at our side,
Blessed Son of God,
Till our stormy voyage is o'er,
And we reach yon blissful shore,
Till our faith is changed to sight,
Help us keep our garments white.

St. Jacobs, Ont.

Y. P. M. TOPICS

(Continued from page 250)

PERSONAL THOUGHT

Truth for the head and truth for the heart in one accord is the only safety.

SEED THOUGHTS

"On what are you building, my brother,
Your hopes of an eternal home?
Is it loose, shifting sand, or the firm solid rock,
You are trusting for ages to come?

"On one or the other, my brother,
You are building your hopes day by day.
You are risking your soul on the works that you do.
Will the dark waters sweep you away?

"Your Saviour has warned you, my brother:
I pray you give heed to His voice.
There is life on the rock, but there's death on the sand.
Oh, my brother, pray tell me your choice.

"No matter how carefully, my brother,
The sand for your house you prepare,
'Twill be all swept away when the flood shall descend,
Leaving nothing but death and despair."
—H. R. Trickett.

"Doctrine is the necessary foundation of duty; if the theory is not correct, the practice will not be right.—Tell me what a man believes, and I will tell you what he will do."—Tyron Edwards.

"Doctrine is the framework of life—the skeleton of truth, to be clothed and rounded out by the living grace of a holy life."—A. J. Gordon.

PAUL—THE PERSECUTOR (Jr.).—Acts 7:54-8:3.

Topic for September 4

MOTTO

"Christ Jesus came into the world to save sinners; of whom I am chief."

MEDITATIONS ON THE TOPIC

I. **When Paul Persecuted Christians** he thought he was doing God service. He was brought up in the Jewish religion and had teachers who did not believe in Jesus Christ as the Son of God. Paul accepted their view concerning Jesus. If Jesus was not the Son of God it seemed to Paul that those who followed Him were destroying the true religion. He felt that it was his duty to stop them. So he went to work in earnest to destroy all who taught the faith of Jesus. He was not satisfied to persecute those who were in Jerusalem and Judea alone, but he went to other towns and countries where he could find them and determined to arrest them and stop their teaching.

Paul was not really saved though he thought he was very religious. He had only a knowledge of the Bible in his head and it was not rightly interpreted. He had not seen how it pointed to Jesus as the fulfillment of what the prophets wrote. He believed in keeping the feasts and observing all the sacrifices and offerings taught in the law of Moses, but he did not understand that Jesus was the fulfillment of what these things stood for and that he needed the power of God in his life to make him a man of God. When he was smitten down on the way to Damascus by the Lord and made to see that Jesus is truly the Lord he began to see things in a different light. He was ready to obey Jesus and then he became a new man filled with the Holy Spirit and his life was changed. He then worked for Jesus instead of persecuting others who worked for Him.

II. **The Text.—Acts 7:54-8:3.**—Here we have Saul, also called Paul, giving his consent to the stoning of Stephen. After this he started out to persecute the church in earnest.

OUTLINE STUDY

I. Paul Ignorant and Unbelieving.

1. What Stephen said of Paul's companions.—Acts 7:51-53.
2. What Paul said of his former life.—I Tim. 1:12-15; Phil. 3:6; Acts 26:9-11.
3. What Jesus said to Paul about his sin.—Acts 9:1-5.
4. What Ananias thought of Paul.—Acts 9:10-14.
5. Why Christians were afraid of Paul.—Acts 9:26-28.
6. What Paul confessed to the unbelieving Jews about His sinful life among them.—Acts 22:1-21.

II. Lessons from Paul the Persecutor.

1. Bad companions lead to a wrong life.
2. Ignorance and unbelief keep men in the dark.
3. Jesus loves sinful men like Paul.
4. Christians should not doubt the power of God to save wicked men.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Paul."**
2. Paul's Companions in Persecution.
3. How the Lord Saw Paul.
4. How Paul Saw Himself.
5. Lessons for us from Paul.

For Others.

1. Christ the Savior of Sinners.

PERSONAL THOUGHT

It is possible to be sincerely wrong in our religion and to even fight against God and His true followers. God will enlighten us if we will surrender to Him.

SEED THOUGHTS

"Tenderly the shepherd,
O'er the mountains cold,
Goes to bring the lost one
Back to the fold.

"Patiently the owner
Seeks with earnest care,
In the dust and darkness
Her treasure rare.

"Lovingly the Father
Sends the news around:
'He once dead now liveth—
Once lost is found.'"—P. P. Bliss.

THE GREATEST WARFARE

(Continued from page 231)

world.

Gospel simplicity must war against the abominable pride, extravagance, and fashions that corrupt the world.

It is a terrible tempest of worldliness through which the Church is passing. The storm and billows outside will only **pitch and toss it;** but allowed to enter, WILL SINK IT!

While Churches may fail and fall, Mennonites as well as others, if they forsake the Word—still it remains true that God will have a Church that will stand unto the end.

A true soldier must set **the cause** above his own life—what wonderful examples of heroism and self-sacrifice we see in the carnal wars.—Time forbids recording incidents.

Do we as soldiers of the Cross make religion the chief good—do we stand ready to risk, suffer or die for the cause of Christ, or do we turn pale and tremble at the knees when the advocates of error in brazen arrogance attack the truth of God?

A true soldier must not only hold the **cause** above his own ease and life but he must be **trained** to **defend** the good and **destroy** the evil.

To-day when we say **train,** about all minds think of **schools.** I will not minimize the importance of faithful Christian schools. I deplore that there are so very few of them—that most institutions of learning in the world are permeated by soul-destroying error. I do not deny that Finny, Spurgeon, and Moody might have been benefited by loyal Christian college training, but I submit it as a manifest fact that they were the superiors of their time and sphere in effective Christian warfare without it. Many a David has become useless by giving up his sling and stones for the heavy armor of intellect-worshiping schools.

Space forbids to give examples of how keenly trained are advocates of error and how clumsily and ineffectually our people often handle the Word of God through their guilty neglect of prayer and study.

How will matters end?

The Bible makes it clear that the Christian Church will endure to the end—but does not tell us which or how many churches will fall—how many already deny the Lord!

If Christ is stronger than Satan why then does evil increase in the earth?

For the same reason that the multitude forsook David and rallied to the usurping Absalom—**being deceived.** (II Cor. 4:3, 4).

Is there no way to keep a true church from drifting? To be sure, there are full provisions in the Gospel which if followed the Church can never be drifted. Briefly **there must be a true ministry and a true membership.**

Yes, but what if some later become untrue? The Bible provides for their ELIMINATION after all efforts to reclaim fail, but this is a **forsaken doctrine and a key to the general drift.**

After unsound teachers are allowed and disobedient members are fellowshipped the drift and fall is swift and sure.

Will evil flourish then until the last and Christ be permanently driven from His own world?

No, thank God, the Bible has a brighter picture and a grander message. Christ, like David, will return in triumph and Satan and all his hosts, like Absalom and the traitors against David, will perish with everlasting destruction.

Where are we in this warfare, and where will our church and children be at last?

Three things are indispensable to personal and denominational victory: (1) a **true experience for the soul;** (2) a **true**

acceptance of the Bible doctrine for the mind; (3) a true obedience to the commandments for the hand.

Promises to experience, doctrines to believe, commandments to obey, include the whole Gospel. The individual or church that surrenders either has a fractional Gospel and is without promise.—General Conference Report.

SEVEN LITTLE HEALTH HELPERS

By Betty Barclay

Would you see roses in your children's cheeks?

Then see to it that among the foods served at your table, the following seven are particularly featured:

Eggs; milk; oranges; tapioca; raw cabbage; tomatoes; lettuce.

Of course there are other foods that are particularly desirable, such as all kinds of vegetables, all fruits, and all whole-grain products—but in this little article I wish to take up what I like to think of as my "seven little health foods."

There are no lengthy rules necessary about the kind of eggs, milk and lettuce to secure. Of course the eggs should be new-laid; the milk should be fresh and tested; the oranges should be seedless or nearly so if they are to be used for salads or need to be sliced; the tapioca should be the quick-cooking kind; the lettuce should be fresh and crisp; the cabbage should be firm; and the tomatoes should be well ripened but not soft. These points are about all you need to have in mind when purchasing your little health foods.

It is easy to purchase these foods, but sometimes not so easy to induce children, especially, to eat them. Of course they will all eat oranges—tapioca too, if it is prepared in a tasty way. Not all will drink milk or eat eggs, however. As for lettuce, tomatoes and cabbage—well, children seem to have a desire to avoid these foods as much as they possibly can. The exceptional child who relishes them, merely proves the rule.

Probably the easiest way to get children to eat certain foods which they avoid, is to blend these foods with others which are relished. Anything that looks or tastes like a dessert is desirable, for children are noted for their ability to clean up the dessert plate upon all occasions. A fruit cup, salad or a canape will often prove the means whereby you will first induce your children to eat a certain food.

Here are several desserts and other dishes in which two or more of the seven little health helpers are blended. By serving them from time to time you will be balancing your meals and at the same time furnishing the diners with minerals, salts and vitamins that are greatly to be desired.

ORANGE TAPIOCA PUDDING

1 quart hot water or milk
½ cup quick-cooking tapioca
¼ cup sugar
1 tablespoon lemon juice
4 oranges
Pinch of salt

Cook fifteen minutes in a double boiler, tapioca and salt in water (or milk) to which have been added sugar and lemon juice, stirring frequently. Pour this over oranges, peeled, divided into sections and cut in rather small pieces and sweetened. Serve cool with sweetened whipped cream.

LETTUCE LEAF DAINTY

Use crisp, curled lettuce leaves for base salads. In each, place a thick slice of orange, covered with a teaspoonful of chopped raw cabbage and tart apple mixed. A maraschino cherry will make a good topping.

ORANGE AND TOMATO SALAD

Cover a salad plate with head lettuce. Arrange alternate slices of tomato and seedless orange. Garnish with celery hearts. Serve with French dressing, made as follows:

3 tablespoons lemon juice
6 tablespoons oil
¼ teaspoon salt
¼ teaspoon paprika

Mix ingredients and stir or shake thoroughly just before serving

LEMON JUMBLES

½ cup shortening
1 cup sugar
1 egg
¼ cup orange juice
1 teaspoon lemon juice
1 teaspoon grated orange rind
3 cups flour
¼ teaspoon salt
½ teaspoon soda
¼ cup sour milk
1 teaspoon nutmeg

Cream shortening and sugar slowly; add beaten egg, orange and lemon juice and rind and beat thoroughly. Add sifted dry ingredients alternately with milk. Drop by spoonfuls on greased tins or cookie sheet. Bake in a moderate oven (375 degrees) 15 minutes.

ORANGE WHIP

Whites of 2 eggs
⅓ cup sugar
½ cup orange juice
Sprinkling salt

Beat whites of eggs until frothy, add sugar and salt and continue beating until stiff. Fold in orange juice. Serve with

ORANGE CUSTARD SAUCE

Yolks of 2 eggs
¼ cup sugar
1 cup milk
1 tablespoon orange juice
Sprinkling salt

Beat egg-yolks thoroughly with sugar; add milk and cook over hot water until smooth. Cool and add orange juice and salt.

ORANGE CAROMEL

6 seedless oranges
½ cup sugar
½ cup water
½ cup cream
Chopped walnuts

Remove peel and membrane from oranges and cut into thin slices. Boil sugar and water together until a golden brown syrup is formed. Arrange layers of orange slices in glass dish, cover with syrup; repeat layers until orange slices are used. Heap with whipped cream and sprinkle with chopped walnuts.

ORANGE, TOMATO AND PEPPER SALAD

For each portion, allow one thick slice tomato, ring of green pepper and one-half orange. Sprinkle with minced onion.

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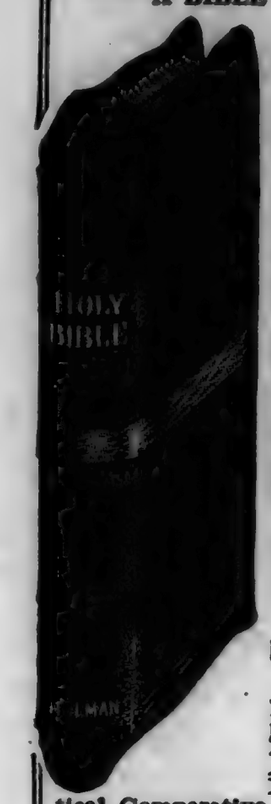

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birds sing on? Well, they didn't with me; they quit singing. You see when I was converted, the Lord planted the tree of life in my soul. When He sanctified me, the birds of Paradise came in; and they sing me to sleep every night. Oh, the white doves that sit on the limbs of the tree of life, and sing to me. But at that time they quit singing. I ran out of the depot, and across the street, and up the stairs, and into my room. I slammed the door shut, and fell down on my knees, and said, "Lord God, I will never leave this room, if I die —I will bleach my bones here, if the birds don't come back and go to singing in my soul!" I wept and groaned, and got my head down on the floor, and put my face down on the carpet: but the birds didn't go to singing. Finally, I said, "If you will let the birds go to singing in my heart, I will go over there and beg the ticket agent's pardon." That is what the Lord wanted, and then the birds began to sing. Out of that room I went, and down the hall-way, and across the street down to the big depot, and to the big window back of which the agent was a-standing, looking pretty sulky. I said: "Say, brother, I spoke unkindly to you a while ago. I did not speak to you like a Christian gentleman ought to speak to an agent, and I have come over here to beg your pardon." He looked at me, and said, "You were not to blame about that. That ticket is all right." "But," I said, "I didn't talk to you right." He said, "That is a good ticket. I got mad this morning, and have been mad all day, and mad at everybody who has come to buy a ticket." But I said, "I didn't talk to you right, and I want you to forgive me." I got over pretty close to the window, and he was a-crying, and I wanted him to forgive me. He said that I wasn't to blame, but I hung on. I finally said, "Now, will you forgive me for the way I spoke to you?" He could not say much, but he nodded his head, and said, "Un-huh." Then I reached my hand through the window and he just grabbed it; and we shook hands and looked at each other, and I said, "God bless you, old boy!" He wiped the tears off, and said, "Good luck to you!" All he had was "good luck," but he wished me a lot of that.—Exchange.

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Jas. 1:12.

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SEPTEMBER, 1927

"Listening In"

Hearken diligently unto me.....incline your ear and come unto me, hear and your soul shall live.—Isa. 55:2, 3

Listening in! Are you listening in?
When does the broadcasting really begin?
God in heaven is speaking, I know,
What is the message He's broadcasting now?

All shall come true as your heart may believe!
What is the wavelength your heart can receive?
Can you receive any message from God?
Can you make out what He's casting abroad?

Crystal Receivers your head should install,
Aerials of Hope you can tune to the call,
Shut out the noise of earth's traffic and din!
God's speaking from heaven! Are you listening in?

There's a message in music—God's voice may be heard,
There's a speaking far off—God is saying the Word,
There are wireless waves without fetter or girth,
God in His heaven is speaking to earth.

It's a radiant message He's sending to you,
The message is there, yes, **but can it get through?**
The transmission is perfect—fault-free, free from sin,
The receiver is WHAT? Are YOU listening in?—S. L.

HIS WAGES

By Samuel Yoder

This story is strikingly written. It seeks to show that the Mennonite youth who thinks his Church restricts his life, really protects his soul from that which would bring misery, punishment, and ultimate damnation to the soul. It is the picture of a Mennonite youth leaving the trail of loyalty, for the "primrose trail" of doing as you please. This trail nearly led to the gallows, or the electric chair for the chap.—Editor.

It was hot—miserably hot! And such a jam in the court room! Why, it was a whole hour yet until the trial should start and every foot of floor space was filled. People were elbowing each other and pushing and crowding in a beastly fashion. The folks near the door tried to plow through the mass to the front and those in front were struggling to hold what they had gained by plowing through, and all the time they were sweating and fanning and almost panting. It was so sultry!

Near the front sat a small, curly-headed, Polish lad of about nineteen or twenty. He seemed very unconcerned about the crowd around him and paid absolutely no attention when a big surly Mexican crawled in beside him and swore furiously because he would not move. He was used to the jam. He had lived in Carson City all his life so why wouldn't he be? The only motion he made at all was to run his hand nervously through his hair every now and then; the rest of the time he simply sat and bit his finger-nails and such a time he had to bite them off! It seemed he would never get done.

Well, you couldn't expect anything else but a jam at such a notorious murder trial. The papers were full of it and everybody wanted to see what happened. Pretty soon the big hand on the Court House clock climbed around to ten and the gong started to sound. The fidgety little bailiff came in thumping his wooden leg hard on the floor. He grabbed the big hammer on the desk and pounded it furiously—bang, bang, bang!

"Order in the Court. We must have order in the Court. This is the Court of Justice!"

Immediately the shouting and jostling mass of people quieted for a moment but soon a noisy, whispering sound began again and continued throughout the day.

"The clerk will read the order of business for the day" ordered Judge Swihart and the clerk pulled out a paper and started droning away in a monotone which no one could understand and which no one cared to understand; every body knew what was going to happen. What was the use to make the clerk read it?

It was not long until they began to pick a jury. Such a time as they had! It just seemed nobody could satisfy old lawyer Hartman. He was so particular. Pretty soon they began questioning our curly-headed Pole.

"Ever drunk?"

"One time before the eighteenth amendment and five times since."

"Ever throw dice?"

"About once a week."

"Where d'you live?"

"1076 South Queen's Street."

"How long d'you live there?"

"Two weeks, three days and a half."

"Do you have any notions about this case?"

"Don't know anything about it."

"How old are you?"

"Twenty six," biting his finger nails all the time.

"Your occupation?"

"Working for a rubber concern."

"How long have you worked for them?"

"Twenty-six years." Still biting his finger nails.

"What did you do the first two?"

"Tested the quality of the rubber nipples from the factory where my dad worked. They were no good."

At this the whole court room roared and laughed. Lawyer Hartman got red and Judge Swihart shouted: "Answer the questions asked and nothing more."

The fidgety bailiff stamped his old wooden leg harder than ever and pounded with both fists: "Order in the Court, order in the Court! We must have order in the Court! This is the Court of Justice! I have the power to remove every one of you in a single instant!" My, how he stormed!

"I object to using this man," said Hartman."

"The objection doesn't stand," said Judge Swihart. Perhaps he was getting tired of wasting so much time. Anyhow, Hartman had objected about enough.

Well, they didn't get a jury selected that day nor the next, but somehow they finally did and sure enough there was Roy Polisky with his curly hair right in the bunch, still biting his finger nails. He must have been older than he looked.

"Do you solemnly swear....." read the Judge, and then a long line which no one cared to understand. Something about "merits of the case" and of course all the Jurors said, "I do," whether they did or not.

"The clerk will read the inditement."

The clerk responded by reading a long paragraph about "Glen Kurtz who murdered and robbed Patrick O'Connel in his home on 1762 North Beaine Street on Friday night September the twenty-first."

"Does the defendent plead guilty or not guilty?"

"I never killed Patrick O'Connel" squalled a thin, pale-looking lad.

"Never mind" put in the Judge.

"Not guilty" added attorney Farce.

"The clerk will call Mr. Michael Maloney to the witness stand," ordered our Judge.

"Mr. Michael Maloney will come to the witness stand," echoed the clerk and Mr. Michael Maloney came to the witness stand.

"Raise your right hand," said the clerk and he raised his right hand. "Do you solemnly swear to tell the truth, the whole truth and nothing but the truth?"

"I do," he answered and to this day no one knows whether he did or not. It's funny how they make folks swear to do a thing when nobody expects them to do it.

It was a horrible day for poor Glen. Everybody was against him. He didn't do it and he knew he didn't but then he was poor and his lawyer was "punk" and the evidence was against him and what could he do. Pat was dead, he had lived with him, the bloody knife was in his suitcase when he started for California and everybody thought he did it.

The next day he got a chance to witness for himself and he was going to make it count for all he possibly could. So he started off hopefully.

"How old are you?"

"Twenty."

"Where are you from?"

"Pennsylvania."

"How long have you lived there?"

"Six months."

"Where were you before?"

"Texas."

"How long were you there?"

"Eight weeks, two days and three nights."

"Never mind the nights, why did you leave?"

"The Lord only knows why I ever came to this hive of crooks and scoundrels. I nev....."

(Continued on page 261)

TRAVELING WITH GOD

My plans were made, I thought my path all bright and clear,
My heart with songs o'er flowed, the world seemed full of cheer,
My Lord I wished to serve, to take Him for my Guide,
To keep so close that I could feel Him by my side;
And so I traveled on.

But suddenly, in skies so clear and full of light
The clouds came thick and fast, the day seemed changed to night,
Instead of paths so clear and full of things so sweet,
Rough things, and thorns, and stones seemed all about my feet,
I scarce could travel on.

I bowed my head and wondered why this change should come,
And murmured, "Lord, is this because of aught I've done?
Has not the past been full enough of pain and care?
Why should my path again be changed to dark from fair?"
But still I traveled on.

I listened—quiet and still, there came a voice:
"This path is Mine, not thine; I made the choice,
Dear child, this service will be best for thee and me
If thou wilt simply trust and leave the end with Me."
And so we travel on.

—J. M'Millman.

CHRISTIAN MONITOR

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MORNINGS AND EVENINGS IN JUDEA

By Herman H. Kreider

Practically every other car in Palestine is a potential jitney-bus, so we found no difficulty in getting a good one to take us to Jerusalem after our visit to Nazareth. On the steep descent to the Plain of Esdraelon the car skidded perilously around almost every curve, which proved to us that we had a typical Syrian chauffeur at the wheel. When we had reached the bottom safely we took time to look across the brown fields to Mount Tabor, a small dome rising out of the plain. Our road led straight ahead for a distance of about eight miles, across the Plain of Jezreel, to the village of Jenin. A little farther along we passed the fields of Dothan lying between the foothills of Samaria.

Now, with the exception of a few short level stretches around ancient Shechem and Sychar, we were in mountainous districts, sparcely settled, with very little land that seemed worth cultivating. Though it was as yet only late afternoon, our way was often shaded by mountain ridges near at hand. But as we reached the upland of Judea the level rays of the evening sun swept across the fields drawing exquisite colors from the projecting rocks which a few hours earlier had served only to increase the blinding glare of noonday. The road lifted slightly, and away in the distance I saw a single tower which soon gave way to a bristling mixture of minarets and church spires, to form the skyline of the Holy City. As one of the three passengers in the automobile lived on the Mount of Olives we had the unusual opportunity of getting a general view of the city and all its surroundings at the hour of the day when it appears most beautiful. We then drove through the Damascus Gate and into the dark alleys of Jerusalem.

Since it is very difficult for vehicles to pass through the gates of the city, the open space outside the Damascus Gate has become a public parking ground for autos, arabas, (the prairie-schooners of the Near East), carts, donkeys, and camels. There is also an open market in which one can buy feed or fuel for these servants of man. It was through such a scene that we passed the next morning on our way to the Garden Tomb and Gordan's Calvary. A small, energetic Englishman acted as our guide. He took ten minutes pointing out to us the winepress, the several tombs cut in the rock, and the Place of the Skull, but spent at least twenty minutes trying to prove to our satisfaction that the Prince of Wales is a direct descendant of King David, and that this accounts for the Allies' winning of the World War. Inasmuch as the so-called Holy Sepulchre is in the midst of the city and is covered by a church with the tawdriest of ornamentations, it is probable that this scarred, gray hill at the foot of which is the silent garden tomb, will always remain in my mind as the site of the suffering and victory of the Son of God.

Sunday Evenings Vespers for a Group of N. E. R. Orphans

We left this impressive spot and followed the hot, dusty street along the city wall to the Jaffa Gate, then into the cool, shaded bazaars to the Church of the Holy Sepulchre. From this point we followed the succession of streets which is known as the Via Dolorosa, taking in reverse order the "Fourteen Stations of the Cross," these being recorded, either in the Bible or in legend, as places where Christ paused on his way of pain.

In the afternoon we went by auto to Bethlehem, to the Church of the Nativity where many conflicting sects claim an interest. After passing through a maze of candlesticks and hanging lamps, with the smell of incense pervading every breath of air, it was difficult for us to stand before a sixteen-pointed star of brass fastened in the marble floor and believe that there was the manger where the child Jesus had lain. So we passed through the various chapels attached to the Church, to a low wall at the edge of the town. From this vintage-point we could look out over many vineyards and olive orchards sloping away to a peaceful valley of pasture fields, the Fields of the Shepherds.

Our driver brought us back through the city of Jerusalem and along the south side of the Mount of Olives, to Bethany, a village made up of perhaps a score of small stone huts, occupied for the most part by Moslems. A sadly stunted and crippled old man unlocked an enclosure in which a few stones are pointed as the foundation of the house of Martha and Mary. A little higher up in the village we could see two sections of wall several yards high, which is the traditional house of Simon the Leper. Even though we followed the shorter footpath on our return, the sun had already set when we passed the silent Garden of Gethsemane, and dim lanterns lighted our way from St. Stephen's Gate to the Austrian Pilgrim's Hospice which we found to be a favorite stopping place for those few western tourists who prefer rest to excitement with their stay in this city.

The next day being the Sabbath we planned to be in the Garden at sunrise. Accordingly we rose early in the morning, but found to our dismay that the gate was not open at that time. So we took the steep, stony path toward the top of Olivet until we came to a level terrace somewhat protected from the chilling breeze. Here we sat and watched the first rays of the morning sun from the time the tallest spires and minarets were touched by the gleam until the Temple Area and even the east wall of the city were aglow.

Immediately after breakfast we visited the Temple Area, with its magnificent "Dome of the Rock", and the mosque El-Aksa. Though the present buildings are very different, both in point of construction and as to modern use, from the Hebrew Temple which originally occupied this area, yet the Dome of the Rock displays certain beauties of architecture which we did not find in any of the other famous churches we visited . The gigantic inclosed rock bears considerable historic interest, as it did even as early as the days of the Crusaders. It is claimed to have served as an alter for both Abraham and Melchizedek, and, according to the Jewish traditions, the Ark of the Covenant is still buried somewhere under this stone. The

Sea of Galilee

Moslems have enlarged upon these traditions to such an extent as to make their stories ridiculous to anyone but a follower of their prophet.

We were fortunate in being invited to attend morning preaching services at the English Cathedral of St. George which is located in the newer part of the city, outside the wall. Toward evening we left the city again by St. Stephen's Gate, crossed the Valley of the Kidron, and climbed to the top of the Mount ot Olives where we arrived just in time to witness a very picturesque Arab wedding. From the east side of the hill we watched the shadows creeping out over the reddish-gray waste that stretched out toward the Dead Sea, until the soft glow of evening sun had gone from everything except the very crest of the "corrugated mountains of Moab." We waited until the last copper tint had left them, then we sought out a new path which led us back through some peaceful, dark-green olive groves, to the Damascus Gate. We had hoped to find some flocks around the Sheep Gate, but instead we saw many camels with their loads scattered promiscuously about the great open space which men call the Sheep Market. Gathered in little groups nearer the street were dusky Bedouins from the desert, taking their evening meal in huge bites from thick loaves of black bread.

As we turned in through the Damascus Gate, dark figures brushed past us, eager to reach their appointed places before darkness should cover the city. They climbed, stoop-shouldered, up slippery alleys, and turning into unexpected doorways, disappeared through mere slits in the sombre walls. And a few hours later, when the stars had found their places in the heavens, these same dark figures could be seen moving about on the housetops where they gossiped the news of the day.

—Near East Relief.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

By John Horsch

V

The heavens were blue over the whole country but Uli Steiner saw only the four-cornered patch of sky visible from the castle yard at Trachselwald. The evening sun threw the shadow of the castle tower against the gates of the yard and the tall lindens. Steiner had been sitting there half of the afternoon on the bench behind the gate, waiting for the governor. He had come to consult him and ask his advice. Since his wife had united with the Täufer congregation he feared that she might be exiled like many others who in a similar way had transgressed the law which demanded that no member of the established church must leave this church Several times Steiner had been at the point of going home in disappointment, not only because of the failure of the governor to appear but also because he was in deep doubt whether an interview with this official would be for the best.

At length the governor came. He had been out on a hunting expedition and with him came a host of barking, baying dogs with "drivers" holding them back by their leashes. Following them came groups of drivers of various ages with sticks and cudgels. Finally appeared the horse carrying the deer which had given its life at the close of the hunt, and two other horses carrying weapons and cooking utensils taken along on the hunt. The whole troup filled the court. With much unnecessary talking and noise the horses were unloaded and the hunters finally descended from their mounts. The governor wore hunting clothes and carried a hunting knife, powder horn and bugle. With him were two young men with peculiar velvet coats. Their features, black hair, black eyes and their lively manners, betrayed their foreign blood. Besides these two we discern near the governor the stately figure of Moschard, the parson of Langnau.

Steiner approached the governor with reverence and was granted a little time for a consultation.

The short conference between the governor and Steiner being ended, the governor joined his hunting party in the large dining room. Through the open windows through which the cool autumn evening air was streaming in, the eye could wander over vast wooded hills and nestling valleys. A sumptuous meal was waiting and the men took their places around the table impatient to satisfy their thirst and hunger after the fatiguing chase of the day. Naturally the talk of the company was at first about the chase but soon the conversation turned to the two young foreign guests in whose honor the chase had been arranged, and to the conditions that brought them into the company as guests of the governor.

Burgeois, one of the young men, was a member of the oppressed Waldensian Church who had been driven out of their native valleys by their sovereign, the duke of Savoy in modern Italy. As a refugee he had come to Switzerland. He had been a leader of his people. Oliver, the other stranger, was a French Huguenot who had found refuge in the canton Bern

after a very severe persecution, in consequence of the revocation of the Edict of Nantes by the King of France, had broken out in his native land. He related how he with some friends crossed the Jura mountains into Switzerland; how they were fed and cared for in the villages; how there were continually coming to them other refugees who were also hospitably received by the people of the canton Bern.

The governor, in turn, said that according to the latest tax lists 6000 Huguenots had availed themselves of the hospitality of the Bern people. Parson Moschard added that his congregation had contributed freely to help the needy people, and indignation against the King of France had waxed hot even to the most remote valleys.

"One incident on our journey particularly surprised me," said Oliver. "As we, a party of fifty men, mostly tired and weary, with few vehicles and mules, were tediously hauling our goods from Neuenburg to Bern, we met a similar caravan of earnest appearing men, women and children dressed in plain country style, bringing their household goods with them. We passed each other on the street in wonderment. At the next inn where the people could understand our language, we found that they were Protestants of a sect called 'Täufer' who were driven out of the canton of Bern as we had been from our beloved France. The innkeeper was acquainted with the tenets of these people. From his description I concluded that they are of the same sect which I have found in my travels in Holland where they are known by the name of "Mennists" and are tolerated by the government. I must say that a feeling of sadness came over me as I realized that these people were compelled to leave their native land, being exiled because of their faith by the people who so hospitably received us. We asked each other, 'How can this be a place of refuge for people who elsewhere are persecuted for their faith?'"

"Do you think," answered the governor, "that the government of the canton Bern has less right and authority than your king? If he can decree that his subjects shall be of one faith, the magistrates of Bern have the right to ask the same of their subjects and they also have the power to enforce such a law."

"As a guest of yours, I do not wish to criticize your policy," replied Oliver. "But when one from experience knows what it is to be persecuted for his faith, when one is glad to be allowed to leave his fatherland, then it is a sad thing to find that in a free country there are martyrs of the faith. And, to be candid, I must say that I do not concede to the king of France the right to persecute and drive out those of his subjects who, for conscientious reasons, cannot unite with the Roman Catholic Church."

"Do you not believe that all citizens of a given country ought to profess the same faith?" rejoined the governor.

"I do not doubt that religious unity is desirable but that such unity should be bought by the rejection of the principle of liberty of conscience, I do not believe. It is my opinion that the iron sword of the government should not rule over men's consciences; the sword of the Spirit alone should be used for the defence and maintenance of the faith. You doubtless agree with me in the opinion that Holland and the colony which was established by the Quaker William Penn in America are governed as well or better than France, though in both the principle of liberty of conscience is recognized.

(To be continued)

HIS WAGES

(Continued from page 258)

"Hold on," shouted the Judge "answer the questions and refrain from farther comment."

The court burst out in laughter right there while Glen was being tried for his life and the poor old wooden-legged bailiff fairly thundered. I thought sure his leg was going to break or go through the flooring. My! how he raved, "order, order in the court. We must have order in the court. This is the court of Justice. I'll send every soul straight out on the street this minute" he clamped it with an oath and finally folks got quiet again.

"When did you leave Pennsylvania?"

"Two years ago."

"Why?"

"Had a fall-out with dad."

"What about?"

"Nothing that I know of."

"What was he?"

"Farmer."

"Do you have any religious creed?"

"I used to belong to church, if that's what you mean?"

"Never mind what I mean. What church?"

"Mennonite." Something stuck in his throat as he said it and he almost burst into tears.

"I never killed Pat," he shouted hysterically. "I nev....." Seeing they could do nothing with him he was hushed and taken from the witness stand.

The trial proceeded. Everything pointed against him. He didn't care. His attorney was a fake. He became immune to sympathy and injustice alike. Everybody on the witness stand lied but what was the difference. He could stand it to die—to die! The thought startled him. He never thought of it before. He was being tried for his life. Oh, what a disgrace. But to die? What did it mean? He wasn't ready to die. He never figured on it, at least not for a long time. There was but one hope left and he grasped it like a drowning man clutches a straw. His secret friend and pal, Roy, was on the Jury. Would he ever give in? Certainly never! He wouldn't go back on an old pal. He couldn't. "He wouldn't. He wouldn't. He wouldn't," Glen kept saying to himself almost all the time the Jury was out making their decision. A new frenzy grasped him suddenly. It was all so unjust, so cruel, so terrible! Why didn't the Jury return? It seemed a year and still they didn't return. Finally he calmed himself again. He was reckless. What did he care. He must die but who cared. No body. No body but—mother? Was she still alive? Oh, she must never find out what happened to her son and she never will, he resolved.

Finally the Jury returned and everybody was almost breathless with suspense. Everyone but Glen. He knew what the findings would be anyway so why listen.

Well, he didn't hear what the foreman read but he came back in a day or so for the death sentence and so it was all up for him . His old pal went back on him after all. He had just a month to live.

There wasn't much to do in the little death cell so all Glen could do was think a good bit. And he did. My how foolish he had been to leave home. Just because he couldn't run around nights and go to the pool-rooms and theaters and dances like other fellows. How he did hate to plow corn and make hay. How terrible he thought it was to sit in church Sunday while all the other fellows were out having a good time. He hated church! My, how he hated it! Especially the Mennonite church! It was so funny. Why did he ever join it? What was the use? Ah, well did he remember the day when he had another fall-out with dad. This time it was a real one! Oh, how it grieved mother. How she would sit up nights and pray and cry for her son. He could still hear her as though it were yesterday. Oh, if he could ever get out he'd go straight home! If—if. But wasn't he already doomed? If he had only gone back when he was so home-sick. But he was too proud—too stubborn to give up. And now it was too late.

He had always figured on going home sometime but never again! I guess he had got what he wanted though. He had run around nights all right. But why must he die? He never murdered anybody. Why should he pay the death penalty. And then he thought of the last text away back in the old church in Pennsylvania. "The wages of sin is death but ....," somehow he couldn't remember the rest. So that was it. He had sinned. He knew he had sinned terribly and now he must die. It was all that could happen. It was his wages. It was what he deserved. It was the natural result of a life of sin. It was simply the development of a life of disobedience to its natural and full climax. He might have known it would come sooner or later. It was bound to come. It couldn't be avoided. Oh, if he had only thought before! Now it was too late—too late. For awhile he would grow almost frantic at times but gradually the gruesome feeling wore away and he grew recklessly indifferent again. It was all too bad but he would never let the folks find it out. Never, never. He would die like a man. But oh! If only folks

(Continued on page 285)

CHRISTIAN MONITOR PULPIT

"THINK ON THESE THINGS"

By C. L. Graber

To Young People:—

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, thing on these things." Phil 4:8.

We are in the plastic period of our life, with the world before us, and the mightier world within to mold as we will; we can be almost anything we will. I do not mean in regard to external or intellectual capacities, for these are only partially in our control, but in regard to the far more important and real things—namely, eleva tion and purity of heart and mind. We are in the period of life when fair dreams of the future are natural. It is natural, as the prophet tells us, for "the young man" to "see visions" and to enoble his life thereafter by turning them into realities. Generous and noble ideas ought to belong to youth.

Taking this into account I wish to present a few practical suggestions according to the counsels of this magnificent text.

Three questions present themselves. What? Why? How?

WHAT, is the counsel in this text? "Think on these things." To begin with, that advice implies that we can, and, therefore that we should, exercise a very rigid control over that part of our lives which a great many of us never think of controlling at all. There are hosts of people who just think from one thing to another by mere accident, who have never put a strong hand upon their thoughts, or coerced them into order, or decided what shall come into their mind and what shall not. Circumstances, the necessities of daily occupation, the duties we owe to one another, all these make certain streams of thought very necessary, and to some of us very absorbing. For the rest of the thoughts, they can come and go as they may choose. "He that hath no rule over his own spirit is like a city broken down, without walls." I am sure that there are hundreds of young men and women among us who have never realized how responsible they are for the great flow of thought life that comes from their innermost being and have never stopped to see if this great river carries gold or sand. Exercise control, as becomes you, over the run and drift of your thoughts. I said many of us have minds like cities whose walls are broken down. Put a guard at the gate and let no vagrant, who cannot show his passport and a clean bill of health, pass.

But on the other hand let us notice the fair citizens that we may allow to enter who will bring us joy and peace. I cannot dwell on this long catalogue presented by Paul. Truth, honesty, justice, purity are things upon which to dwell in our thought life. But he was not satisfied when he had touched these lofty heights but he went into a region tinged with emotion, and calls for other guests which we may welcome into our city. "Whatsoever things are lovely, whatsoever things are of good report." And then he gathers it all up in two words. "If there be any 'Virtue,'" which covers the ground of the first four, and "if there be any 'Praise'" which sums up the last two. "Think on these things."

Now we cannot obey this commandment unless we obey the negative side of it. That is to say, we cannot think on these fair forms, and bring them into our hearts, unless we turn away, by resolute will, from their opposites. There are some that turn this precept round about. Whatsoever is illusionary and vain, whatsoever is mean and frivolous and contemptible, whatsoever is unjust, impure, ugly, and whatsoever things are branded with a stigma by all men, they think on THESE things. Like the flies that are drawn to a piece of decaying meat, so there are young men who are drawn by all the lustful, the lewd, the impure thoughts; and there are young women who are too idle and uncultivated to have any pleasure in anything higher than gossip and trivial fiction. Whatsoever things are noble and lovely, think on **these** things and get rid of all the rest.

Why the Counsel of this Text?

I will put these resaons briefly. First, because thought molds action. "As a man thinketh in his heart, so is he." As we look around us and see all the present realities in the world let us remember that these all are but embodied thoughts. So, if we dwell on the things suggested in this text, our lives will be fair and beautiful and the realities which will follow will be equally satisfying and enriching.

Secondly, thought and work make character. We all come into this world with certain dispositions and bias. But that is not character. It is all plastic like lava out of a volcano. But it hardens, and whatever else my thought may do, and whatever effects may follow upon any of my actions, the recoil of them on myself is the most important effect on me. There is not one single thought that comes into our minds, and is entertained there, or is rolled as a sweet morsel under our tongue, but contributes something to the making of our character. Therefore it behoves us to guard well our thought life lest unawares we build a prison house for a character in which we are forced to dwell.

Thirdly, as thoughts make deeds, and thought and deed make character, so character makes destiny both here and hereafter. If we have these thoughts within us we have companions that are blessed, a light that will burn regardless of external circumstances. We will have peace; having nothing, yet possessing all things. No harm can come to the man who has laid up in his youth, the best treasure of old age, the possession of the thoughts of this text.

Character makes destiny in the hereafter. What would a man do in heaven, whose whole life has been wrapped up in making money, or in some other selfish pursuit or even in some lust of the flesh or pride or life? What would one of the fishes, taken from some of America's dark caverns, which, by long living in the dark has lost its eyes, do if brought into the sunlight? A man will go to the place for which he is fitted, for which he has fitted himself by his daily life, and especially by the trend and direction of his thoughts.

As young people, let us not be alarmed if people tell us we know only one side. May we be simple as regards evil but wise concerning good! We may sow our wild oats, but what will be the harvest! "Whatsoever a man soweth—THAT—shall he also reap." Would we like all our foul, evil thoughts to come and sit down by our side in eternity and say "we have come to keep you company forever?" "If there be any virtue.....think on these things."

How is this Precept Best Obeyed?

I have already pointed out how it requires real honest effort to keep out the opposites and bring in "things pure and lovely." But there is one thing we must remember in this connection and what is this. All these things, true, venerable, just, pure, lovely and of good report, are not **things** only; they are embodied in a Person, for whatever things are fair meet in Jesus Christ. He is the sum total of all virtue and praise. So, if we link ourselves to Him in faith and love and set our minds and hearts on Him, we have all these virtues. Thinking on these things is not clutching to abstractions. It is holding the hand of the living, loving Savior of us all. If Christ is in my thoughts all good things are there.

The best way, then, to carry out this command of the apostle is to carry out his other one when he says, "Set your mind on things which are above where Christ sitteth at the right hand of God."

May we take Christ and enthrone Him in the very sanctuary of our mind. Then we will have all these venerable, pure, blessed thoughts as the very atmosphere in which we live. "Think on these things.... these things do!.... And the God of Peace shall be with you."

Goshen, Indiana.

YOUNG PEOPLE WHO MAINTAIN HIGH IDEALS IN SOCIAL LIFE

By Mary K. Zimmerman

The level upon which our life among others is lived is determined largely by the ideals we have in view. Life is no play. An all-wise God has created us social and responsible beings, and our social intercourse with other people is indeed a sacred trust. One of the characteristics of the age in which we are living is a tendency among many young people to lower their ideals. Standards, that were a short time ago considered worth bearing, are set aside as being "old fashioned." and now as never before we need more young people who have high ideals and who are willing to defend them in spite of all foes.

As we come in contact with the young people in the home, in the store, in the schoolroom, in the office, and in the factory, we cannot help but observe the low plane upon which much of their social life is lived. Many of them spend their evenings in the pool rooms, on the dance floors, at the card parties, and indulge in all sorts of questionable amusements. Their aim is to be popular at any cost, and they will bend every effort toward that end. They leave Jesus entirely out of their lives, and substitute the standards that Satan offers. As a result their social career is a miserable failure when judged by eternal values.

However, in spite of this dark picture there is a brighter one. To-day, as in Elijah's time, the Lord still has those who are true to Him, and we need not become discouraged. We think of so many young people, bright young soldiers of the Cross, full of vim and loyalty to Jesus Christ, who are cherishing and defending the best ideals in their social life. It is to this band of consecrated, devoted, and sincere Christian young people that this message is sent.

It is Jesus alone who imparts the noblest and purest ideals. A personal, intimate acquaintanceship with Him is what counts. He not only gives the best ideals, but He also gives the needed strength to maintain them.

Let the one aim in all the varied activities in your social life be to "do all to the glory of God." The attainment of this ideal takes in a wide scope, and solves a lot of perplexing problems. We know of lots of young people who are willing to take Christ as their Savior for eternity but are not willing to take Him as the Master, Ruler, and Counsellor of their lives here on earth. He wants our hearts cleansed first, and then in our social life as well as everywhere else He wants our eyes, our ears, our lips, our voices, our time, our talents, our money, our pen, our all kept for His use.

We know of young people too who have right ideals, but when it comes to the time to maintain them, they compromise here and give in there, and finally lose out, defeated. They have opinions, but they lack conviction, courage, and moral backbone. Many of the greatest battles have been fought without the sound of a gun or the sight of a sword—the battles raging within when confronted with glaring temptation.

Be prayerful in choosing your companions. The influence of the social circle is far reaching. Many a well meaning young person has been drawn down to a wretched life, by the influence of comrades Never identify yourself closely with anyone who does not love your Lord. They are dangerous companions. Seek to know the will of the Lord before you choose a life companion. This is a subject treated altogether too lightly these days.

To have friends you must be friendly. Do not think yourself above everyone else. Ask the Lord for true humility. He hates the proud look. Be considerate of the feelings of others. Ofttimes it is how you say something that does more harm than what you say. Do not allow every trifling thing to hurt your own feelings. "Touchy" people are not desirable friends. Read the twelfth chapter of Romans thoughtfully and you will find a wealth of advice worth heeding in your life among your fellowmen, and in the service of God.

Young people who are defending high ideals are very careful about their conversation. It is saddening to hear the silly conversation of many young people, and many who are professed Christians are caught in the trap. The chief method of entertaining their friends is by foolish talking, jesting, and general conversation anything but uplifting. Hardly a sentence is uttered but what contains an abundance of slang phrases. Guard against idle gossip. A shadow has been cast over many a person's life because of the gossip of some thoughtless persons. "But as he which hath called you is holy, so be ye holy in all manner of conversation." Rather remain silent than engage in strife of words. Battling with the use of the tongue is dangerous warfare. Many friendships have been broken by some cutting, perhaps thoughtless remark. Avoid sarcasm. Strive to be cleansed from secret faults, and to have the words of your mouth and the meditation of your heart be acceptable in the sight of the Lord.

Those who maintain the highest ideals are careful about the means they employ to obtain recreation and pleasure. Thousands of young people flock to the movies and playhouses every night during the week. Many are found weeping at some moving picture man's or novelist's creation, and have not a tear to shed for suffering humanity at their very doors. The low morality of the screen and stage is being reflected in the lives of young people everywhere. Sin is not looked upon as something to be shunned, but rather as something with which to trifle. Oh, they tell us lots of Christians (?), even ministers attend. They call us "narrow" and "queer," but let us have the courage of our convictions to say "No" at any cost. The dance halls with their low standards are offering enticing inducements, and lives that might have been spent in the service of the King of kings, are ruined and sent to premature graves. "I would be true."

What are the favorite pastimes among your friends on a Sunday afternoon or during an evening? Are the conversation and games beyond question? If they are not, settle it now, once and for all. By all means "let your life ring true." "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

Those who defend the best ideals in their social intercourse guard against forming any habits that might in any way reflect upon their good name and purity. Remember "a good name is rather to be chosen than great riches." The tobacco-using, cigarette-smoking evils, together with the use of strong drink are marring the lives and benumbing the senses of scores of young people; and the havoc wrought in their lives should be enough to convince all thoughtful young persons that if they would have their lives count for the best, they will not have anything to do with these things. Purity in thought, in action, and in conversation, is needed to-day in social circles as never before "Keep thyself pure." "Blessed are the pure in heart, for they shall see God." "If sinners entice thte, consent thou not."

Young people who maintain high ideals in social life dress modestly and without extravagance. The present day fashions are certainly not in accordance with Bible standards. Young people are adorning themselves outwardly at the expense of inner adornment. In the race to appear "handsome" and "beautiful" in the eyes of others, the ideals of true manhood and womanhood are lost. To young women come the words in I Pet. 3:3, 4, "the ornament of a meek and quiet spirit." To the young men come the words in I Tim. 4:12,—"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

We think too of those young people who are always helping some one, and the world needs many more of them. One writer has said that we are to count that day lost in which we have not done one good deed in behalf of our fellowmen. A life truly consecrated to the Lord is never selfish. He wants His children to be channels of blessing among a thirsty people.

(Continued on page 269)

EDITORIALS

Youth

Just five letters, but a world of meaning. First, childhood; second, youth; then manhood, finally old age. Life with its four seasons is romantic if directed by the Spirit of Jesus Christ, but is doubly tragic if dominated by Satan. If in childhood every heart is open to the entrance of the Spirit of Christ, then the days of youth will not become the evil days of crimnal habits and ways. The best short description we have ever read of a successful life was given by Joseph Cook. It was thus:

"Life means, if yielded to Christ, Tender Teens, Teachable Twenties, Tireless Thirties, Fiery Fourties, Forcible Fifties, Serious Sixties, Sacred Seventies, Aching Eighties, Shortening Breath, Receding Earth, the Sod, then Home with God."

This entire issue was especially prepared with the above objects in mind for our youth. We trust that every parent will seek to imbibe the truth unfolded in this issue, and will call the contents to the attentions of the youth in their sphere of life. We trust that every one of our young people will seek to profit by what has been written for the express purpose of building up a strong Christian youth.

We do not want to forget to call to the attention of our youth, that the church is not forgetful of you, they may sometimes seem not to be interested by the press of cares and business, nevertheless they are. There are no words as largely used, as these, "our children," "our boys and girls," "our young people," "THE CHURCH OF TO-MORROW."

An Annual Reminder to a New Generation

Yearly, the Editors of our various papers have a new generation who give ear to some things that are written. The Editor will remembers the time when the Church papers came into his parental home, and were only seen by himself, and not read. Then again he remembers the time when they were seen and read. Even to this day some of the early initials below some of these articles stands out vividly as the mind wanders into the days of yesterday. We still see J. S. S., D. K., J. S. H., D. D. M., D. J. J., J. M. F., D. H. B., N. H. M., J. H. M., L. J. H., G. R. B., etc. etc.

The annual reminder is this, and that to a new generation, as well as those who have heard it before. Fall and long evenings will soon be forthcoming. Are you getting ready to "REDEEM THE TIME," that is, wisely use those golden moments, as they come to you, then to be gone forever. Those moments are your wealth. The use made of spare time will ultimately declare the future for the average man. Youth, lay hold of that which will make you, not break you. Let the fool "kill time," as they say, but let us as Christian youths, whose eyes have been opened by the Spirit of God, wisely spend our days. Our lives are short at the longest; a little span between two eternities is called time. In it you will find some time, when you are not actively engaged. This time is more valuable than gold; it comes to us in seconds, but in the aggregate will make years.

Out of this time get wholesome recreation, valuable reading accomplished, solid study in good directions, helpful Christian service rendered, and sacred meditation. Do this to the glory of God, and you will never wish you were dead, or had never lived. Life will be happy, sweet, interesting and fascinating daily.

A Great Problem

Undoubtedly by the time the reader gets this edition of the Christian Monitor, the General Conference will have disposed of this great question. However, its final disposal will rest with the brotherhood at large. The question in mind is the Endowment of our Colleges. Endowment is the better way of doing what we do already, but in a more elaborate and expensive way. To take the scare out of the word Endowment we need only know that we have for years paid the running expenses of our colleges out of our own pockets. The difference will be this, instead of employing the valuable time of some of our already overworked men going out to collect money—**we save that.** Instead of giving so much of our hard earned cash to the already rich Railroad Companies—**we save that.** Instead of exhausting the nerve force of some useful servants of Christ in working upon the hearts and minds of the Lord's people to help them see the need of giving and supporting our Schools—**we save that.** The Endowment plan is a plan to save men, money, and time, all valuable commodities. It is paying in larger sums what must ultimately be paid in smaller amounts. The Mennonite Church faces this question through pressure by the state, it is not the work of its Educational Boards. We have no other way out of the situation. No thinking member of the Church wants our Schools closed. The average member does not want our Schools to be second rate schools. The only way out is to pay in larger sums in a few years, and save as we said before, men, means, and time. We have faith in the Mennonite Church, that she will do this.

WITH A UNITED PULL, WITH A SACRIFICIAL SPIRIT, WITH A PRAYERFUL ATTEMPT, BY THE HELP OF THE LORD, THE ENDOWMENT OF OUR SCHOOLS WILL BE A REALITY.

The Temptations of Youth Catalogued

It was the Editor's privilege during an evangelistic campaign to ask one hundred forty-six young people to tell us on a paper the five greatest temptations they confronted in their lives. All names in connection with the paper were kept away from the gaze of the public, and in strict confidence, but the summary of the situation was used for the benefit of them and others.

The largest list were those troubled with an uncontrolled temper, then a loose tongue, after this the fashions of the world, and the next great temptation, was to be cowardly to our convictions when others went contrary to the right.

The following lists were some of the temptations faced by these one hundred forty-six young people. The list is good for study by parents, preachers, and teachers, as well as youth, so as to be on guard.

The wearing of jewelry, dishonest dealing, jealousy, envy, lustful thinking, indifference, smoking, unkind speech, slang words, filthy stories, neglect of the Bible, sauciness, disobedience to parents, stealing, swearing, gossip, fault finding, neglectful of prayer, stretching things, doubt, unsurrendered spirit, quarrelsome with brothers, selfish, boyishness, evil companions, etc. etc.

The best way for youth to overcome its temptations is to know what is sin, then to know the directions of our own personal weakness, then to know that apart from dependance upon Christ there is no real victory, then to know that an unsurrendered life will be a defeated life. It does not pay to dwell upon the directions from which we are tempted, but to look unto JESUS, THE AUTHOR AND FINISHER OF OUR FAITH. Our victory depends upon Him. It is our duty to be watchful and prayerful. The best passage of Scripture on this point is found in one of the last statements written by the Apostle Paul to a young man by the name of Timothy. "The Lord Jesus Christ shall keep me from every evil work, and will preserve me unto his everlasting kingdom, to whom be glory and dominion, now and ever more. Amen."

Another Bible School Building a Reality

An event of some importance to the Mennonite Church, of greater importance to the Ontario Conference was the beginning of the excavation work in Kitchener for the building of a Bible School Building. The School itself has been in operation for the space of twenty-one years. Its quarters have constantly been secondary, and too small. Many have felt like the Prophet David, "why should I build my own house, and not build a house unto my God." Not that the Lord dwells in buildings made by human hands, but that He uses them when dedicated to His glory. This should ever be the feeling of the Lord's people.

Economy is the order of the day for a Christian, but it should rather begin at home, than in the Lord's work. The Lord has been mindful of us, so ought Christian's to be mindful of the Lord and His work. We want to appeal to the readers of the Christian Monitor that they should pray for the future of this School, for the Conference Board back of the work, for the Teachers of the School, for the Pupils who will enter its portals, the Lord willing, this coming winter.

We shall state again that funds given to this School will be gratefully received and rightfully expended. Brother M. C. Cressman of Kitchener, Ontario, is the Treasurer in charge of the building fund.

Whenever you meet a man who says that he is no Christian, because he can't understand where "Cain got his wife," you can rest assured that that fellow has some black chapter in his life somewhere.

Lying under the shade of a thick maple tree at night obscures the stars. No wonder the Lord sometimes sends storms to remove the leaves, so that we can see higher and grander things.

The Modernist should not forget that he tells us that the largest brain only weighs a few ounces. Better not depend too much upon the same, the quantity is rather small. Better bow to an inspired Bible.

The "Juniper Tree" has had a track worn to it ever since Elijah started for that place to pout, and get over the pessimistic blues which held him in their grip.

When these brothers were reconciled to each other they honored the souls of their parents whose bodies were sleeping in the soil beneath their feet.

The "bent knee" praying for those in authority goes a longer way to make good government than the "ballot cast."

Some Seminaries seem to know more things about the Bible that they do not believe, than what they actually believe.

Twenty years makes a difference, and gives ample time for some hot blooded natures and tempers to amply cool down.

When Jacob's ways pleased the Lord, he made even his enemies to be at peace with him. Better living makes for less war.

Less chestiness and more bowed knees make for more peace on earth.

Wrestling with God makes less wrestling with man necessary.

When faith rests upon God for the blessing no scheming is necessary, but blissful confidence is in order.

If we dare to choose, the old-fashioned blush looks better than the kind that needs constant application.

CHRISTIAN LIFE

THE PREDICTED DEPARTURE FROM THE FAITH
Part II

By Oscar Burkholder

As we see the evidences of the drifting from the faith, "once for all delivered" we are led to wonder just why anyone, who has once known God, would even consider going back into the "beggarly elements." There must be some power, or influence, that has the privilege of making an impression upon the believer, or else such a disaster would not take place. And such an impression surely cannot be made unless the privilege is granted by one who is afterwards ruined. At first thought this seems almost incredible, but as one stops to consider, and takes note of the spiritual wrecks along the way, then goes to the scriptures to search for enlightment, one is confronted with the terrible truth in I Tim. 4:1 that "some shall depart from the faith, GIVING HEED to seducing spirits and doctrines of devils." Giving heed is the great sin that has crept into the church, has separated families, has ruined homes, has replaced peace with fear and certainly with doubt, until we are led to believe that the believer's downfall is begun the moment he turns an attentive ear to any sound that is against the faith of our Lord Jesus Christ.

Examining this cause for man's desertion of the "precious faith" we note that the powers of seduction, whether fleshly or spiritual, and the doctrines of devils, have no power in the believer's life until he opens his mind for their reception. Granting that the seducer comes with words that are dripping with the sweetness of honey, and the devil comes with doctrines that are either so similar to the doctrines of Christ, or are made to appear to be much more reasonable than those of Christianity, what real reason has any Christian for being attentive to them, when he has solemnly declared before all concerned that he is done with the "prince of this world," and is now committed, wholly and unreservedly, to the "Prince of Peace." Yet just as surely as the believer allows the enemy of souls to secure his attention from that which he believes is the most important calling on earth, and to listen to him instead of the Holy Spirit, the first step is taken in the gradual process that becomes more pronounced as he continues to listen to the tempter's messages.

Now there is a vast difference between voluntary and compulsory hearing. Many a saint is compelled, sometimes, to see and hear that which is detrimental to the growth of his spiritual life, and consequently must suffer pain or indignation. But as long as there is such reaction there is no fear that such a saint is slipping, rather that such experiences drive him to the throne in earnest pleading for mercy upon them who commit such ungodly deeds. But it is when agents of the devil come with statements similar to the following, "You can't preach against sin unless you have experienced the sin yourself," and the believer begins to attribute his lack of greater success in the Lord's work to such a reason, that he will so far surrender as to visit some den of infamy in order to see first hand what sin is in it's most hideous form. He has then voluntarily given heed to the seducing power of Satan and will never be the same person afterwards. Dr. McNichol, Head of the Toronto Bible College, an exceptionally spiritual man, related in one of his lectures that, when he was a student in college, he was appointed to attend a Spiritualistic seance and report to his class. He did so. It was a real spiritualistic meeting. The power of the devil was there, and after many years, Dr. McNichol testified, he still shudders at the impression that was made upon him in that one experience, and advised all his pupils to stay away.

The seducer of the flesh is one of the meanest men on the face of the earth. I venture to say that every believer, and many unbelievers, will agree. How many parents, after carefully guarding their daughters through the years to womanhood, just when they believe that the victory is won, find that her honor has been destroyed and her purity stolen by some unprincipaled seducer of hell. Yet as serious and damning as such conduct is, there is a seduction that is more hellish in the sight of God. It is that of turning a believer away from his Savior, causing him to break the most sacred covenant that man can make, and severing him from the peace and hope which is for all who remain loyal and faithful to God. For did not Jesus say in Luke 12:4, 5, "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him, which after he hath killed hath power to cast into hell. Yea, I say unto you, Fear him." This the arch seducer has set out to do, and in these last days there are many evidences to prove that he is successful many times.

Now, while the devil has only one purpose in view, as far as the believer is concerned, that is to alienate his affections from his Lord, and have them transferred to himself, yet he employs many methods in the carrying out of his diabolical plan. He cares not if it does cost human life just so that he can destroy that precious hope, and deprive another of God's creatures from entering upon the eternal joys of glory. Knowing that the human race will love something, he endeavors to continually make it appear that Christianity is so unnecessary to enjoy life on the earth, that perhaps his most cunning and far-reaching method of seduction is to persuade the believer that he cannot hope to be popular among men if he continues to be a Christian. Hence we find in the world all manner of organizations and movements, many in the name of Jesus Christ, or professedly so, to convince the saint that strict adherence to the whole Bible is no longer practical, that man knows better now, and in order to prove his modern emancipation he must step out into the findings of his superlative mind, and do things by and for himself.

Great as were the ideals and hopes of the founders of Methodism, were they to return to earth to-day, they would be astonished at the condition, spiritually, of the Methodist Church. When the Y. M. C. A. was founded it was meant to be just what its name implies. To-day the emphasis is almost entirely upon the physical, and enthusiasts say that this is the only common ground upon which all may work. But coming closer home to our own beloved brotherhood, may I give just one illustration of crafty seduction that is playing havoc with the present generation, and does not bode well for the future. I know a family, and the sadness of it is that there are many families like this one, whose sons and daughters all accepted Christ in their early youth. They started well and ran well for a time. But one by one, as they became of age, and went out into the world to gain a livelihood, they drifted and left the church until nearly all of them are gone. They do not belong to other churches, and they do not belong to God. You wonder what has happened? Just one of the parents was to blame. There was one method by which the church carried on her work that did not meet with the approval of this parent and the children knew it well. Instead of be-

ing helped to obey they were discouraged by hearing this continual objection, and the inevitable result was alienation and coldness. Just respectable seduction, but it suits the purposes of Satan as well as any other.

But seduction is not the only card that the devil plays. He has another that has caused untold damage to the hope of the believer. He has doctrines all his own, and he is determined to persuade men to believe them. He employs the greatest orators, and the keenest debaters to broadcast his deceptive teachings until one time believers are so blinded that they are convinced they can murder and still be followers of the Lord. Such doctrines emanate from the pit, and drag all who believe them relentlessly down to doom. It is little wonder that the Revelator recorded in chapter 10:20 that "the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the FALSE PROPHET are, and shall be tormented day and night forever and ever." God is surely going to take vengeance upon them.

This is a day when there are many devilish doctrines floating in the earth. They have some of the marks of Christianity, yet they are incessantly dogging the Christian's steps. With millions in the earth who have never heard about the Savior of mankind, they have accepted the self-appointed mission of converting the Christian church to Russellism, Mormonism, Seventh Day Adventism, or some other equally truth-denying organization. Why do they not go to the heathen and tell him he may go on in his sins for he need not fear punishment in the hereafter. No. They will not do this for they know full well that the heathen will do anything under the sun to escape eternal punishment and appease their gods. So they come to the Christian home, drop literature in their mail-boxes, endeavor to sell cheap books cheaply, and argue as long as anyone will argue with them, that they are right and all members of churches are wrong. Just now there is one of these apostles of false doctrine on her death bed. Surely, if there is no hell, she should rejoice to depart this life, but friend, she doesn't want to die. She is in great trouble. No wonder! But the trouble before death will be nothing in comparison to the trouble that will come afterwards in swift retribution, for leading depending, innocent-hearted believers away from a loving God.

What shall we say then? False teachers there are. They teach the doctrines of devils. Seducers are in our midst. They are well dressed. They are outwardly clean, but inwardly they are as ravenous as wild beasts. How shall we escape them? We cannot move to another neighborhood, for they have been there ahead of us. We cannot go to some uninhabited part of the earth for there we would be of no service to our fellowmen. What shall we do, then? Here is the remedy. Since GIVING HEED is the open door that leads to destruction, may we by the grace and power of God, depend upon the discernment of the Holy Spirit, and as He warns us of seducers and false teachers, refuse to give ear to any of them. We know the Lord, we want to know less of the devil. We love the Lord, therefore we will not love the devil. We believe the message of the whole Bible, therefore we accept none other. We will listen to the still small voice of the Holy Spirit, but we will not give attention to the deceptive methods and messages of the devil's agents. Like Paul, in Galatians 2:5, when false brethren made their appearance he said boldly, "to whom we gave place by subjection, no, not for an hour."

Breslau, Ont.

(To be continued)

SHORT SKIRTS AND BOBBED HAIR

By Richard W. Lewis

Even the secular press is full of jokes and jibes, quibs, and quips, in commenting on the present mania on the part of women to "bob" their hair and abbreviate their skirts. But so far the writer has not found any commentator squaring his opinions by the Word of God. Many, if not most people, would readily affirm that it is not a matter of any concern whatever to God. But such folk display their lack of Bible knowledge. No student of the Bible can fail to know God descends to the minutest details wherever he expresses his interest at all in human life problems. For instance, when he gave the specifications for constructing the tabernacle, and again when he gave the plans for the building of the Temple, not a detail escaped his attention. When he appeared to Paul and promised to save all on board the ship, he added, that not one man should leave the ship else all on board should be lost. When he gave the confines of the future Palestine, to be inhabited by the returning Israelites, gathered out from among all nations, he gave such detailed field notes that, it is claimed, any good surveyor could easily run the lines with his compass. And when he comes to the individual life he says, "not a sparrow shall fall to the ground without your Father" (Matt. 10:29). And has he not said, "the steps of a good man are ordered by the Lord" (Psa. 37:23). But still the minutia of his details has not been reached, for he says, "The very hairs of your head are all numbered" (Matt. 10:30).

If the reader is not yet convinced that God cares for such small matters, as how women shall wear their skirts, and how long the hair of their heads shall be, then let him turn to Exodus 20:26, and read God's specifications as to the altar approach. Steps leading up to the altar were forbidden because the priest's person would be unduly exposed when he walked up thereon to the altar. The approach had to be an incline.

In Genesis 2:25, there is a strange comment: "They were both naked, the man and his wife, and were not ashamed." But we must remember this was before sin entered into the world. After sin came shame did attach to nakedness, undoubtedly, as we note in Gen. 3:7, 10, 11. In Exodus 32:25, the shame of nakedness is stressed. Gen. 9:20-25 gives the record of a most horrible curse which has ever since rested upon one of the sons of Noah who failed to cover his father's nakedness!

But if God looks thus, and deals so with men, what shall be said of women? It goes without saying that woman is the more delicate, the finer grained, the more refined. She is built of finer texture, physically and otherwise. That she should lead in modesty has long been conceded and settled. Now that she comes forth from her hiding and bodily, if not brazenly, flaunts her bare limbs from above the knees down in the face of men born in lust and brought up in licentiousness, her conduct is as shocking as it is shameful, to all people who still feel the influence of the Bible upon their conceptions and convictions.

Perhaps the strangest thing about it is that women could so soon get their consent to violate the conventions of generations by so shamefully displaying their persons. The evil influence of this display upon men is bad enough, but worse still is the loss of that innate modesty long woman's chief charm, and the safeguard of her virtue.

The distinction between the sexes is being blotted out at a rapid rate which calls for serious concern. None but a shallow-minded, superficial thinker can fail to see the deplorable result of the present trend. It must mean, first, an unwarranted familiarity among the sexes that is already here, observable any day, not to say night. Next, there will come—there is already coming—shocking sexual immorality as a natural consequence.

The press of to-day discriminatingly lays the blame at the right door—the mother's! Had mothers only cared to try in earnest, beginning early enough, they could have prevented the shameful custom of knee skirts. The tragedy of the situation is the fact that mothers are little less culpable than their daughters! Of course this is speaking generally, with all due allowance and credit for the splendid exceptions to be found in every community.

As to the "bobbed" hair, be it said, God has expressed his mind as to the length of woman's hair by declaring it be to her "glory." "If a woman have long hair," he says, "it is a glory to her; for hair is given her for a covering" (I Cor. 11:15). If one would see furthermore God's concern about how women shall dress the hair, let one read I Tim. 2:9; I Peter 3:4. This is for God's women. For worldly women the Bible has no such restrictions. Once short hair and painted cheeks were a sign of the underworld, but to-day you

cannot tell one from the other! How deplorable!

All through the Bible God is saying to his own people, "Come out from among them;" "be ye separate;" "put a difference;" be "peculiar people," etc. But all the while it is the tendency of the saved to associate with the unsaved, and to join with them in their ungodly ways. Going with the ungodly gang, it is but natural that God's people should soon want to do as they do. Thus the distinction between the Christian and the unsaved is being more and more obliterated. God's people desire to "be at ease in Zion;" they want to give up sacrifices, live comfortably, cut out the cross, and wed the Church to the world! All this can be done, but the truly regenerated should not want to do so. If one wants to "go the gaits," it will be well for that one to ask, "Am I really regenerated; have I ever been 'born again'?"

Now, it is difficult to distinguish "sheep" from "goats," judging by all outside appearance, and perhaps for this very reason Jesus said, "Judge not according to the appearance (John 7:24); and again, "Judge not" (Matt. 7:1). But the day will come when the lives we now live, whether saints or sinners, will be laid bare; the uncertainty will pass; the "sheep" will be lined up on one side, the "goats" on the other. In the meantime it behooves every true child of God to let his "light so shine before men that they may" know here is a "sheep"—not a "goat."

All this defense talk about "bobbed" hair being "so much easier to handle;" and short skirts being "so much cooler," etc., etc., is but buncomb. The people who push these arguments are hunting for a hiding place—that is all. The best public opinion is now well known; the long-time custom has not failed to cause an emphatic question mark in the mind of the older women; the testimony, though silent, of the godly, substantial, influential women who have refrained from this advance step, has been thought-producing; and all the time there has been ringing a tiny little silver bell, so to speak, away down in the innermost recesses of the soul, and this witness against the modern innovation has certainly made more women hesitate than ever have admitted it!

As a matter of cold fact, religiously speaking, the whole proposition harks back to the very spirit Israel exhibited when she called for a king: "Make us a king.... like all the nations" (I Sam. 8:5). So many otherwise good people are too weak to stand out alone, facing public criticism. "All the other women are doing it, why not I." But if other women do what displeases God, is that any reason why YOU should also? (I Sam 8:6.) Israel was wanting to follow the custom of the heathen people around about, and that is practically what it amounts to in our day when women wear disgracefully short skirts, and "bob" the hair.

One of the greatest opportunities that ever came to our Christian women since the birth of Christianity was offered them in connection with the two customs we are discussing. Instead of following the voice of the half-world style-setter, had our Christian women only stood out for decency; had they but given God the benefit of the doubt; had they but "played safe" in the premise, it would have made a most telling effect upon the unsaved. The fact of their strength to so follow religious conviction would have, in the first place, won many to the Lord. But in the second place, God himself would have been so greatly pleased as that his blessing would have been added, and there is no estimating the salutary results, not only, but there is no computing the numbers of souls that would have been led to our Savior. From a thousand "straws" seen from day to day, in common life, it is easy to believe that the world is not antagonistic to Christ, or to genuine Christianity; but only to the spurious, the superficial, the hypocritical sort of Christians. The world knows that Jesus sacrificed his life on the cross for the salvation of the world, and when people claim to have been redeemed from sin at so great a cost, the world says, "Then why do you live as easy a life as we live?" Silently they ask, "Why did your Savior sacrifice, live a separated life, and you live so like the world that we cannot tell that there is any difference between you and us." O, how humiliating are these all too true charges and denunciations.

The opportunity was lost! Christian women lost it. The opportunity to show Christian courage. The opportunity to demonstrate backbonic strength. The opportunity to prove loyalty to God and his Word. The opportunity to rebuke unsaved mothers and daughters.

If we will check up on the advocates of this dual abbreviation, we will find that invariably they are unspiritual people, BEAR THIS WELL IN MIND. Watch the papers and magazines. Here and there you will find an attempted defense. But go further: Learn the spiritual status of the writer. This will convince you. This writer has checked, "Go thou and do likewise." Then you will know there is a religious side to the question under discussion.—Selected.

THE CLAIMS OF JESUS IN MY BUSINESS LIFE

By Ira S. Deter

"Diligent in business, fervent in the spirit, serving the Lord." These two make a splendid combination. The Church needs men who can make an honest living, and besides earn honestly the "wherewithal" to give to good causes to make the "Gospel Chariot" roll on.—Editor.

Business gramatically defined is that which busies or engages one's time, attention, or labor, as a serious employment. A certain minister once gave this definition for business. He said, "My business is to tell people of Jesus, the Savior of their souls while I farm only for a living." Jesus at the age of twelve years in answer to His mother's question, "Son why hast thou dealt thus with us," gave this answer, "Knowest thou not that I must be about my Father's business."

A claim may be either a request or a demand. Jesus requests of us that we follow Him. He paid the price for us on Calvary. We follow as volunteers in His service. Jesus does demand our full allegiance if we expect to be His disciples. We cannot serve God and Mammon.

Therefore, by accepting Jesus as our Savior, we become volunteers in His service with the faithful believers.

Our citizenship is therefore transferred from earth to Heaven. We thereby become as aliens to the world around us. As long as we are faithful to the trust He has given us, we are His ambassadors to the unsaved about us beseeching them to become reconciled to God.

Among this army of volunteers there is never an honorable discharge. A faithful ambassador need never fear when called home to appear before His ruler. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

The following is taken from the Song Book, "Sheet Music of Heaven," published by C. F. Derstine.

The Song, "Let the Lower Lights be Burning," was the result of an illustration told by D. L. Moody in his own characteristic way, and heard by that noted song writer, P. P. Bliss.

"A stormy night on Lake Erie, and the sky pitch dark.

"'Pilot, are you sure this is Cleveland? There's only one light.'

"'Quite sure, Cap'n.'

"'Where are the lower lights?'

"'Gone out, sir.'

"'Can you run in?'

"'We've got to, Cap'n—or die.'

"The brave old pilot did his best, but, alas, he missed the channel. The boat was wrecked with a loss of many lives. The lower lights had gone out.

The Master will take care of the great Lighthouse. But He expects us to be the Lower Lights along the shore and we dare not let them go out except to our loss and perhaps of others around us.

"I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

"For I say, through the grace given unto me, to every man that is among you,

not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith.

"For as we have many members in one body, and all members have not the same office:

"So we, being many, are one body in Christ, and every one members one of another.

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

"Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

"Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

"Be kindly affectioned one to another with brotherly love; in honour preferring one another;

"Not slothful in business; fervent in spirit; serving the Lord;

"Rejoicing in hope; patient in tribulation; continuing instant in prayer;

"Distributing to the necessity of saints; given to hospitality.

"Bless them which persecute you: bless, and curse not.

"Rejoice with them that do rejoice, and weep with them that weep.

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

"Recompense to no man evil for evil. Provide things honest in the sight of all men.

"If it be possible, as much as lieth in you, live peaceably with all men.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

"Be not overcome of evil, but overcome evil with good." (Rom. 12.)

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

"For that ye ought to say, If the Lord will, we shall live, and do this, or that.

"But now ye rejoice in your boastings: all such rejoicing is evil.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:13-17.)

There are two outstanding reasons for the claims of Jesus on our lives. These are so beautifully illustrated in the following story;

A small boy, who lived near a body of water, planned to build a small sail boat. His spare time was spent in his father's workshop and after many days he completed both the building and painting of his boat. He took his beautiful boat to the water's edge, adjusted the sails, tied a long string to it and from the shore watched his boat sail away. Many interesting and happy hours were thus spent. But one day to his sorrow, he found his boat was missing from where he left it. Some time afterwards while in the village the lad saw his boat in a store. He entered the store and asked the price of the boat. Though it took all the money he had with him he bought the boat and taking it home said, "You are mine, twice mine, for I built you and purchased you."

Morrison, Ill.

THE HOMELESS SINGER

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside:

"Foxes to their holes have gone,
Every bird into his nest;
But I wander here alone,
And for me there is no rest."

Tears filled the good man's eyes as he said, "What a fine, sweet voice. What a pity it should be spoiled by being tried in such weather."

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was open to take pity on the little wanderer.

Conrad opened the door and saw a ragged child, who said, "Charity, good sir, for Christ's sake."

"Come in, my little one," said he: "you shall rest with me for the night."

The boy said, "Thank God," and entered. The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told them he was the son of a poor miner, and that he wandered about, sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him and were pleased with his pleasant countenance. In the morning they determined to keep him, if he was willing, and they found that he was only too glad to remain.

They sent him to school, and afterwards he entered a monastery. There he found the Bible, which he read, and from which he learned the way of life. The sweet voice of the little singer learned to preach the good news, "Justified by faith, we have peace with God through our Lord Jesus Christ."

Conrad and Ursula, when they took that little street singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther.—Sel.

"IN THE MORNING"

And rising up a great while before day, he went out and departed into a solitary place, and there prayed."

The earliest hour is the best for communion with God. You can, it is true, commune with God anywhere and anytime, but no time can compare with "in the morning rising up a great while before day."

Your soul is never so sensitive; your spirit so calm; your heart so alert; and your mind so fresh, as at that hour. I find when I allow anything else to begin the day, save communion with God, things do not seem to go along smoothly to a glorious benedictory consummation. Join with David and say, "Early will I seek thee," and "Thou shalt early hear my voice."

I must meet God first, listen to His Word, pour out my heart in gratitude, supplication, petition and thanksgiving, and receive the essential dynamic and unction for the day's tasks, problems, opportunities and possibilities.—H. W. Uffelin.

Y. P. WHO MAINTAIN HIGH IDEALS

(Continued from page 263)

It takes courage to go against the current when it looks as if nearly everyone were going the other way; but with the Lord as the Captain we can brave the tide and conquer. His grace is sufficient, and He is ready at all times to help if we will but appeal to Him. Only as He aids us will we be successful in living the overcoming life. Never mind the jeers and the scoffs, but by an earnest, sincere, and consistent Christian life, you may prove to them that you are enjoying the best in life, and you not only have the promise of the life that now is, but also of that which is to come.

By all means surrender your all to God. Accept the standards of the Bible as yours; strive with all the help He gives you to maintain them in your daily social life, and your life shall be a blessing to all with whom you come in contact. The Lord is counting on you; will you fail Him?

"Ye are called with an holy calling,
The light of the world to be;
To lift up the lamp of the Gospel,
That others the light may see.

"But if you neglect or refuse to bear it,
Leading the people astray;
Till they sink in some hidden pitfall,
What shall the Master say?"

Lancaster, Pa.

FORGIVENESS

Yes, it is right to forgive an enemy, provided we do not first put him down under the blow-pipe of our indignation, and burn his fault into him; in a word do him all the harm we can, and then forgive him. Make the sore as painful as possible, and then profess to heal it.—Selected.

MISSIONS

OBSERVATIONS IN SOUTH INDIA

By Geo. J. Lapp

Brother Lapp has arrived again in the pages of the Monitor. Apparently, according to this article, we found him in South India. The way he writes he found it a profitable field for service. This article will give us an insight into Missionaries' Problems, as they face the thinking sons of India. May the God of Light illuminate their hearts.—Editor.

During a recent visit to a number of places in South India the writer had the privilege of observing both Life and Nature. India is not the same everywhere. Each part of the country is different in the lay of the land, the course of the rivers, the composition of the soil, and hills and mountains, as well as the general contour of the country. Our own Mission area is heavily wooded and during the rainy and winter seasons of the year presents as beautiful appearance as can be seen anywhere in the country. Agriculture and industries have not been developed with us as much as in some parts; and the Chhattisgarhis, the people who inhabit our area, are much more indifferent to progress than are the people of other parts. In the matter of rice culture, transplanting is done to a much greater extent in other parts than here. Better animals are seen elsewhere, and the people are more thrifty. But in their own homes the Chhattisgarhis, among whom we live, are clean and comparatively neat in their housekeeping. They are very hospitable and caste does not have the tight hold on them that it does particularly among people of the southern part of India. This was very noticeable. The lowest classes or outcasts in South India had to even walk on roads of their own and did not dare allow their shadow to fall on a high caste man. They are slowly coming out of the bondage of serfdom which prevailed over most of South India and the thousands who have become Christians have been able to gain much more respect than the non-Christian people from whom they came. Actual slavery existed among the Syrian Christians in South India who have always held a high social position among the non-Christian people. Their work is done by several of the low castes of Hindus who for centuries were slaves in very deed. Now that in Travancore, a state under a Hindu king, there is a law against slavery there are none in name but one Syrian Christian leader confessed to the writer in Madras that slavery does really exist.

It was interesting to note the attitude of non-Christian people toward Christianity, which of course, vitally concerns us as Christian missionaries. An agent of a large tea company was a fellow-passenger. The writer sought to enter into conversation with him not knowing whether he was a Christian or not. The first question was, "Are you a Christian." He answered, "No, I am a Brahmin" but added, "I have learned long ago through education and business that one has to ignore many of the superstitions one has been taught. therefore I am able to mix with all classes of people." His dress and cut of hair showed that he was not orthodox, at least as a Hindu Brahmin. Further conversation revealed, however, that he did hold tenaciously to his Hindu principles of religious devotion and conception of this and the future life. We then ventured the question, that since he meets all classes of Christians, missionaries, Indian leaders, and lay members, would venture some criticisms on Christian organizations in India, and the methods of propagating the Cause. He answered rather sheepishly that, "Well, we Brahmins would much rather if missionaries would not come to India at all." We answered that we took all that for granted as we had been told it repeatedly by his fellow caste people at different times during the last twenty-one years of service in and for India. He then said he did not put his mind much on religious things, that his tea takes up all his time, and tried to close the conversation. He represents the materialistic man of whatever religious persuasion. Educated out of tradition but not brought into the light revealed to man from heaven. But he does not represent a great class of young men who have been educated in High Schools and Colleges who are hungering for what they have not as yet received. They know English well, can follow an English address with ease and grasp the meaning of the speaker and enter into the feeling which the message is meant to bring to them. They long for light but have not found it in their ancestral religions and have not had the contact with Christian teaching sufficient to realize that in Christ they have their all in all.

The writer was brought into contact with both Hindu and Mohammedan young men in a public capacity. Meetings were left open for them to hand in any questions in writing on subjects which were perplexing them. You will be interested in seeing some of the questions and also excerpts from letters which they handed in. Their earnestness caused our hearts to ache for them. In most cases their fathers were staunch Hindus or Mohammedans and in most cases would ostracise them from home, and in not a few cases, would perhaps bring about their death were they to come out openly and confess Christ, but they faithfully attended meetings and were interested in the messages which ran directly counter to what they had been taught in their homes. A few were students in Mission schools but many of them were students in non-Christian high schools and colleges, as this particular state has established very creditable educational instutions, if one does not take the religious influence into account. The following are some of the questions submitted:

1. I am a believer in Christ although I am not openly a Christian. Do you consider it essential for one to accept baptism and openly confess Christ and be-

THE HILLS

Heat, heat, around me everywhere,
A dust-brown road and dust-brown trees,
No blade of grass the wind breathes hot;
Can naught this torture ease?
My thoughts turn to the hills,
My eyes the hills now seek,
At last my path lies to the hills
Whose noble contours speak
Of coolness for the fevered blood,
Of green for tired eye;
I thank my Master for the hills
And all the hills supply.

Heartsick, discouraged, work all wrong;
Faith's pulse far, far too slow;
The trials like giants loom their heads,
The joys of stature low.
Then comes the thought: "The hills."
My vision leaves the plain,
At last my path lies to the hills,
And life no longer vain,
And work a failure—'front my soul,
I trust my fellowmen;
For in the glory of God's hills
My soul finds poise again.

Away from heat that saps the blood,
And cares that greater grow
Unto God's everlasting hills
My comrades, let us go;
With bodies rested, hearts attuned,
And courage-strengthened wills,
We will to work, with hearts of praise,
Return from God's own hills.

—B. M. H., in Burma Life Line.

come a member of a Christian Church or will his faith save him? (This from a leader in private conversation, a real Nicodemus.) Only one answer of course could be given.

2. Which do you consider the meanest (most humble) and yet honorable service one can render to his fellow men? You mentioned yesterday Christ washing His disciples' feet. (This remark was made in connection with Christ's sacrifice and humble service and that He took the place of the lowest.) The young man was of a high caste and had been taught to be served but not to serve.

3. Kindly explain the Virgin birth of Jesus. This from a young man who had been reading some modernist books and also controversial non-Christian literature.

4. Does Christianity lead Western or any other people to lord it over other peoples? This from a non-coöperator.

5. Why were Adam and Eve tried since God knew they would eat of the forbidden fruit? (A catch question.)

6. Is it right on the part of the Christian Missionary to lead other religionists out of their faith into theirs? This from a young aspirant to Hindu leadership and one who leaned toward a sect known as Aryo-Samajists who are trying to revive Hinduism.

7. Who is God? Where is God? Is there a resurrection? This was a thrust at the Trinity, and the Deity of Christ.

8. What is Heaven, where is it? Asked by the same person who put in No. 7.

9. For a long time I have been a reader of the Bible and I still have my doubts about the authorship of the first five books. Please explain. From another reader of controversial books.

10. Was Jesus' Sacrifice spiritual or physical only? (A catch question to test the speaker on the deity of Christ.)

11. Do you believe that all our acts whether good or evil are predestined? (This is typical because both Hindus and Mohammedans are strong believers in fate.)

12. Give us the essential elements of the Christian faith. (This from an apparent earnest seeker as we came to know in private conversation.)

It was found that the hearers appreciated frank open Biblical discussion on the above questions and subjects which were presented. The Cross, the Atonement, the necessity for regeneration and union with Christ, walking in newness of life, the leaving sin and becoming freed from the hold it has upon humanity. They are ready to listen to the message of a personal God and a personal Savior in Christ Jesus, as well as a personal devil who deludes and leads astray lost souls. Wherever opportunities present themselves to us to bring the message to a lost and dying world we cannot afford to shun to declare the whole Gospel which in its fullness convicts souls of sin.

It is seldom that one is able to meet so many in one audience in this country who can so easily follow an English address. The Hyderabad State is under a Mohammedan ruler and is one of the largest and richest Indian states in the country. In his administration the Nizam, or perhaps better, his ancestors, set on foot through their administration, forces which made for the highest education of some of the subjects. While thousands are yet left in illiteracy, yet sons of officials and high families have become well educated in English as well as their mother tongues and are highly cultured. We say nothing of their characters or of the means by which their forbears acquired much of their wealth. We have to deal with those we come in contact as we find them and seek to win them to Christ as potential forces for the future. Many a thinking, earnest youth is counting the cost and welcomes sincere spiritual help.

Beside the personal interest which is aroused in the people with whom he comes into such direct religious contact, are history, differences in language and custom, social and other relations, and the natural scenery of the country and some very peculiar experiences.

We beg your indulgence in reserving for other articles some of the above.

Dhamtari, C. P., India.

SERVICE

Mrs. Ivan Groh

There is more joy in service rendered to man, to the glory of God, than in a life of sensual pleasure, and a constant round of so-called thrills. If our youth want happiness, next to becoming a Christian, they will find it on the Royal Highway of Christian Service. Satisfaction here, rewards hereafter.—Editor.

The earlier records of revealed truth show us a God who expects His followers to serve Him and needy humanity. Adam and Eve failed because they tried to live for their own satisfaction. Cain failed because he refused to be his brother's keeper. Lot failed because he chose the rich plains toward Sodom. On the other hand Abraham lived a truly successful life of service because he was willing to leave his native land and follow His God unquestioningly. Joseph is honored in history because "the Lord was with him," and he became a blessing to many who came in contact with him; and to his own brethren he returned good for evil. To the Jews, Moses is the greatest of the prophets because he led the children of Israel out of the bondage of Egypt.

Selfish lives, like Cain and Lot, are blots on the pages of history. Serving lives, like Abraham, Joseph and Moses are a perpetual blessing to every generation.

We have to turn to the New Testament, however, to find the fullest meaning of service. It was remonstrated, in practical life, by our Lord while on earth. "For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for the whole world." Here we see a picture of the life of Christ in one sentence. If being served had been Christ's aim he would never have left heaven's glory, where He wanted nothing, where angels praised Him and ministered unto Him. He came to serve. He forgot Himself entirely. He served all who would receive His service, and, finally, He gave His life in serving—gave it to save others, to redeem lost souls.

Is it then our desire to be Christ-like? It is no vague dream of perfection that we are to think of when we ask to be like Christ. The old monks thought they were on the way toward becoming like Christ when they went into the wilderness, away from men, to live in cold cells. But surely the picture does not suggest that thought. Instead of fleeing away from men we are to live among men, to serve them, to give our lives if need be.

Christ tells us also that this is the stairway to the heights of Christian life. "Whosoever of you will be the chiefest shall be servant of all." To worldly men this may seem a strange way of rising. All man's scrambling for place and power, according to this, is no marked advance. The real heights in human life are the heights of self-forgetfulness and service. We are to use all our redeemed powers in doing good to others in Christ's name.

> "Others, Lord, yes others,
> May this our motto be:
> Help us to live for others
> That we may live like Thee."

There are many avenues of service for the devoted, heroic life. Sometimes we desire to serve, and in striving to reach our goal we miss many of the everyday, blessed opportunities of serving. F. W. Robertson has well said, "There are people who would do great acts: but because they wait for great opportunities, life passes and the little acts of love are not done at all."

In the sick-room there is needed unwearying solicitude, and matchless tenderness, while ministering to bodily comfort, and pouring the warmth of affection upon feverish spirits.

Christian mothers are following the Master and doing work which will shine forever in glorious lustre. Christian teachers are doing, in lowly paths, quiet service which in God's sight is as noble as that of earth's famous ones. A teacher was employed in Japan, with the understanding that during school hours he would utter no word on the subject of Christianity. His word was kept: but so beautiful was his life, so blameless his character, and so Christ like his example that forty of those students met secretly in a grove, unknown to him, and signed a covenant to abandon idolatry. Twenty-five of them are to-day preaching and teaching the Gospel which

their teacher so unconsciously recommended—silent yet serving.

But if Christ has called you to be a Moody, a Moffat or a Mary Slessor, do not leave one stone unturned to reach that goal. "When He putteth forth His sheep He goeth before them and when there is a definite bit of work to be done God always calls out and prepares someone to undertake the task.

The amazing question to-day is "Why will so many young people choose a life of idle display, of aimless, purposeless existence and trifling, when such a glorious life of service is open to them. The truly happy life is not found in the dance hall or at the euchre party. These go hand in hand to kill time, and give to youth what they describe as a gay and thrilling time for the moment. But real happiness and worth whileness can be seen only on the faces of those who have gone to the limit, who have given of their very lives in some worthy cause. Serving is truly a privilege and blessing. One of our unknown missionaries, who was unable to go to the foreign field has expressed the meaning of service in a very apt way. Most people say that foreign missionaries and preachers of the Gospel have to sacrifice a great deal. They could enjoy many comforts in other walks of life. This missionary says, "Not so. The joy and blessing of serving at home or abroad is so great that those of us who enjoy the so-called greater comforts could well covet the missionary's life of service."

Walkerton, Ont.

THE RISEN LIFE

By Anna Mumaw

In the beginning God created man in His own image, righteous, pure, sinless and holy. Adam and Eve needed but few commands and of these one was that they must **not** eat of the tree of knowledge of good and evil or they would surely die. However, Satan cunningly persuaded Eve to doubt God's word and she looked, she gazed, she longed for it, she took of the forbidden fruit and—did she die? Yes, spiritually. This brought physical death, too of course, but the spiritual death was by far the greatest sorrow she and Adam could bring on mankind for not only they themselves suffered but "Wherefore as by one man sin entered into the world, and death by sin: so death passed upon all men for that all have sinned" (Rom. 5:12). In what a sad state indeed man is now found, sinful, helpless, alienated from God, dead. Yet immediately God promised a way by which he might again be reinstated, that he might again have life.

God's great love for His created beings was manifested in the wonderful plan of salvation, prophesied and fulfilled to the letter, in the gift of Christ Jesus, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). Upon our acceptance of this plan, and being born of the Spirit, do we receive this new life through Christ who is Life. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

This new life, this risen life, is the Christ life within us. Just as we look about us in the beautiful springtime when all nature puts on new things, and the old is hidden away, the birds bring new songs, the flowers bring gladness, even the sun seems to shine brighter and every one is happier, so this new life springs up within us bringing peace, joy, happiness, new songs. It is a wonderful something that changes things completely, "Therefore if any man be in Christ he is a new creature: old things are passed away, behold, all things are become new" (II Cor. 5:17).

The third chapter of Colossians gives us a beautiful picture of the "Risen Life," showing how the indwelling of the Spirit must manifest itself also to others in our daily life in various ways. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." If we have become partakers of the risen Christ and have risen with Him who sitteth on the right hand of God, then we are connected with heaven itself for Christ said "I am the vine, ye are the branches." Our citizenship is in heaven, we have become joint heirs with Christ, then just as a plant always draws toward the light so the risen life should ever draw upwards seeking those things which are above, searching, studying God's Word and will, accepting His revelation, having our hearts and minds centered on heavenly things rather than worldly power, wealth, pleasures, or any other selfish thing.

The weeds must be pulled out of a garden that fruit may be nourished and grow. So also must we care for this new life; some things must be "put off" and new things be "put on." **"Mortify** therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:—But now ye also **put off** all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.—Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him.—**Put on** therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things **put on** charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

We once lived in these sins and walked in them, but how could Christ live in a heart full of such sins. We **must** put off these things. But of ourselves it is impossible, it is only with Christ that we can be conquerors. It is Christ within us who gives us power to no longer live in these sins and to put a new man in its place, which is after the image of Him who created us, Christ Jesus, and now "Christ is all and in all." But, how may we know when sin creeps into our life? "Let the peace of God **rule** in your hearts." "The word 'rule' means to preside there as an umpire in a game decides and awards the prizes. Peace is the absolute referee in difficulties. In the conflict of motives, or impulses, or reasons, the feeling of peace **with God** steps in to decide and in that case feeling is power." Nicholson. In this way God is the one who should decide our work, our problems, our questions, so that we may live the Christ life continually.

The Christ life means that Christ will be recognized in all that we do. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." The word of Christ is to dwell **IN** us, not among us or with us, but **IN** us; and **dwell** there, have its home there, live there, be the master there. And, moreover, it is to "dwell in you richly." Our life should be filled in abundance of the risen Christ. Consequently it will flow out manifesting itself in admonitions to one another, in songs, in making melody in our hearts to the Lord, realizing that whatsoever we do should be done in appreciation for what Christ did for us. To serve **Him** will be our supreme aim in life and other things will be a secondary matter, "Knowing that of the Lord ye shall receive the reward of the inheritance." With this reward in view can we give less than our whole self to Him and let Him guide us safely through?

In this chapter we have a picture of the two natures which are at variance with each other. There is a battle to be fought. Victory comes at the end of a battle which has been gained gradually one point after another. The risen life is a victorious life, for Christ conquered

death and the grave, arose triumphant, proving His power above all other powers which has become ours as Christ liveth in us. No doubt the disciples felt that all was at an end, that Christ's life was an utter failure, for they had hoped to make Him king. Gloom and despair must have been written on their faces but had they known they might have rejoiced, for a glorious victory was near at hand. We may have sad days, gloomy days, tempestuous days even as Christ allowed the disciples on the Sea of Galilee to battle the storm, but we need not despair for "earth's saddest day and gladdest day were only one day apart." However we do not need to fear to enter the battle, thinking it too long and hard, for if Christ is within us He will strengthen us, help us, lead us on, conquering one temptation after another until "Christ who is our life shall appear, then shall we also appear with Him in glory," risen in an incorruptible body to a new and glorious life and reign with Him forever.

Scottdale, Pa.

THE WORK OF A NURSE IN THE LEPER ASYLUM

At present there is no competent trained help for the doctor in charge except the caretaker who does the dispensing of ordinary medicines and cares for the sick in a general way. The work of a nurse would be; (1) make frequent visits among those with large wounds and ulcers that need daily dressing; (2) see that these are properly dressed, and that those who are in need of special medical help receive the proper help at the proper time. (She would need to do very little of this dressing herself but would have to be present to see that her assistants would do the work properly. There are girls and boys in the Home who can do nearly all of this work if they have some one to tell them how to do it and keep them at it regularly); (3) to assist in giving treatments and making microscopic examinations; (4) Make out reports of examinations especially of the girls and women; (5) carry on the treatments herself in the absence of the doctor in charge, (Training for giving injections etc. can all be received here in India); (6) to assist in operations, etc., when necessary. Kindly note that the danger of infection from working with Lepers is practically nil, for all who know the disease and the work know what simple precautions to take to avoid infection. Also that those working among the lepers become very much attached to them and generally love their work after a time.

"There is a day coming in which God will bring to light every little hidden service of His children, and will let assembled worlds see the delight He has had in that which has met no eye, but which has gladdened the heart of our Father in Heaven."

A LOST NATION FOUND

By Irene Kennerly

A Near East Relief worker tells an amazing story of mountain people of Armenia descent. According to investigation by Miss Pauline Jorden, who spent five years in Armenia, and who has rerently returned to her home in Welchville, Maine, the gorges of the Russian Caucasus hide a "lost nation."

These people, remote both in location and custom, claim descent from Jason. They wear chain armor like the ancients, and still perform sacrifices and worship trees. Miss Jorden is the first foreign woman and the first American to venture into the hazardous and hidden land.

Miss Jorden's story relating to her visit to the "lost nation" is as follows:

"I was stationed at Alexandropel, in Russian Armenia, where 15,000 refugee orphans are being educated by the Near East Relief. I found that a group of these children were of Saventine race, and it became necessary for somebody to visit their mysterious mountain homeland in an effort to trace their relatives and if possible to repatriate the children in homes among their own people.

"Perhaps it was a foolhardy and venturesome trip for a woman, but I still feel the thrill of having accomplished it. I was told in Tiflis that I would not come back alive, but my mission was important.

"From the railroad I traveled three days on horseback to a village where I obtained local guides to accompany me through the mountains. For five days our horses climbed steadily, twelve hours a day. The trails often lay along the edge of terrific chasms, where a mis-step meant death. Then we reached a lofty plateau, more than 9000 feet above sea-level, where we began to encounter scattered cottages and tiny hamlets. It was noticeable that my Georgian guides had a terror of the natives. for they would often mumble to themselves in Russian, 'A dark people! A dark people!'

The country is accessible through a labyrinth of mountain passes for only a few weeks each year. I was the first American woman who had ever visited it. This people may truly be called a lost nation, because it is akin to no other people on earth to-day. Even the flora of their land seems strange. The natives are white, with fair skin and blue eyes, and they talk a language unknown outside their boundaries. Though they call themselves Christians, their religion is different from any other sect. They still perform sacrifices and there are remnants of an ancient tree-worship in their rites. Russian scholars say that these people are the descendants of Jason and the Argonauts. One of their prized relics is an anchor which they claim came from Jason's ship. It is preserved in a temple on the slopes of a great mountain upon which Prometheus is said to have been bound."—Light and Life Evangel.

TWO INFIDEL NEIGHBORS

Two infidel neighbors lived among the hills of New England. One of them heard the Gospel, was convicted of his sins and believed unto eternal life. Soon after he went to his infidel neighbor's house, and said, "I have come to talk to you; I have been converted."

"Yes," sneered the other, "I heard that you had been down to the meeting, and had gone forward for prayers. I was surprised, for I thought you were as sensible a man as any in town."

"Well," said the first, "I have a duty to do to you. I haven't slept much for two nights for thinking of it. I have four sheep in my flock that belong to you. They came two years ago with your mark on them and I took them and marked them with my mark. You inquired around, but could not find them. They are in my field now, with their increase, and I want to settle with you if you are willing, or you can settle with me by the law if you will."

The other infidel was amazed, and told his neighbor that he could keep the sheep; only please go away. He trembled at the thought that something had got hold of his old friend which he did not understand. He repeated, "You may keep the sheep, if you will only go away."

"No," said the Christian, "I must settle this matter up, and cannot rest until I do. You must tell me how much."

"Well," replied the other, "pay me the worth of the sheep when they went to you, and six per cent. interest, and please go away and let me alone."

The Christian laid down the amount and then doubled it. He went his way, leaving his old friend's heart heavily loaded. The full result of that scene is known only to God. But to-day that other infidel is going to the house of God.—A. S. Burrows.

IMPORTANT PSALMS

There are at least fourteen Psalms that every Christian should commit to memory, and then frequently rehearse them to himself. They can easily be fixed in memory by learning a few verses each day. They are:

Psalm 1—The Blessed Psalm.
Psalm 2—The Kingdom Psalm.
Psalm 8—The Incarnation Psalm.
Psalm 16—The Resurrection Psalm.
Psalm 19—The Psalm of the Heavens.
Psalm 23—The Shepherd Psalm.
Psalm 27—The Comfort Psalm.
Psalm 34—The Psalm of Gratitude.
Psalm 46—The Refuge Psalm.
Psalm 84—The Sanctuary Psalm.
Psalm 91—The Psalm of Protection.
Psalm 103—The Psalm of Thanksgiving.
Psalm 121—The Traveler's Psalm.
Psalm 148—The Psalm of Praise.
(Cut this out and put it in your Bible.)

BIBLE STUDY

BIBLE STUDY COURSE

Romans

The Nature of the Epistle

I. It is an epistle of friendship expressing the deep interest of the Apostle Paul in the brotherhood of believers in Rome, whom he had not seen but whose faith had been spoken of throughout the whole world—1:8.

II. It was a message of introduction in which he states his purpose to come to them and preach the Gospel also to them —1:9-13; 15:20-32.

III. It was a message of salutation to certain believers in Rome with whom Paul had an earlier acquaintance and fellowship—16:1-16.

IV. It is a statement of the purpose and principles of the Gospel of God, which had been preached by the Apostle to both Jews and Gentiles—1:1; 2:16; 1:14.

V. It is a defense of the faith which he preached, which some had wrongly interpreted—3:7, 8.

VI. It is an exposition of the revelation of Jews and Gentiles in the Gospel of Christ—2:9-11; 3:29, 30; 11:1, 30, 31.

VII. It is an appeal for all to maintain the true doctrines of the faith—1:5; 16:25, 26.

The Purpose of the Epistle

The purpose of the letter of Paul to the Romans is largely indicated by the nature of it. Yet, there is a purpose underlying it which has determined the nature of it. This primary purpose is indicated in the first chapter, in the language, "By whom we have received grace and apostleship, for the obedience of the faith among all nations, for His name." Also, the last chapter contains a similar thought concerning the maintenance of the faith as given by Christ:—"Now to Him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of the faith: to God only wise, be glory through Jesus Christ forever, Amen."

The above declarations, beginning and closing the epistle, are the key to the great purpose of the writer of this epistle. He desired to set forth to the Church of Rome those principles of the faith of Jesus Christ which would impart to them some spiritual gift and establish them in maintaining the faith in its purity and power. There were those who had opposed this faith as against the teachings of Christ. Some had resisted it as not from God. Others had declared it as contrary to the teachings of the Scriptures. Others had declared it impossible to reconcile the Jews and the Gentiles to a common faith on account of the wide difference between the Jews and Gentiles in religious beliefs and practices. Still others had declared the inefficiency of the Gospel preached by Paul on account of its setting aside the law as given by Moses; and some had misunderstood the nature of his gospel by making use of the provisions of grace as an occasion to sin.

It seems to be the purpose of Paul to cover the then common objections to the claims of the Christian faith by expounding the conditions of human life which require just the kind of salvation that is provided by the Gospel of God. It was his purpose to show the failure of humanity in attaining righteousness and salvation by any form of life or effort. He appealed to the failure of Jew and Roman, of Greek and heathen, and presented the possibility of salvation through the Gospel of faith, proving the effective of this provision as well as the divine and eternal principle of this provision for salvation in all ages and among all men.

To a Church of the complex nature of that in Rome and in the peculiar environments of a location such as that at Rome, it was necessary to expound a doctrine of salvation that could in no sense and under an attack be controverted. Such is the Gospel to the Romans.

The Outline of the Epistle

A. The Introduction—1:1-15.
  I. The Author—Paul.
    1. His credentials—v. 1.
      a. A servant of Christ.
      b. Called to be an apostle.
      c. Separated unto the Gospel of Christ.
    2. The Gospel of his apostleship.
      a. Promised before by the prophets in the Holy Scriptures—v.2.
      b. Concerning the Son of God, Jesus Christ—v. 3.
        (1) Of the seed of David according to the flesh.
        (2) The Son of God, with power, by the resurrection from the dead.
        (3) The Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead—v. 4.
      c. For the obedience to the faith among nations—v. 5.
      d. For the believers called of Christ —v. 6.
  II. The salvation of Paul—1:7-15.
    1. His address and greetings to the Church at Rome—v. 7.
    2. His thanksgiving for the faithful report concerning them—vv. 7, 8.
    3. The extent of his interest in the Church at Rome—vv. 9, 10, 11.
      a. His prayer for them.
      b. His prayer to be able to see them.
      c. His desire to be with them and minister the Gospel to them.
      d. His longing to be blessed by fellowship with them.
    4. His purposes and plans concerning his visit to them—vv. 11, 12, 13.
    5. His duty toward them and toward all men—vv. 14, 15.

B. Paul's presentation of the Gospel of Salvation through faith—The theme of this epistle—1:16-15:13.
  I. The statement concerning the nature of the Gospel—1:16, 17.
    1. He is not ashamed of it.
    2. It is the power of God unto salvation of all men—v. 16.
    3. The method of it—v. 17.
      a. In it is revealed the righteousness of God, from faith to faith.
      b. It agrees with the Scripture,—"The just shall live by faith."
  II. The need for the salvation provided.
    1. The condition of men who need it.
      a. The wrath of God against those who hold the truth in unrighteousness—v. 18.
      b. Men refuse to acknowledge God as revealed in nature—vv. 19-21.
        (1) They know by the things of nature His eternal power and God head.
        (2) The invisible things of God, His power and God head are clearly seen by the things that are made.
        (3) Men are inexcusable in refusing the invisible which is understood by the things visible in nature—vv. 20, 21.
      c. The retrogression of conscience because of the refusal of the knowledge of God—vv. 21-31.
        (1) Mental darkness and its results.
        (2) Foolish imaginations and lust.
        (3) Vile affections and reprobate minds, with dissolute character.
      d. The final condition of those who reject the knowledge of God—v. 32.
        (1) They disregard the judgment of God.
        (2) They have pleasure in those who reject God.
    2. The judgment of God is against those who reject Him—2:1-29.
      a. He does not excuse those who know Him and reject his knowledge—v. 1.
      b. The hope of escape from judgment is unreasonable—vv. 2 3.
      c. They reject his goodness that would lead them to repentance —v. 4.

d. They are not moved by the certainty and righteousness of God's reward of the righteous and of the ungodly, according to their works—vv. 5-9.

3. God's judgment against the ungodly is impartial—2:10-29.
   a. He is no respector of persons—vv. 10, 11.
   b. He judges those who sin against the law, the law written upon their hearts and minds,—the law of conscience—vv. 12, 14-16.
   c. The Jews, having the law, are judged, because of their not doing the things of the law—v. 13.
   d. The Jews made as the uncircumcision because of their failure to keep the law given to them by God—vv. 17-25.
   e. External forms will not avail when the heart is not right with God vv. 26-29.
      (1) The circumcised and the uncircumcised are counted righteous who keep the righteousness of the law,—it is as a heart circumcision—vv. 26-28.
      (2) Even the Jew must have a circumcision of the heart and spirit—v. 29.

III. The failure of Jew and Gentile under the law of God does not invalidate the judgment of God against men—3:1-20.
   1. The law is profitable to men, especially to the Jew.
      a. By the law the oracles of God were committed to the Jew—vv. 1, 2.
   2. Its power to condemn is not void because of the unbelief of men or by their unfaithfulness to it—vv. 3, 4.
   3. Because of the failure of men under it, there is no occasion against God in judgment—v. 4.
   4. If the law is verified in finding men unrighteous, it does not make God unjust in taking vengeance—v. 5.
   5. If the truth of God is verified by the lies, or sins of men, men are no less sinners under the law and God, and the justice and truth of God are verified by it. vv. 7, 8.

Note.—Men are not required to sin in order to fulfil the law, by affording it occasion to judge and condemn. Righteousness and judgment belong to God.

   6. The unholy condition of both Jew and Gentile—vv. 9-18.
   7. The general condemnation of all men by the law—vv. 19-21.
      a. It condemns all.
      b. By it is the knowledge of sin.

IV. Christ and faith accomplish what the Law could not accomplish—3:21-31.
   1. The righteousness of God is manifested without the law—vv. 21-26.
      a. It is the righteousness of God which is by faith of Jesus Christ—v. 21.
         (1) It is unto all and upon all them that believe—vv. 21-23.
      b. It it a justification for all men through the redemption that is in Christ Jesus, a propitiation through faith in His blood—vv. 24. 25.
      c. Through faith in Christ God is just and the justifier of him that believes in Jesus—v. 26.
   2. The effectiveness of righteousness by faith, without the deeds of the law—27-31.
      a. None can nor need boast of works—v. 27.
      b. It fulfills the law,—man is justified by faith—v. 28.
      c. Justification comes from God—v. 29-31.
      d. The law is established through faith—31.

V. Righteousness is established through faith—4:1-25.
   1. Illustrated by the example of Abraham—4:1-5.
   2. David's testimony to justification by faith—4:6-8.
   3. Righteousness attributed without works—4:9-13.
   4. The promises made to Abraham were made on the ground of his faith and not by works—4:14-25.

VI. Faith in Christ, through the cancelling and forgiveness of sin by His blood, secures peace for the believer, and justifies him—5:1-8:39.
   1. Because of the fact of justification by faith, believers have peace with God through the Lord Jesus Christ—5:1-11.
   2. The efficacy of the atonement through Christ removes the consequence of sin—5:12-21.
      a. It cancels the transgression of Adam—vv. 12-17.
      b. The blessing of righteousness through Christ abounds more than did the judgment of sin—vv. 18-21.
   3. By faith in Christ believers become dead to sin and alive to God by reckoning unto themselves the death and resurrection of Christ—6:1-11.
   4. Righteousness in the life of the believer results from not yielding his members to sin, but unto righteousness—6:12, 13.
   5. Justification by faith, the gift of God's grace frees the believer from the dominion and power of sin—6:14-8:39.
      a. Sin has no dominion over the believer—no authority to dominate, no power to condemn—6:14-23.
      b. The law has no dominion over the believer by virtue of faith in the death and resurrection of Christ—7:1-6.

Note.—Paul's illustration of the freedom of the wife to marry another at the death of her husband, presents the idea of the breaking of the obligation by death. In the case of the believer, the law survives while the believer dies in the body of Christ. The new life is the believers relation to Christ who is risen from the dead, the life of faith which brings forth fruit of righteousness unto God.

      c. The law is justified by the death of the flesh because of sin—7:7-13.
      d. The law, which is spiritual, is fulfilled by the spirit, and not by the flesh wherein sin dwells—7:14-25.
         (1) The law is spiritual while the man is carnal—14.
         (2) The spirit desires to fulfil the spiritual law—15, 16
         (3) The will is present to do good, while sin is present in the flesh—17-20.
         (4) The constant laws of the spirit and the flesh—21-25.

Note.—Redemption is offered and accomplished, triumphing over sin and the flesh, since with the mind and by faith in Christ, the law of God is fulfilled in righteousness.

      e. The law of righteousness by faith—8:1-11.
         (1) Condemnation removed by being in Christ and after the Spirit—vv. 1-4. Note the repetition of the existence of the two laws. Cf. 6:22; 7:23. 20.
         (2) The nature of righteousness—spiritual mindedness—8:5-11. Cf. v. 10 with 6:22-25.
         (3) Righteousness is not a result of the service of the body, but of being led by the Spirit—8:12-17.
      f. The state of those who are righteous by faith—8:18-39.
         (1) They suffer in the present world—v. 18.
         (2) They wait for the manifestation of the sons of God—v. 19.
         (3) They are made subject to vanity for the sake of the hope—vv. 20-25.
         (4) Dependent on the operation of the power of God for them vv. 26-39.—All things work together for good to them that love the Lord.
            (a) The Spirit helps our infirmities—vv. 26-29.
            (b) All things are for the believer—v. 28.
            (c) God, who plans, knows and purposes for the glory of His Son—vv. 29-31.
            (d) The Son, who serves for the benefit of the saints by the will of God—vv. 32-39.

VII. The relation of the Jews and Gentiles to God, because of the coming in of salvation by faith—9:1-11:36.
   1. Intercession for the Jews is right—9:1-5.
   2. By promise they are God's children—9:6-13.
   3. Those whom God calls are His, (He sets the conditions and knows their character—9:14-33.
      a. God called his own servants, whom He would—14-18.
      b. He is just, as a potter with his clay—19-23.
      c. He selects and rejects upon conditions of faith—24-29.
      e. Gentiles chosen because they came in through conditions of faith vv. 30-33.
   4. The failure of the Jews regarding faith—10:1-3.
   5. Righteousness of the law and of Christ is through faith—10:4-21.
      a. It is fulfilled in Christ—4, 5.
      b. It is possible for all men—6-21.
         (1) Believing and confessing—6-10.
         (2) Possible for Jew and Greek 12, 13.
         (3) It was rejected by the Jews—14-21.
   6. The relation of the Jews and Gentiles to the promises of God—11:1-36.
      a. The Jews not altogether cast off,—a remnant saved, by faith—11:1-6.
      b. The unbelieving Jews were blinded and set aside for the sake of the Gentiles—11:1-11.
      c. The return of the Jews imminent and a blessing to the Gentiles—11:12-24.
      d. The hope for Israel's return to faith in God—11:25-32.
      e. The greatness of God's wisdom and glory in the plan to save both Jew and Gentile—11:33-36.

VIII. The relation of all believers to God and to each other because of salvation by faith and grace—12:1-15; 13:1-14.
   1. Their relation to God as a result of salvation by His grace.
      a. The consecration of the body to

(Continued on page 286)

EDUCATIONAL

VALUE OF COLLEGE TRAINING

By Edward Yoder

We have learned to appreciate Brother Yoder's sane attitudes, as he pursues his educational training in many schools, all this for ultimate service in the Church Schools which have given him a fine spiritual background. We bespeak for Brother Yoder a useful place in the Mennonite Church's Educational Program. May this article be read by every reader. Brother Yoder does not break in print as often as some, trust he may take this as an invitation to write in the future.—Editor.

Before discussing specifically the value of a college education it may not be out of order to ask the question: Who should go to college? This question, which is of real interest to many parents and youth, can be very simply answered. Leaving aside the superficial considerations of finances and time, we can say in reply to this question: Those persons should go to college who are able to profit by the opportunities which a college has to offer. As a matter of actual fact, the college,—and by college we here understand the college of the so-called liberal arts—is equipped to offer opportunities to a comparatively small number of people.

A college has certain established standards and requirements of its own which limit the number of persons who can profit by what it has to offer. Such for example are the entrance requirements, usually stated to be the completion of a high school course or its equivalent. College entrance presupposes some definite preparation on the part of the student. Another requirement is the mental ability in the student to master the contents of the courses which are offered and to obtain a passing grade in the same. Good moral character is another general requirement which the college makes.

Aside from these formal standards which the college maintains, there are some other things which young people who contemplate going to college should take into account. First, he can best profit by a college course who has more than average mental capacity and has coupled with it a keen desire for study. Merely a fondness for reading is not enough; he must have a genuine relish for mental problems and tasks.

Second, he should have in his mind the aim to prepare himself for service in life. Not necessarily need he have his life work chosen, but he should be looking forward to a life of service and usefulness. As a means to this end he wishes as a matter of conscience and Christian duty to develop and train the mind God has given him.

Lastly, no one should go to college just because other young people go. It is unfortunate that a college education has come to be regarded as a mark of social and personal prestige instead of a preparation for service. It is an unreal prestige, which should be minimized as much as possible. As a step in the direction of its abolition writers have already seriously proposed that degrees, honors, and all other academic trappings should be done away with in schools. (See the article "The Revolt of a Middle-Aged Father," in the Atlantic Monthly for April, 1927.) This might remove some of the glitter from college training which now attracts many who are unable to profit by what a college offers.

Originally the aim of the liberal arts college was almost entirely cultural. That is, it did not aim to train young people directly for any particular calling or work in life, but rather it aimed to develop and cultivate their mental powers, broadening and enlarging the scope of their interests and tastes. To-day the college course has been developed in what some call a more practical direction. Especially by the addition of semi-professional courses in education the college course is being made to serve in many cases as direct preparation for the profession of teaching. In spite of this change, a college course still has considerable cultural value. With this change in the aim of a college course has come a change in the entrance requirements to the college which has been spoken of already. Thus it is interesting to read that in 1655 a student was not admitted to Harvard unless he "can readily make, speak, or write true latin in prose, and hath skill in making verse, and is completely grounded in the greek language."

Assuming then that one has the qualifications suggested above which will enable him to profit by the opportunities which a college has to offer, we may proceed to name a few of the benefits that will come to him from college training. First of all a college course gives him a fuller appreciation of our heritage, of the past history of the human race. Our civilization in general, and our present social, economic and religious institutions in particular have all been handed down to us from the past. All have been fostered by the labors and experiences of men in the immediate past and many of them have their roots in remote antiquity. Courses in history, in literature and in ancient languages are particularly fitted to add to his knowledge of and appreciation for our racial heritage. He will realize more fully where our civilization has come from and what its production has cost. Ancient Egypt, Babylonia, Greece and Rome are our cultural ancestors and a knowledge of their history, their literature and languages makes him appreciate and value what we have inherited from them. Such an appreciation enlarges his mental horizon and broadens the outlook upon life in general.

This enlarged vision is a second benefit of college training. The courses covered during four years of college life are arranged to give the student an introduction to most of the larger and fundamental fields of human knowledge. The subjects already mentioned, which reveal the heritage of the race, contribute to the broadening of the student's vision of life and its problems. As a single example, the history of Christianity through nineteen centuries is a necessary background against which to view the problems of the Christian Church of to-day. So with numerous other things which enter his thought life. The study of natural science especially helps one to realize the greatness and the wondrousness of God's creation. The contemplation of His handiwork from the microscopic cell or the atom up to the vast solar systems of our universe can not help giving us a truer perspective of human affairs and problems. Such an enlarging of the vision gives poise and balance to the mind. It sobers and tempers our opinions and our thinking on the great problem and questions of life.

College training furthermore furnishes the mind with the things necessary for happiness and contentment. Everyone must learn that happiness can and should be independent of material circumstances. Real genuine happiness depends upon the person's own mental and spiritual equipment, his attitudes and his philosophy of life. From his college training he takes away as mental furniture new ideas, loftier ideals and enlarged concepts which will be no small comfort to him in the stress and strain of actual life as he will need to live it. Besides, he will develop tastes for the more serious and edifying pleasures of life. The enjoyment of the beauties of nature will be a source of constant pleasure and satisfaction. Beauty in human character, beauty in the finer arts, such as music, architecture, sculpture, painting, the ability to appreciate these contributes

largely to the enjoyment of life and to happiness. He who has a taste for these forms of enjoyment is sure not to be dependent on the doubtful and often degrading entertainment of the cinema and other commercialized forms of amusement and sport.

Lastly, a college training helps the student to a consistent philosophy of life. By this is meant that he gets a particular way of looking at things and at life. The ultimate question which every thoughtful person asks himself or others is: What does life mean? What do these facts mean? What is it all about? The two subjects which studied in college give the answer to these vital questions are philosophy and religion. This is one respect in which present day college training most often fails. Students are helped to the learning of bewildering masses of facts. When they inquire as to the ultimate significance of these facts, they will probably be told with a cynical sneer that there is none. Such an attitude has been fostered until many college men and women believe life has no questions to be solved, that they are themselves merely a portion of the mechanistic universe and are in no sense morally or intellectually responsible. A college president in a pointed article in the Atlantic Monthly for July, 1927 has laid this very charge at the door of modern college training. I quote a paragraph from the article. ("What Is It All About?", by Bernard Iddings Bell. The present writer does not agree with all the details of this article, but its main thesis is indisputable.) "Inadequately guiding youth in the development of a vital philosophy, we are sending forth graduates with diffused minds, scarcely fit to take command of their own lives or to coöperate in the development of a social state; drifters into conformity and essential human futility; easy victims to specious crowd psychologies; followers of what seem easy ways out; bolshevist or fascist in every attitude. They esteem themselves only creatures of their environment and so they tend to become just that. They have little or no perception of standards—of truth, beauty, or goodness; they have no goals or purposeful perfection with which to estimate values of by which to gauge achievement. All these things are to them relative—relative not to absolutes but to expediency. Truth means to them little more than a body of observable facts; beauty, conformity to fashion; goodness, doing the things that will make one comfortable or popular. Out of our most able youth, capable of high adventure, we are manufacturing mental and ethical jellyfish."

These benefits of college training, which are important elements of that vague entity called "culture," are not accessible only to people attending college. Many others who never attended college have by reading and self-application cultivated their minds and acquired appreciation, vision, tastes for worth-while things, and a Christian philosophy of life. The claim of the college is that it is equipped to give this training more systematically, in a shorter period of time, and at that time in a person's life when he is most impressionable and in the best position to profit by such training. Let no one despair, however, over the fact that it is impossible for him to go to college. Through the medium of books and periodicals mental cultivation is to-day possible for all. The "fifteen minutes a day" of a well-known advertisement is based upon a sound principle.

In conclusion, it may be permissible to say a word in behalf of our own Church schools. Our schools are Mennonite schools for Mennonite young people. They do not pretend to be like the average worldly schools and colleges. There are good and sufficient reasons why they should be different from them in some particulars that pertain to student life and to religious and moral standards. Just to name a few of these reasons. Our people have been generally frugal and thrifty, hence their schools try to foster this special virtue by emphasizing the ideals of sacrifice and service rather than worldly standards of success and money making. Labor and industry is another characteristic of our schools. Hard and conscientious study is the main thing emphasized. In too many schools the atmosphere is one of leisure and play which are unpleasantly interrupted by classes and study periods, and the conscientious student is often stigmatized by student opinion as a "grind," or by other opprobrious terms. Our schools seek to cultivate the ideal of simple living which is also a part of our heritage. In student life they omit the unnecessary frills and the sideshows which are only distracting, examples of which are excessive athletics, dramatics, inter-collegiate activities, etc. Finally, since our people are generally noted for taking their religious profession seriously and for making religion vital and effective in every activity of life, our Church schools make religion and Christian experience fundamental to all their activities and their work. Religion is not merely one among a series of activities students engage in, it is basic to them all.

Goshen, Ind.

THE CONTRIBUTION OF SCHOLARSHIP

By Delmar Hershberger

The Editor in reading the Manuscript so carefully prepared by Brother Hershberger enjoyed every paragraph. We trust every reader will be greatly blessed by the perusal of this illuminating article. It will give all of us a better appreciation of the value of the man who has no callouses to show in his hands, but who many nights lies awake because of a mind that has been greatly overworked, and that for the benefit of man. We have appreciation and respect for the dual group, the man with the tired body and calloused hands, and the man with the tired brain. Blessings upon both. May each find God in Creation, learn to know the Savior through Revelation, and the Indwelling of the Spirit of God, by a New-Creation.—Editor.

The question "What next?" comes to every college graduate. Not only he but his friends are interested in it. Now there are any number of vocations which he may take up which are very much worthwhile. The mission field, foreign and domestic, the school-room, the office, the pulpit, and the professions of medicine and nursing call to various members of our class. There are members in our class who expect to enter some one of all of these fields. But there is one line of work which is seldom thought of as a vocation in itself—namely, that of simply being a student. You ask: Is the pursuit of learning—of scholarship—to be considered as a worthy occupation in itself? I am not contending that scholarship as such is worth-while, but I am interested in the products of a scholarship considerably more advanced than that attained by the ordinary or even the best undergraduate in college. I wish to discuss briefly some of the things scholarship has meant to the world—in short, what do we owe to the scholar of this day and of past ages?

In the first place, productive scholarship means material progress. How real material progress is and just to what extent it truly benefits man is another question. Suffice it to say that productive scholarship spells material progress in the sense that material progress is progress at all. Let me show how this is true by means of a few illustrations.

A little more than fifty years ago a man by the name of Bell became very much interested in vibrations. The vibrations of a tuning fork, of his own heart, of a pendulum, and of the ear drum were a very interesting subject for study for him. By and by he knew as much about vibrations as any man living and out of his study grew that very useful instrument, the telephone. Bell's first interest was not telephones but vibrations. Pasteur was another of these tireless workers of the laboratory. He did the spade work which made possible modern sanitation and the treatment and elimination of disease.

You will note that some men of this type were much more interested in their work than in any possible benefits it might bring to their fellows. This is very far from the truth in the case of Pasteur. However, we sometimes find an attitude like that of Archimedes who lived a few centuries before the time of Christ. It was said of him that he "possessed so high a spirit and as profound a soul" that he would not work upon a subject that could be turned to practical account. So he studied mathematics and didn't get his hands dirty. He and his friends worked away on the ellipse, the hyperbola, and the parabola secure in the thought that no one could turn their labors to use. No doubt it would make these poor old fellows turn in their graves if they were to find out that any modern, well-designed bridge

makes use of these curves simply in the interests of the greatest economy of material quite apart from aesthetic considerations!

On the other hand, the attitude of many people towards these scholars who work to satisfy their curiosity rather than because they want to be useful is well illustrated in the story of an old lady who was once interviewing Faraday. Faraday had just been working with a new principle and she wanted to have a demonstration. So he arranged a little coil of insulated copper wire, connected the ends of the coil to an instrument in which a needle would flicker when a current of electricity was flowing, and slipped the coil upon the end of a steel magnet. As long as the coil was in motion the needle showed that an electric current was flowing in the circuit. Faraday was highly delighted with the experiment. The old lady looked at him pityingly and asked, "What good is such an experiment?" By the way, that is a question a great many people like to ask. But Faraday asked her: "Of what use is a new-born child?" And it is a question which he might well ask. Just what is the present worth of a baby—the economic value, if you please? If you try to compute the present economic worth of a baby you will find that it comes out a negative quantity, if not a negative quantity under the radical. And yet year after year there is a baby crop—economic value or no economic value. It is not the present value but the future possibilities of the baby that make it worth rearing. We might wonder whether this old lady had any children. If she did she can consider herself very fortunate if any of them had as much influence and usefulness as Faraday's scientific baby which is now almost one hundred years old. That baby is a fair-sized man now. Every electric dynamo, every telephone, every street car motor, all electric transmission systems—in fact the entire electric industry depends directly upon the principle of electro-magnetic induction. Faraday discovered this principle one hundred years ago; fifty years later Edison commercialized it. That is usually the way it goes. One man discovers the principal and is called a dreamer; a second man commercializes the principle and is called a benefactor of the human race.

We should learn to know that the truth always is useful because it is true and not censure the man who is interested in searching out new things which apparently are useless. If he finds new truths they will be useful. He can well learn to give recognition to indirect utility as well as to direct utility. We will agree that the scholar makes possible material progress.

Scholarship may mean material progress but much more it means intellectual progress, if by intellectual progress we mean the accumulation and transmission of knowledge. One thousand years ago the human race was in possession of certain of the facts of chemistry, of biology, of geography, of mathematics, and of physics. Fve hundred years later this body of knowledge had greatly increased and today it is much larger than it was five hundred years ago. To what is this increase due? Here we find the true function of the scholar—to absorb, to preserve, to pass on, and to add to human knowledge. The scholars are the custodians of human knowledge. They are the teachers of the human race. No man can teach who is not a scholar compared to the group which he teaches. Take any department of knowledge you wish and you will find a long succession of scholars who soaked up existing knowledge, passed it on, and added to it. This has been the history of civilization—this flow of ideas. This view of the function of the scholar is of especial interest to the school teacher.

Scholars not only are responsible for advances in their own field but have in the past—though inadvertently rather than consciously and deliberately—affected other fields than the intellectual. To illustrate let us consider the Protestant Revolt. At the time of the Reformation the Roman Catholic Church stood powerful and apparently immune to attack until the intellectuals stirred up interest in the study of the Greek and Hebrew Scriptures, questioned the absolute authority claimed by the church, and aroused the religious reformers. Erasmus and the humanists were not so much concerned with reform as they were with the pursuit of learning. They merely questioned authority, provoked thinking, and finally set in motion religious enthusiasts whose hearts burned with conviction rather than whose heads buzzed with ideas.

This brings us to a third point. We have already seen that the pursuit of scholarship means material progress and also intellectual progress. But does it also necessarily mean spiritual progress? Does the man who studies, say chemistry, all his life and perhaps discovers chemical facts and principles never known before to men because of that study sense his own spiritual needs? Does he see that there is something radically wrong with his desires and affections which he is helpless to change—in short, that he is a sinner? Some scientists claim to find in their study a remarkable revelation of God and His power, while others sweep the heavens with the telescope and find no room for God. On the other hand, we have a man like Burbank who questioned the existence of God and the immortality of the soul and, on the other hand, we find devout, God-fearing scholars like Boyle and Faraday. Burbank is a striking example of the scientist who makes a material and intellectual but not a spiritual contribution to his fellows. Why is this the case? It seems to me that we are safe in concluding that there is nothing in the pursuit of scholarship as such that determines whether that pursuit leads towards or away from God. A man may gain from his studies a glimpse of the power and wisdom of God but he does not necessarily sense His moral attributes—holiness, love, and justice. He never from this source alone gets a saving knowledge of God. There is nothing in the methods of the of the scholar that militates against spirituality. The fact that a man learns to think rigorously, demand evidence, and critically examine it before he accepts as true a statement is no handicap in the field of religion unless we hold the weak, anti-intellectual view that the truths of the Bible will not bear such examination and consequently are unworthy of the serious consideration of a rational being. The danger lies only in not approaching Christian evidences as frankly and openly as one would a fact of science. There is nothing in the pursuit of scholarship—or in farming, or teaching—as such, that determines whether such pursuit leads Godward or away from God. The direction in which the individual goes is determined by his attitude towards God, His revelation, and His people.

Here then, it seems to me, we find the peculiar function of the Christian college, namely, to point out to students the means of spiritual progress, and to indicate to them how they may solve their spiritual problems. The importance of right attitudes twoards God, His revelation, and His people must be stressed, if the student is to make progress spiritually as he may make progress materially and intellectually.

Now I have briefly discussed a vocation or field for production which is well worthy of consideration. I have attempted to show something of the nature of the progress to which work in this field—the field of scholarship—leads. It calls for just as much sacrifice, hard work, and faith in the future as any field and a great deal more than many do. I am inclined to believe that we can well afford to give more and more recognition to the Christian scholar.

Iowa City, Iowa.

A FAITHFUL WITNESS

The truth, the whole truth, and nothing but the truth, so help you God—is the formula used in "swearing" a witness in an English court. And this surely is the command to the witness for God here upon earth.

The apostle can say, "I kept back nothing that was profitable unto you....I have not shunned to declare unto you the whole counsel of God."

Necessity was laid upon him, "Woe unto" him, if he preached not the Gospel. If he did it willingly he had his reward—as a good witness—if not, still it was compulsory that he should testify the Gospel if the grace of God. Not at his own charges—his "conduct money" was paid.

"A faithful witness will not lie" (Prov. 14:5). A true witness will utter the truth and all of it.

"He shall testify of me," the Lord said of the Holy Spirit and added, "ye also shall bear witness."—Scattered Seed.

THE SOCIAL SUPERIORITY OF MONOGAMY

By M. T. Brackbill

Monogamy is that form of marriage which is the union of one man and one woman. This type far exceeds any other type of marriage such as polygamy or polyandry in which instances one man has a number of wives or one woman has a number of husbands. Because of its superiority monogamy has been the leading type of marriage in civilized and Christian countries. Fundamentally monogamy is superior because it is Biblical. God instituted the first home in the Garden of Eden when He and monogamy is the plan He used. "Therefore shall a man leave father and mother and cleave unto his wife and they shall be one flesh."

The social advantages of monogamy are better than any other type of marriage and excel in this, as Bogardus has said, that it produces the highest qualities of love and lays the foundation for the best societary life. Monogamy has been abused and those who have low morals and low standards have failed to fulfil the true function of the family. We shall, however, speak of the ideal monogamy.

The basis of marriage in the monogamic family is love—true love of the highest type. The affection which exists in the monogamic family between the husband and his wife, between the mother and her girls and boys, between the father and his girls and boys, between brother and brother, between brother and sister, and between sister and sister, all of the same family can be found in no other type of marriage. It is true love, the altruistic heart to heart sense of duty, respect and devotion to one another. In polygamy just the very opposite condition is to be found. One man tries to measure out his affections or attentions to his wives and children in equal proportions. The basis of these affections goes no deeper than the passions and desires and the man or woman who attempts this utterly fails. Family ties are loose, the bonds between parents and children are weak and easily broken. The whole family is weak and polygamy falls while monogamy presses on to success and superiority. "Daily intimate contact among members of the same family group develops high standards and strong and wholesome affections."

Because of the stronger ties of kinship, and of family we have a firm and secure foundation for the binding of society into a unit. Only when men work together as a unit will the social order remain strong and healthy and be able to meet the problems confronting the world today.

In the monogamic family the interests of the father and mother are united, and sacrifices are mutual in behalf of the growing children. Here only are children born into legal homes where they receive their rightful position in society. Such a child will be cared for and reared in such a home so that he will receive a comprehensive view of life and his responsibility to the world and to his fellow-men and to God.

Superior care of children prevails in the monogamic home. Mother and father do all they are able to do so that their children may become strong and healthy members of society. The environment for the physical development of the child is better than that of the other types of marriages.

The morals, ideals, and standards of living are higher in the monogamic family. The husband has his interests centered upon his wife and children; and vice versa, the wife has her interests centered upon her husband and children and their welfare. Higher ethics are taught. Standards of right and wrong are rigidly emphasized. Unselfishness, obedience, pure motives, honesty, truthfulness are characteristic of the ideal monogamic family and are found in large measure in the great majority of average families of this type.

In the monogamic family definitely organized religious training is to be found. The Hebrew fathers were specifically commanded to teach their children the essentials of their religion, and to-day we find Hebrew fathers still doing the very same thing. Not only do we find this in Hebrew homes, but also in Christian homes of the world. This is a valuable asset to society.

Politically and economically there is unity in the teaching of children to become future citizens. In this type of home children are taught to respect the government, they are taught also how to work, how to earn money to support themselves, and how to mingle with others, thus growing up in the home and school to become useful citizens in the future.

The monogamic family holds the highest standards of home life, and it is on this foundation that nations rest. When morals are low, ideals are lacking, and religious training lost sight of in the nation it begins to weaken. In the monogamic family these are superior and social advantages are very marked.

Harrisonburg, Va,

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter IV (Continued)

The Alleged Evidences Examined

VI. Geographical Distribution

Statement "Observation shows that groups of closely allied creatures are often found living in neighboring districts, and that when such a barrier as an ocean or a range of lofty mountains is passed an entirely new fauna and flora are usually to be met with."[19] "We know, for example, that a litter of European Rabbits was introduced on the small island of Porto Santo during the fifteenth century and by the middle of the last century its descendants had become so distinct from the parent form that it was described as a 'new species!'"[20]

There is no question but that there has been some variation among plants and animals since they first appeared, but as we shall show in a later section, modern science has proved that these variations are within certain well-defined limits which do not overstep the bounds of the species. This evidence does not go beyond superficial modifications of structure which does not affect the stability of the species. If the Porto Santo Rabbits would no longer interbreed with the European stock then the case would be proved, but so long as this is not the case, the description of the former as a "new species" is an erroneous classification. Nature has not defined it as such.

VII. Adaptation of Organisms

In Lull's discussion of the Evidences of Evolution a section is devoted to Morphology and Adaptations, including the chapters on coloration and mimicry, animal associations, parasitism and degeneracy, adaptive radiation, and the four diverse directions in which adaptations have been made for movement; (1) over the earth's surface, (2) beneath the surface, (3) above the surface into trees and finally into the air, and (4) into water. An examination of each of these needs to be made.

1. Coloration and Mimicry. All students of nature cannot help but be impressed with the many forms of mimicry found among animals. Among others Professor Lull[21] cites the protective mimicry of certain crabs which resemble white quartz pebbles of beach shingle, and geometric moths whose caterpillars are protectively colored so as to mimic the twigs, moths which resemble the rough bark in color, the leaf insect, Phylium, resembling a leaf with rust spots on it, and the Kallima paralecta, a butterfly which similates not only the general hue of a dead or withered leaf, but also its petiole, midrib, venation, rust spots, and the clear places which sometimes occur in a diseased or injured leaf. There are the warning mimicry of a species of harmless snakes which resemble the poisonous coral snakes, and the edible viceroy butterfly which mimics the inedible monarch. There is the aggressive mimicry of certain spiders on golden rod

whose bodies so harmonize with the flowers as to make them invisible.

How are these remarkable phenomena of nature to be interpreted? Lull's answer is this: "Whatever may be the initial cause of color, its final perfection of adaptation for concealment, warning, or whatsoever service it may render may well be the result of the natural selection factor."[22] "There is little doubt, however, that whatever causes may be secondarily operative in the production of coloration and mimicry, natural selection is chief."[23] "Weismann, the leader of the Darwinian school, makes natural selection the only factor in the production of mimicry."[24] With all seriousness it must be asked: How can all these elaborate resemblances come about through natural selections? As Lull himself says, "In opposition to this (Weismann's view just referred to) it has been argued that the mimicry to be of any selective value must be practically perfect at once, and the minute or trivial variations, such as the exponents of natural selection postulate, would be of no possible survival value in mimicry. On the other hand, that masterpiece of mimicry, Kallimia, goes too far, as a much less perfect imitation would be ample for all practical purposes and we cannot conceive of selections taking an adaptation past the point of efficiency."[25] Someone has aptly said, "Natural selections may account for the survival of the fittest but it cannot account for the arrival of the fittest." Take the case of the Kallimia. There are the general hue of a dead or withered leaf, the petiole, midrib, venation, rust spots, and the clear places—all these mimic to perfection the dead leaf. What causes these separate mimicries? Is it conceivable that a resident force would have the intelligence, much more, the power to produce them? The facts are all against the possibility of such marvelous mimicries coming about through a process of evolution. It puts a mind into nature for whose location no place can be found.

Furthermore, there is not a shred of evidence that these wonderful adaptations have developed through the course of countless generations. To say that they have, in the light of a total lack of any proof, is a gross case of begging the question. Let intermediate forms be produced between the "generalized" form and the highly adapted ones. The alternative, which is scientific, accounts for this by the fiat of a divine Creator.

2. Animal Associations. Communalism. **Statement** "Here is foreshadowed one of the factors which have aided so largely in placing man at the head of the animal kingdom."[26] Aside from the gregarious animals such as the buffalo, beaver, and pelicans, only two groups of organisms follow a communal life, the insects and mankind. Concerning the insects and man, Lull says that in each instance it represents "the final culmination of a long and important evolutionary line."

But where is the proof that the gregarious animals were ever non-gregarious, and that the ants and man were ever non-communal? This is simply an assumption. Absolutely no proof is available. From Solomon's day to this the ant has been communal. There is absolutely no record of man leading a non-communal life. Hence animal associations have nothing to do with the evolution question.

3. Parasitism and Degeneracy. **Statement** "As a means of adaptation for survival," says Lull,[27] "parasitism must be looked upon as a remarkably successful device, although....the resultant evolution is one of retrogression and ends in greater or less degeneracy according to the degree of parasitism and the relative rank of the animal at the beginning of its degenerating career."

Where is the proof that these degenerates at one time were not degenerates? Does Geology or life as we know it today give any evidence that an animal has undergone any degeneracy? It is simply begging the question to assert that a given animal was not at one time a parasite and through countless ages gradually became adapted in structure to parasitic life. The fact that acquired characters cannot be transmitted to offspring is scientific proof of the fallacy of this mode of reasoning.

4. Adaptive radiation. **Statement** Professor H. F. Osborn was the first to state clearly the idea of adaptive radiation. Lull quotes the following: "Each isolated region, if large and sufficiently varied in its topography, soil, climate, and vegetation will give rise to a diversified mammalian fauna. The larger the region and the more diverse the conditions, the greater the variety of mammals which will result. From a primitive stem form radii go out in four diverse directions, the adaptations being mainly those of limbs and feet—also of teeth, but that of the teeth and feet do not necessarily parallel."[28] While Osborn applied his law mainly to mammals it is also applied to other classes of animal life. "The impelling causes of adaptive radiation," says Lull,[29] "are the need of food and the need of safety, and while the minor roads along which evolution is possible are many and devious, they all lead in four general directions; over the earth's surface where speed would become the great desideratum, beneath the surface to the subterranean realm, above the surface into the trees or finally into the air, and into the water to become denizens, wholly or in part, or the aquatic realm."

An examination of this whole subject seems to reveal a fundamental contradiction which invalidates the whole evidence. It is held on the one hand that "the soft parts are generally more conservative," while feet and teeth undergo their marvelous changes. On the other hand it is said that "a highly adapted or specialized form becomes, as it were, stereotyped and incapable of radical change." In other words, when the evolutionist wants to see **change** he says the hard parts, feet and teeth, undergo marvelous changes, but when he has the specialized forms evolved then these same hard parts become stereotyped. Furthermore, this idea of a part at one time undergoing "marvelous changes" and at a later time becoming stereotyped is contrary to the accepted definitions of evolution; namely, that evolution is **continuous,** progressive change, and is entirely without support in science.

Let us examine a few of these radiations. Among insects all four of these adaptations are illustrated. The cock roaches are adapted to walking or running, the grasshoppers and crickets to leaping, many wasps, bees and mole crickets to digging, May-flies, dragon flies, water boatmen, backswimmers, water striders, whirligig beetles, mosquitoes, etc., to aquatic life, and flies, bees, wasps, ets. to flying. It is unnecessary for our purpose to describe all these manifold adaptations. Any student of nature is well aware of the multitudinous types of structure that the various insects possess.

Consider for a moment the mole-cricket, having a most wonderful structure for digging. How did this specialization develop? According to the theory it developed from some less specialized form. But what determined the particular shape of its tibiae (the digging organs)? Only on the hypothesis of an intelligent directive creative force could such an effective part be developed. More marvelous does it become when one is asked to believe that this force is resident in the animal itself. No evidence is forthcoming that generalized forms of life are now in process of becoming thus specialized. The fatal weakness of the idea of adaptive radiation is thus seen. It is assumed that a certain animal has through countless generations adapted itself to its environment and then this adaptation becomes a sure evidence of evolution. The highly specialized adaptations simply go to show the impossibility of the theory.

Another outstanding illustration—The aereal adaptation, among insects namely wings are exceedingly marvelous. The horse-fly is able to outstrip the the swiftest horse. How did this wing develop? We are told that it developed from a trachael gill. Where are the intermediate steps, first in the formation of the tracheal gill, and second in its transition state of development into a wing? Lull himself sees the weakness of this theory: "The only trouble is that there is no living insect known wherein such a gill may be seen in a transitional state of development into a wing, and between the largest and most efficient gill and the smallest structure which could possibly support the animal in flight there is a material gap."[30] No, this is not the only trouble. One very much desires to have a bit of evidence that it has taken place because wings are a reality. The law of present day life is stability of life forms. For wings to have evolved, a different order of nature must have existed, for which there is no evidence. The scientific solution of this gap is simply that the intermediate forms never existed, and that this highly developed adaptation was always possessed by

the animal. It is an adaptation made by its Creator. Nevertheless, Lull describes the process in detail thus: "The development of flight among insects implies therefore, first, a departure from the old terrestrial habitat into the water. If this were done by a small insect, which was probably the case, the only adjustment necessary would be a reduction in the thickness and firmness of the cuticle so that the entire body might subserve the respiratory function. The insect was doubtless one of those living in damp situations, such as the present day Thysanura (Aptera). ..... With increase in size and consequent muscular development, however, came a thickening of the cuticle and a consequent localization of the respiratory function. Gills arose through a necessary increase of respiratory surface, resulting in outpushings of the thinner portions of the body wall. Their subsequent invasion by tracheae, so that the blood merely acted as an intermediary between the tracheal air and that in the surrounding water, followed and finally the tracheal gill was perfected. Next came the differentiation of the gill into a respiratory and a protective part, the latter becoming movably articulated with the body to aid in renewing the water over the respiratory gill. The subsequent enlargement of the gill-cover to embrace several gills, the suppression of the latter when, at the last molt, the creature re-emerged on land as an adult, the use of gill covers as imperfect wings, and their final perfection as organs of flight complete the process."[31]

We feel compelled to exclaim, "mirabile dictu!" What directs this process in such telic fashion? All this by resident forces? A bit of proof needed! Of course this is given by the author as hypothetical, but it is given seriously.

VIII. Changes under Domestication

Statement "Among domesticated animals and plants we know of numerous causes in which the actual origin of new forms has been observed. These have often differed from their predecessors by amounts quite comparable with the differences by which natural species or even genera are separated. A notable example of this process is afforded by the numerous breeds of pigeons known to have arisen under domestication from a single wild species. We have no reason whatever for supposing that domesticated species are more mutable than wild species, and there is consequently every reason to believe that changes of a similar character take place in Nature."[32]

In consideration of this evidence at least three points must be noted. The first concerns Castle's statement that among domesticated animals and plants cases are known in which "the actual origin of new forms has been observed." Let me ask: If a new species should interbreed with the wild species from which it was derived would the offspring be fertile or infertile? Professor Castle, as well as any geneticist, knows well enough that they would be fertile. Is it then a new species? Surely Professor Castle is fully aware of the Mendelion laws which were at work in this selective breeding. The "new" species, as any one acquainted with Mendel's laws knows, possessed no new traits. My barred rock chickens in my back yard do not possess a single new and different character. Certainly they lay more eggs, they are larger, their bars are almost perfect—all according to well established laws which I need not elaborate. All these "new" characters are found in the primitive chicken. Selection and segregation of the chickens possessing the desired trait produced the effect.

The second point concerns the mutability of these "new" species. Why does Professor Castle, keep these "new" species so closely penned up or segregated? Let the dogs, chickens, flowers, fruit trees, etc., be turned loose in nature and see if they are not more mutable than wild species. My childhood experience with chickens proves their **mutability.** One season a flock of chicks hatched from the eggs of tame, lazy, barred rock chickens were raised in an orchard. During the hot summer months they forsook the coops to more arboreal roosts. Several months later, as winter came on, it was my work to catch and house these descendants of tame and lazy barred rock domestic fowls. Experience showed that in the first place they were again arboreal in their habits; and in the second, it seemed that the flying powers of their remote ancestors had not been forgotten. If there was so much reversion in the first generation what would later ones have revealed?

In the third place, if there is "every reason to believe that changes of a similar character take place in Nature," let scientists cite at least one case. This leads us to the ninth evidence of the list.

(To be continued)

[19] Castle, "Genetics and Eugenics." p. 13.
[20] Woodruff, "Foundations of Biology," p. 369.
[21] "Organic Evolution," p. 241 ff.
[22] Ibid., p. 240.
[23] Ibid., p. 246.
[24] Ibid., p. 246.
[25] Ibid., p. 246.
[26] Ibid., p. 248.
[27] Ibid., p. 262.
[28] Ibid., p. 279.
[29] Ibid., p. 280.
[30] Ibid., p. 451.
[31] Ibid., p. 451.
[32] Castle "Genetics and Eugenics" p. 14.

A STUDENT FELLOWSHIP

The League of Evangelical Students is a group of Christian students, with branches in about forty different theological seminaries, Bible schools, colleges and universities. It was started about a year and a half ago, to unite evangelically-minded students everywhere in a common corporate witness to Jesus Christ as God's only begotten Son and man's only Savior. The League also aims to interest college men in the Gospel ministry, and to confirm and strengthen Christian faith by giving periodically in its publication—"The Evangelical Student"—the different phases of important Christian evidences. Each branch is desired to hold regular prayer meetings, and to engage in personal work for Christ as the Holy Spirit leads.

So far, The League has had no "overhead" expenses. To properly carry on its Christian service, however, a Traveling Secretary, who can also serve as General Secretary, is needed. This is important; yet the amount of money required each year for this and for publishing "The Student" is not large, for all expenses are kept down to "the irreducible minimum."

The need of the League is obvious, and its usefulness— from the human standpoint —is measured by the funds with which it is supplied to "carry on" for Christ. To this end a Maintaining Membership is provided for, composed of those who will put The League on their list of yearly benevolences. Five dollars per year is the unit for such membership. Those who contribute from $5.00 each year are known as General Maintaining members; from $50.00 to $100.00 as Special Maintaining members; and $100.00 or over, given once for all, as Life members.

Students from Christian homes, and those not so fortunate, need the help of a common fellowship with those who hold the saving Gospel of our Lord and Savior Jesus Christ, to steady them through the spiritually trying days of college and university life. The reported "epidemic" of suicides among college students is one of the "straws" that indicates this current need. There are also other "straws."

Some time ago an association for the advancement of atheism in colleges and universities was incorporated in one of our north-eastern states, and so received legal recognition, sanction and protection. It is credibly reported to be also operating actively in preparatory and grade schools, with a Junior department for children from seven to seventeen.

"Knowing that it is now high time to awake out of sleep," The League of Evangelical Students is working along undenominational lines to further the co-operation and fellowship of evangelical Christianity among students and to advance the knowledge of the evidences that make evangelical Christianity the only reasonable, logical, defensible faith.

Funds are solicited for the League's work from all who are interested in the spiritual welfare of the three-fourths of a million students in the institutions of advanced study in our land. As goes your student world, so at length will go your civilization.—Evangelical Christian.

DOUBT

Doubt is always deplorable, but disbelief is always fatal. Doubt is timid, disbelief is always bold. Doubt quistions. disbelief denies. Doubt is humble, disbelief is defiant. Doubt says I cannot, disbelief says I will not. God pities doubt, but condemns disbelief. They are fruit of the same tree—of the same kind but differing in degree.—Selected.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

During the past month, August and September, many of our young people will have been attending conferences and having opportunity to enlarge their vision of the Lord's work and of their own life needs. May each hearth that has enjoyed these opportunities have been fully enlarged and prepared for more energetic effort in the days to come. One way that you can give expression to the convictions that have deepened in your mind is to put forth more earnest endeavor to make more of the opportunities in the Young People's Meeting. How often have the conferences with our associates in Christ strengethened our determination to live for the Lord in all things and give him full right of way with all that we have and are. Every meeting of our young people is an opportunity in which like impressions can be made upon one another. It may be a happy privilege to be called to go to some special field of labor. But if it is not yet the Lord's will to take us from the place where we are it is our happy privilege to make the most of our "corner" for Him. It is the prayer of the writer of these lines that many will avail themselves of the open door at home to prepare the many young lives for greater service when they have come to their time of proper development.

During the month the topics are again distributed in a wide variety. Missions, Social, Doctrine, Junior,—each phase is a field of needful study for the welfare of many lives. May we find our proper view from the teaching of the Bible and help one another to solve the problems in life in a way that will brighten the prospects in eternity.

OUR WORK IN SOUTH AMERICA.—Lk. 24:46-48.

Topic for September 11

MOTTO

"In His name among all nations."

MEDITATIONS ON THE TOPIC

I. **The Mission in South America.**—As we tell it, may we think of it as Paul and Barnabas told their story, "declaring what miracles and wonders **God had wrought** by them." If the work is **ours only** then it will pass into oblivion, but if it be of God then it will stand as a monument of His grace forever. To do the most we can but tell in a small way what God hath wrought in the immediate sphere in which our own brethren and sisters have been occupied. It is well that we know of it and of the needs and of the opportunities that God is opening for further work. The Outline Study which was already published in the booklet last fall, falls short of the record of new stations and possibly new activities that have opened up since. Even these we have recorded can scarcely be fully known by any one individual. But to those who have read the weekly news from South America and have kept up with the reports that have been given in other articles and have been in touch with workers either by letter or in person can get something of an idea as to what is being wrought.

After all that we think of in that field, is it the number of the stations and the activities of the workers and the kinds of organized efforts that most appeals to us? Or is it the miracle of changed lives in those who were once lost but have been found? The new song that is sung and the praises that ascend to God from hearts that once did not know Him,—these, it seems to me, are the things that count in the sight of God. As we study of the work at the stations and of the various activities among our brethren, shall we share in the service with God?

II. **The Text.—Luke 24:46-48.**—The message of salvation that goes forth in the name of Jesus is here declared to be for "all nations."

OUTLINE STUDY

I. Stations and Towns.
1. Pehuajo.
2. Trenque Lauquen.
3. Santa Rosa.
4. Carlos Casares.
5. Tres Lomas.
6. Madero.
7. Bragado.
8. Maridiano.
9. America.

II. Kinds of Activity.
1. Pastoral.
2. Evangelistic.
3. Sunday school, young people's meeting, etc.
4. Bible Reading, visitation.
5. Kindergarten and school work.
6. Gospel literature distribution.
7. Charitable.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Gospel."**
2. The Work Among the Boys and Girls of South America.

For Young People.
1. Assign Phases of Work Carried on.
2. Describe the History and Geography of the Work in the Stations.

For Older People.
1. Opportunities Undeveloped in South America.
2. How the Church in North America Can Help.

PERSONAL THOUGHT

In what ways can we share in the service of bearing the message to the unevangelized of South America?

SEED THOUGHTS

"Onward for God, the days are demanding it,
Onward for truth, thy Lord is commanding it,
The sin-sickened earth pleads with anguish untold.
Awake from the spell that sin casteth o'er thee,
Awake to the vision that breaketh before thee,
Awake to thy danger—the Spirit implores thee,
Come thou and win souls for the great Shepherd's fold."—Sel.

Argentina

"Far to the southward, lies a land of open door;
Long is the journey, to that distant shore;
And within its borders, there are souls in darkness drear,
Knowing not our Savior, or His love and cheer.

Chorus:—
Great land, Argentina,
We have heard our Master's call,
Fear not, oh despair not,
Jesus died for all.

"Great Argentina, land of stream and rolling plain;
Land loved by sunshine, land of wondrous fame;
'Tis so long you've waited, for the Gospel we can bring:
Are your children dying, knowing not their King?

"Far, over yonder, in the land of wondrous fame,
Millions are dying, lost in sin and shame.
Let us haste to save them, let us toil and let us pray,
For the Lord has called us, we must haste today."

—J. W. Shank, Trenque Lauquen, Argentina, S. A.

Estimating a total population of 350,000 in our immediate mission district, each ordained missionary has a parish of 50,000 people.

SOCIAL GATHERINGS—HELPFUL AND HARMFUL.—Eph. 5:1-21.

Topic for September 18

MOTTO

"All to the glory of God."

MEDITATIONS ON THE TOPIC

I. **Social Gatherings.**—It is a most natural thing with humanity that they get together. Not only is it common for a few to be together but it is common that many desire to be together at the same time and place. But the getting together is not so much the point to consider as the central attraction of the thing that brings together and the conduct and consequent condition of character that grows out of it. Our Topic has been headed "Helpful and Harmful." This leads us to ask, What kind of gatherings are **helpful?** What

kind of gatherings are **harmful?** It is a very simple thing to draw a line of difference between these two kinds of gatherings in general and speak of Christian motives for the helpful gatherings and ungodly motives for the harmful. But yet we will need to go into detail much more before we have fully solved the question. And we ask again, What are Christian motives for coming together? Then we go into the Word of Truth and find many principles approved in which the ungodly elements are not found to rule. And on the other side as we search what is harmful and consider the detail of the ungodly influences we find many forms of evil that crop out especially in many social gatherings. It will be possible for us to find help in the Word of God in solving every question that comes before us if we are diligent and prayerful in searching the Word.

Being firmly established in the principles of right and wrong so that we can discern the evil and choose the good, we are ready to classify the gatherings that come before us, however they may be named of men, and decide for Jesus' sake what we are to do about them.

II. **The Text.—Eph. 5:1-21.**—In this passage there is a contrast shown between the works of darkness and the fruit of the Spirit of light. The works of darkness are often named in detail and also the practices in which the Holy Spirit leads. Let the Christian choose the way of the Lord.

OUTLINE STUDY

I. Helpful.
1. Where Christian motives prevail.
   a. Christian hospitality.—Tit. 1:8; I Pet. 4:9.
   b. Helpful influences.—Lk. 15:1, 2; Lk. 5:29-32.
   c. Spiritual.—Eph. 2:6; Heb. 10:24, 25.
   d. Purity.—I Tim. 4:12; Jas. 1:27.
   e. Where others do not stumble.—I Cor. 8:9-13.

II. Harmful.
1. In which ungodliness leads.
   a. The unequal yoke.—II Cor. 6:14-18.
   b. Foolish conduct.—Eph. 5:15, 16.
   c. Lustfulness.—I Pet. 4:3-5.
   d. Irreverence.—Psa. 1:1-2.
   e. Wickedness.—Prov. 4:14-17.
   f. Worldliness.—I Jno. 2:15-17.

III. Gatherings You Can Name and Classify by the Above Distinctions.
1. Helpful.
2. Harmful.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Godliness."**
2. Safe Places for Children to God.

For Young People.
1. Principles by Which to Discern Good and Evil.
2. Loving the Good and Hating the Evil.

For Older People.
1. Testing the List of Social Gatherings by Godly Standards.

PERSONAL THOUGHT

"There is a plausible notion which finds great favor in the laxity of these times, to the effect that youth must have its "innocent pastimes;" and when the indefinite period called "youth" is past, it will be time enough to become "religious" and attend to "religious duties." Let us not parley with such a doctrine as this, which leaves the souls of our young people in the place of peril at that time of life when they are least able to guard themselves against the thousand snares that are set for the innocent and unsuspicious. It is not true that the children of Christian parents need any of the amusements of the world."—Mauro.

The Word of God does not classify the things of the flesh, making some allowable and some not. It does not say that we are to indulge in some of the tastes and desires of the old nature, and to restrain others. On the contrary, we are bidden to put on the Lord Jesus Christ, and to make no provision for the flesh to fulfil the desires thereof (Rom. 13:14).—Mauro.

"In every community there are homes which never entertain a boy from one year's end to the other. Where are the Christian men in these homes? Have they no vision? Are men to sit at ease while boys of the community spend their evenings at the saloon or brothal?"—Sel.

THE BIBLE—GOD'S MESSAGE TO MAN.—II Tim. 3:15-17.

Topic for September 25

MOTTO

"All scripture is given by inspiration of God."

MEDITATIONS ON THE TOPIC

I. **Our Topic.**—It is a wonderful privilege to receive communication from our friends, who are not in speaking distance, by means of a messenger or by means of a letter. We especially note every word and endeavor to grasp every thought which they convey to us. How much more wonderful is the privilege of having a message from God, who, although He is "not far from every one of us," yet has seen fit to reveal Himself in ways to man different from the voice and communication of every day speech and hearing by the natural ear. His word is so precious that He has chosen holy men whom He could operate upon by His Spirit, and who were faithful to preserve His word and deliver it so that it should be of use to man whenever there was need to know the mind of God on any matter. The more common the speech of men the more careless we are of preserving it. God must deal with men in a way to show that His Word is a very sacred and valuable thing which has been given to us for our eternal welfare and happiness. God is a Holy God and the Word He gives is a Holy Word. Those who would receive the greatest blessing from it must have a due respect and reverence for Him who gives the Word to man and have a mind and will ready to give heed to all that is spoken.

The prophets of God in early times were the first message bearers of God's words. God confirmed their message by bringing to pass what they spoke and thus assured the people that they were authorized of God. The Scriptures were written from one end to the other by men who were inspired of God to write. Every word of the Bible has been attested in one way or another by God and thus proved to be the very Word of God and the message containing His will for man in the different dispensations. In our time we have the New Testament which is God's last will and covenant to men. We are to be guided by its terms. It makes known God's plan for our eternal salvation and opens up the whole message of God from the earliest revelation up to the end of time. If we carefully study the whole Book in the light of the New Testament, we will have a complete equipment for every good work.

II. **The Text.—II Tim. 3:15-17.**—In this passage the Bible is called the Holy Scriptures. They are declared to be able to make wise unto salvation by faith in Christ Jesus. They are declared to be profitable for the man of God to fit him for every good work.

OUTLINE STUDY

I. God is the Author of the Bible.
1. Of the whole Bible.—II Tim. 3:16.
2. He used men by His Spirit to speak and write.—II Pet. 1:21; Ex. 24:4; Jer. 30:2; II Pet. 3:15, 16.

II. He Gave it for Us.
1. To the fathers and to us.—Heb. 1:1, 2.
2. To accomplish what He pleases.—Isa. 55:10, 11.
3. To make wise unto salvation.—II Tim. 3:15.
4. To make the path of life plain.—Psa. 119:105.
5. To convert the soul.—Psa. 19:7.
6. To provide food for growth.—I Pet. 2:2.
7. To make our way prosperous.—Josh. 1:8; Psa. 1.
8. To guide us in the heavenly way.—Rom. 1:16, I Jno. 5:13; Ac. 20:32.
9. To fill men with hope.—Rom. 15:4.
10. To admonish.—I Cor. 10:11.
11. To completely furnish the man of God.—II Tim. 3:16, 17.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Scripture."**
2. The Bible God's Message of Life.

For Young People.
1. How God Gave the Bible.
2. Why God Gave the Bible.

For Older People.
1. How to Receive the Message of God.
2. What the Bible Will do for Man.

PERSONAL THOUGHT

How do we treasure the Word of God? Is there the becoming reverence for the Words of God which God's own Word enjoins upon men? (Deut. 4:2; 12:32; Prov. 30:6; Rev. 22:18, 19).

SEED THOUGHTS

"Father of mercies, in Thy Word
What endless glory shines,
Forever be Thy name adored
For these celestial lines."—Sel.

"As the planets revolve round the sun, so the truths of the Bible may be said to revolve round the person of the Lord Jesus; and as there is a road in every village and town in England which leads to London, so in every part of the sacred Book there may be found that which will lead the seeking heart to Christ—even as the fiery pillar led the chosen race to the promised land, or as the fiery star led the Magi to the promised Seed of the Woman."—Collett.

PAUL, THE PREACHER (Jr.).—Acts 13.

Topic for October 2

MOTTO

"For we preach not ourselves, but Christ Jesus the Lord."

MEDITATIONS ON THE TOPIC

I. **Paul, Preaching Jesus Christ.**—As soon as he had an opportunity after his conversion, he spoke to others about Jesus and showed that He is the Christ which the Scriptures speak of. Paul had been a prominent man before his conversion, and this placed before him opportunities to testify of Jesus among the un-

(Continued on page 286)

THE SUNDAY SCHOOL

PRAYER AS A FACTOR IN SUNDAY SCHOOL WORK

By Alta M. Housour

This is the writer's first article for the pages of the Christian Monitor. The message is blessedly wholesome and inspirational. We shall appreciate future articles from her pen, we are sure.—Editor.

What is prayer? It is a shield to the soul, a sacrifice to God and a scourge to Satan. Prayer is a medium by which we are ushered into the presence of God, and through which the Father conveys His favors to His children.

Jeremy Taylor says "Prayer is the key of the morning and the bolt of the evening." We could go on and give many definitions for prayer but until we have stormed the gates of God with prayer we will not know what real prayer is:

"Storming Gates Of God With Prayer"

The golden gates are gleaming
Where the west is like a sea,
And the clouds like amber curtains
Hide the face of God from thee;
But beyond the golden glory
And behind the amber aisles
Is the starlit love of heaven,
And a God of kindly smiles.

Let us see beyond the glory
Of the sunset on the sea;
Let us peer behind the curtains
Of the golden tapestry;
Let us swing the gates of crimson
Wide as winds from world to world
Pushing back the crimson glory
Till the gates of God are hurled
Down the slope of heaven's horizons,
Till a sound along the air
Tell our souls that God has listened
To our sacred vesper prayer.

Did you know that in about the year of 1840, Bishop Nicholas Johnson, through prayer, was revealed the need of a Sunday school? Although meeting with great opposition, he undertook private teaching and later, in 1848, the first Mennonite Sunday school ever known was organized under the supervision of Bro. Johnson. But now in less than a century hundreds of Sunday schools have been organized and have grown into flourishing schools

There are three things for us to consider if we wish to be true children of God. We must receive spiritual food through the Scriptures, breathe the air of heaven through prayer, and exercise ourselves in serving our fellowmen.

Prayer is one of the greatest essentials in the Christian work. Who can enumerate the things that prayer has done? If we should recount them, we would feel like Sir Isaac Newton,—"We are but picking up, here and there, a stray pebble upon the shore,—while the great boundless ocean lies before us."

Let us enumerate some of the things prayer has done for the Sunday school.

1. **It causes Superintendents, Teachers and Pupils to feel their responsibilities toward God, saved and unsaved fellowmen.**

Did you ever cease from earthly toils and cares long enough to realize that someone is looking to you as an ideal? Have you ever asked yourself the questions, "if someone is waiting for me to show them the way of salvation will they die saved or unsaved?" "Am I exemplifying Christ to unsaved souls daily?" In this age of hustling and bustling only a true prayerful Christian will stop and realize his responsibilities.

A prayerful superintendent will realize it as his God-given duty to select prayerful teachers who will teach their pupils the true Word of God by precept and example—Prayerful teachers, in turn will feel their great responsibilities in carefully and prayerfully studying and meditating upon their Sunday school lessons that they may teach only that which God would have them teach.

Ofttimes the pupil has the mistaken idea that he has no responsibility but under the influence of a prayerful superintendent and teacher he will feel his responsibility to sit quietly and reverently that he, as well as others may hear the message which is being brought. Prayerfully considering the fact that approximately thirty million young people are receiving instruction through the agencies of the Sunday school, will cause us to realize the possibilities and responsibilities we hold. Unless we as a people awaken to the responsibilities which we now have and which are being conferred upon us day by day, we cannot in a measure realize the importance of having the inner experience and outward manifestation of the Holy Ghost.

2. **Prayer makes us Christ-like.**

If we would be like Christ we must be much with Him. If we would become transformed unto His image, thoroughly made over so as to be hardly recognizable for the same, we must with unveiled face, untiring mind and uncorrupted will tarry long in His presence and look long at His glory. There is no other method. We come thus to take His point of vision in our perception of things; we acquire His habit of mind; we catch His tone; we reflect His views; we adopt His policy; we unconsciously imitate His ways; His words sink into our souls; His plans take possession of us; His very glances inspire us; His inmost purposes become our own, and scarcely conscious of the process without knowing when or how, we find ourselves merged into His being, copies of His character. When we become Christ-like we can be used very effectively as a Sunday school worker and will be true witnesses for Him.

As a superintendent or teacher we may teach the Word of God from Sunday to Sunday, but until we exemplify it and walk as Christ walked, the pupils will not grasp the true meaning of Rom. 12:1, 2. If we really show them that there is something vitally worth while in Christian life, they too will want it.

3. **Prayer helps us to reverently and joyfully serve God.**

When we talk much with God and seek His companionship, we will joyfully serve Him. Our Sunday school tasks will not seem irksome but it will be a pleasure and joy for us to do something for Him, who has done so much for us. I Jno. 4:19—"We love Him because He first loved us."

If each pupil has a reverence for God and His house (church), this in turn will mean a quiet Sunday school.

4. **Prayer helps to solve problems of the Sunday school.**

The problems of the Sunday school are ours, and by our intercession we can draw upon the resources of heaven for their solution.

An aged brother, while walking down life's pathway one day, beyond in the distance beheld an object. His eyesight was dim and he mistook it for none other than another aged brother. First kneeling by the roadside, asking God for strength, he hastened on, thinking perhaps he could speak a word of encouragement to the care-worn soul, lest he being so near the golden-gate, should fall by the wayside.

On approaching, he found his mistake, it was not an aged brother but a Sunday school worker, with bent shoulders, pallid face, weary and careworn frame—who had failed to let God solve his problems, and in his own strength had failed.

This is, indeed, a very crude illustration, but I fear unless we observe the writings of the psalmist "Cast thy burdens upon the Lord and he shall sustain thee, he shall not suffer His children to be moved," we will be care-worn Sunday school workers.

5. **Prayer makes us prayerful Sunday school workers.**

When we have once approached our di-

vine Creator through prayer and discovered the treasure that lies deep in a prayer life we will not neglect this great opportunity.—Someone has said, "Prayer is so necessary and the source of so many blessings, that he who has discovered the treasure cannot be prevented from having recourse to it."

Prayer is to the spiritual life what air is to the physical. "Make it a rule never to see the face of man until you have seen the face of God." Each day is a new life, make sure of a new beginning. The devil may be so thoroughly beaten in the morning that his assault may be feeble all the rest of the day. The spirit of prayer should also be cultivated until we form the habit of associating prayer with all we do. Our petitions need not always be uttered in words. Prayer in the form of silent aspirations should be continually breathed out to God whether we are in solitude or in the busy crowd.

We should finish each day as we begin it, on our knees. Before retiring to rest always review the day, and ask pardon for the wrong you have done. Be men and women of prayer. None are eminent for piety and usefulness who neglect this duty.

Recently I read this illustration:

A minister passing along a country road, came upon a man, on his knees, breaking rocks for use on the roads. The minister told the man he wished he could break men's hearts as he broke the stones. "Ah!" said the man, "you could if you would spend as much time on your knees as I do."

"All who would win great victories for God in public must first prevail in the solitude of their chambers."—The same is true with a Sunday school worker.

When an evangelist comes to a community and is uplifted by praying Christians, does not a wonderful revival take place? How much greater should be the revival in a Sunday school when the pupil has the prayers of God's people and their Christian influence before them continually?

Those under such an influence will feel their need of a Savior and cry out, "Lord what must I do to be saved?"

Revival in Sunday school will in turn mean a growth in the church. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Is this not true in Sunday school work?

Elkhart, Ind.

THE GOSPEL

The Gospel is not confined to the words of Jesus. His teaching only forms the nucleus around which sweeps and swells all the facts that pertain to man's duty, danger and destiny. Every good book or deed; every ennobling thought and holy aspiration; every useful life and triumphant death, is but an echo of Christ's rules of living and loving. No static can prevent it from reaching the wild heart of youth, nor the sober reflections of age. Every prayer is a voice sent to heaven on the wireless winds of God's radio.—Selected.

HIS WAGES

(Continued from page 261)

knew that he was guiltless. That he had not murdered Pat. He hadn't. He really hadn't. Why wouldn't some one believe him. If only a few would. If only one would it would be so much easier to die. But it was all to no avail; just blind hope for he had only a very short time to live.

These were some of the thoughts that passed through Glen's mind as he waited his doom. He often wondered why Roy had gone back on him. They were pals together. They had roamed together, played poker together, smoked together and even planned petty thefts together and never, never had one ever betrayed the other before. They had secrets which no one else ever dared to know and now Roy had actually helped to sentence his old pal. But maybe he couldn't help it. Maybe the rest of the Jury almost forced him to give in. It took a long time for them to decide anyway; maybe he was trying to spare his old mate.

Of course this kind of thinking could not last long or Glen would have actually gone crazy and he was not far from it for a while. But when the terrible day finally came he was quite calm. Three o'clock was the hour and the forenoon dragged slowly away. He got up at seven and ate a scanty breakfast. Then he went to dress up for the great occasion. He put on the best he had and tried to be cheerful about it. His guard kept joking him and it really didn't seem so bad to die. Just like trying anything new, it seemed kind of awkward at first. They sat down together and tried to play cards but it didn't seem just right. Of course the guard thought he was nervous because he was to die but it wasn't that. He was trying to think of that text: "the wages of sin is death." Yes that was true and he knew it. Of course he knew it by experience and he knew that it was reasonable; that it was just what he might expect but what was the rest of it? "The wages of sin is death," and the clock struck twelve but still that old text was on his mind. What about the lucky fellow who actually committed the murder? He was getting by. Oh no, he would get it sooner or later for "The wages of sin is death but...." Oh if he could remember the rest; there must be a way out, for it says "but." He couldn't think. He just couldn't think. He must die without finding out—and the big prison clock struck one.

"Want a drink?" asked the guard as Glen was scratching his head and biting his lip trying to think.

"No, I believe I'd like to have a Bible if there's one around though."

"Come on, you're getting too religious, but I'll get one if you want it."

"Well, if it's handy."

He did get one but he didn't know where to find that verse. He leafed clear through Exodus and Leviticus and Matthew and Mark and then he went back to Job and the big prison clock struck two. He read the story of the prodical son and said, "that's me, that's me only its too late to get back again now." He read it through again and the big prison clock struck half-past two. He heard it and it made him nervous. Then he read about the rich man and Lazarus and got still more nervous. He grew mad once more and recklessly indifferent. He would meet it like a man. Even though he knew he was desperately wicked he was not so low but that he sincerely hoped his prosecutors would find out, after his death, that he was innocent. His sole wish was not to be accused of murder.

Finally he heard a noise at his door. "The wages of sin is death," he reflected as he was taken out to the gallows, "..... but....." He simply couldn't remember. As he approached his fate he seemed very calm and self-controlled. He cared for nothing. There were but few people in the small apartment of death—but what were they doing? They must be fixing something at the gallows. Why? There was Roy Polisky, his old pal to tell him good-by. Sure enough. My! he was tickled to see him. He started forward at a bound forgetting all his horrible circumstances and experiences in an instant but a rude guard jerked him back with an oath that soon brought back the unpleasant situation to his mind.

"Why hello Roy how d'you ever get in here?" he shouted. "You'd better get out while you can."

But Roy did not answer. It must be a dream. But what was the matter. The fellows were reading a paper and Roy was lying on the ground—so still. He must be sleeping. How good it seemed just to see him again. He was always so happy and care-free. There he lay now with his fingers in his mouth as if he could bite finger-nails in his sleep. His cap was off and his light, wavy hair hung loose over his forehead. But wasn't he snoring? He always did. Well, he must talk to him once more.

"Hello Roy," he shouted, "how'd you get in here."

"That's what we'd like to know," said one of the officers. "Here's a letter for you." he read:

"I killed Pat for his money and hid the knife in my room-mates suit-case. I thought he'd get away but when he didn't I got desperate. I managed to get on the jury and did absolutely all I could to convict Glen. I hated to do it, but it was the only way out for me you know. But I couldn't stand it. Things got too thick. I had a lot o' pals already and I could o' done it for any of 'em but Glen. I just couldn't stand it so I managed to find a secret way in here and thought I'd pay the price 'cause I did it. Please don't kill Glen 'cause he's innocent. Forgive me, Glen.

Good-by,

Roy.

So Roy was dead. Oh, such a picture! "The wages of sin is death," thought Glen and then he shut his eyes tight. He tried to cry but he couldn't. He was sick,

terribly sick. Why didn't they hang him. He wanted to be hanged right quick! Oh why didn't they hurry? He opened his eyes just a little and there lay Roy with that cute, cynical smile playing on his lips, still biting his finger-nails. Oh it was terrible! Wouldn't it ever end. He couldn't bear it, he was dying himself and he sank away, unconscious. The big prison clock started to strike.

"Take him back," ordered the ward, "we'll look into this affair."

* * *

How he ever lived through it he never could tell but a month later he hopped a freight and started home. Home—yes he was going home, he really was going home. It seemed so long, the train went so slow. Would he ever get there? And all forenoon the grind of wheels kept saying, "The wages of sin is death, the wages of sin is death" and everywhere he looked he saw Roy, laughing and biting his finger-nails. It seemed so terrible. He shut his eyes and saw him, he opened his eyes and saw him, he slept and dreamed about him, he awoke and called his name and—nothing answered but that solemn grinding, grinding—all day long. "The wages of sin is death, the wages of sin is death." so that was it. Roy did it and Roy had to die. It was all so terrible he wished he were dead too.

Well, he got to the station finally and started straight home. He had to pass the grave-yard and something prompted him to stop and upon looking around a bit he found a fresh grave. He read the inscription:

"Mrs. Andrew Kurtz"

Falling on the fresh mound he sobbed out his awful grief. It was a relief to cry once more. It was the first time he had shed a tear for a month and oh, how soothing! Struggling to his feet he read once more:

"The gift of God is eternal life
through Jesus Christ our Lord."

"That's it, that's it," he whispered and falling to his knees he bowed his head over his mother's grave and reverently said, "Father, I thank Thee."

Goshen, Ind.

Y. P. M. TOPICS

(Continued from page 283)

converted men whom he knew before. He was so bold in his testimony that these unconverted men were plotting to kill him. Then Paul's brethren helped him to get away from them.

But when there was need of a preacher at Antioch, Barnabas went and found Paul and brought him to Antioch where he preached for a year and taught many people. This led on to the call of God to go out among the Gentile people and preach. God called Paul and Barnabas to go out. There were by this time a number of other preachers who could take care of the work at Antioch. So the Church at Antioch listened to the call of God and laid their hands on Paul and Barnabas to send them away to other places to preach the Gospel.

Paul went out with Barnabas and made quite a tour and returned after a time to Antioch to tell of their work. Later he went with Silas and visited the churches they had started and preached to other people also. He made a number of journeys and preached wherever he found an opportunity. He was used of God to save many souls and establish many churches. In spite of the persecutions that came upon him he went on preaching as long as he lived. He also wrote a number of letters which we still have in our New Testament. These letters show us what Paul taught the people about Jesus and His Way of Life.

II. The Text.—Acts 13.—This chapter tells about how Paul was sent out to preach to the Gentiles in other places. There is an account of a sermon he preached in the Jewish synagogue and how some believed and some rejected the message. Persecutions were begun also but Paul went on preaching in other cities. The word of God had reached some and there was a church established in spite of persecution.

OUTLINE STUDY

I. Paul Beginning to Witness for Jesus.
1. Straightway after his conversion.—Acts 9:20, 21, 22.
2. He spoke boldly at Jerusalem.—Acts 9:28, 29, 30.

II. Paul is Called to Preach for the Antioch Church.
1. Barnabas sought him and brought him.—Acts 11:25-26.
2. They sent him with Barnabas with an offering.—Acts 11:29, 30.
3. He was ordained to go forth to the Gentiles.—Acts 13:1-3.

III. He Preaches to Jews and Gentiles in Many Places.
1. At Salamis.—Acts 13:5.
2. To Sergius Paulus.—Acts 13:6-12.
3. At Antioch in Pisidia.—Acts 13:14-52.
4. Fully preached the Gospel wherever he went.—Rom. 15:15-21.
5. He kept back nothing when he preached.—Acts 20:19-21, 26, 27.
6. He preached Jesus Christ and Him crucified.—I Cor. 2:2; Acts 17:3.
7. He delivered the ordinances.—I Cor. 11:2.
8. He was not ashamed of the Gospel of Christ.—Rom. 1:16.
9. He tried to please God in his preaching.—I Thes. 2:4-12.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Preach."**
2. How Paul Became a Preacher Instead of a Persecutor.
3. Tell the Story of Some of His Experiences in Preaching.
4. What Did He Preach About?

For Others.
1. Paul as a Model Preacher.

PERSONAL THOUGHT

Are we ready to witness for Jesus wherever we go?

SEED THOUGHTS

Just a Word for Jesus

"Now just a word for Jesus,
Your dearest Friend so true;
Come cheer our hearts and tell us
What He has done for you.

"Now just a word for Jesus;
You feel your sins forgiv'n,
And by His grace are striving
To reach a home in heav'n.

"Now just a word for Jesus;
A cross it cannot be
To say I love my Savior
Who gave His life for me.

"Now just a word for Jesus;
Let not the time be lost;
The heart's neglected duty
Brings sorrow to its cost."

"Now just a word for Jesus—
'Twill help us on our way;
One little word for Jesus,
O speak, or sing, or pray."

—Fanny J. Crosby.

"O bring no price; God's grace is free
To Paul, to Magdalene, to me!"—Sel.

BIBLE STUDY DEPARTMENT

(Continued from page 275)

the entire service of God—12:1-8.
(1) A living sacrifice, acceptable and reasonable—v. 1.—A Peace Offering—Lev. 16.
(2) Not by the mind of man or of the world, but by a renewed and spiritual mind—vv. 2-8.

2. Their relation to each other—12:9-21. Using their bodies for services of love and blessing.
   a. True to their fellowmen—12:9, 10.
   b. Faithful in dealings—11.
   c. Patient in trials—12.
   d. Consideration for the needs of others—v. 13.
   e. Loving toward adversaries—14-21
3. Their relation to governments and to those in authority—13:1-14.
   a. Proper respect and propriety—vv. 1, 2.
   b. Respect for righteousness as demanded by man's laws—vv. 3-5.
   c. Respect for common regulations and the support of Government—v. 6.
   d. Honor to individuals in authority—v. 7.
   e. The standard of righteousness on the part of believers that makes them free from the law of the land—vv. 8-14.
4. The attitude of believers toward others in the faith—14:1-23; 15:1-13.
   a. Self denial for the sake of the weak—14:1-23.
   b. The need of the strong to guard the faith of the weak—15:1-13.
      (1) Enlightened and capable believers to edify others—1-7.
      (2) The Jews shall acknowledge and receive the Gentiles—vv. 8-13.

C. Paul's past ministry and his purposes in the future—15:14-33.
D. Paul's salutations and commendations to the brethren at Rome—16:1-24.
E. Paul's Benediction to the Church at Rome—16:25-27.

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MENNONITE PULISHING HOUSE
Scottdale, Pa.

HIS PICTURE

By Minna McEuen Meyer

On one of the hills above the town in which Jesus grew to manhood stands a low building, surrounded by fields and fir trees. This building is the home of more than a hundred boys from twelve to fourteen years of age—orphans of the great war or survivors of the deportations from Turkey. From their home on the hill they may look out over the valley of Esraelon through which, centuries ago, great kings with their legions marched to conquest or to defeat. It was on this plain that

"The Assyrian came down like a wolf on the fold,
His cohorts were gleaming in purple and gold."

Over it the Egyptians passed with their war chariots and their horsemen, and the armies of many nations followed until, last of all, Allenby, in the year 1917, marched into Palestine, and drove out of the land its Turkish oppressors. To the west stands Carmel, a long low range, on which Elijah met the priests of Baal.

In the valley, a little to the south and west of Nazareth, stands the village of Dothan where Joseph went to see his brothers as they cared for their father's flocks. It was there the brothers took Joseph and sold him to some merchants passing by on their way to Egypt. The boys of the Nazareth orphanage watch the shepherds leading their flocks to pasture and the merchants with their camel caravans pass along the road, just as they did in the days of long ago. The events of the Bible stories are so real to them that they have dramatized the story of Joseph, and often act it for visitors from America who visit Nazareth.

In a shop down in the village of Nazareth, and across the street from the place where it is supposed stood the carpenter shop of another Joseph, a large group of boys from the orphanage are learning the trade that Jesus learned when he was a boy. From the wood of olive trees, cut down during the war because of the heavy tax on orchards, the boys make furniture for the people of Nazareth, and souvenirs, such as rulers, bookends and fancy boxes, for American visitors who like to take such souvenirs back to their homes. The boys are interested in their work and try to do it well.

One evening someone entering the large room where at night the boys sleep, spreading their pallets on the floor, heard a lad of twelve close his evening prayer with the words, "and make me a good carpenter."

The orphanage buildings, though clean and tidy are very plain, and the whitewashed walls are bare, except for three pictures. Two of these are framed pictures of Lincoln and of Roosevelt. They were a gift from some American friend. The boys are familiar with the words and deeds of these great men which caused others to love them and honor their memory. The third picture is a new one that was recently placed between the other two. It is the gift of Mr. Blatchford, the Near East Relief Director for Palestine. After several years of strenuous work, Mr. Blatchford was planning a vacation trip to England. Before sailing he went to say good-bye to the boys of the orphanage and they asked for his picture for their hall.

"Who am I that my picture should be placed beside the pictures of those two illustrious men?" asked Mr. Blatchford, modestly. But the boys urged, and finally he consented to bring them a picture on his return.

His vacation over, the Director was again welcomed to the orphanage. "I have

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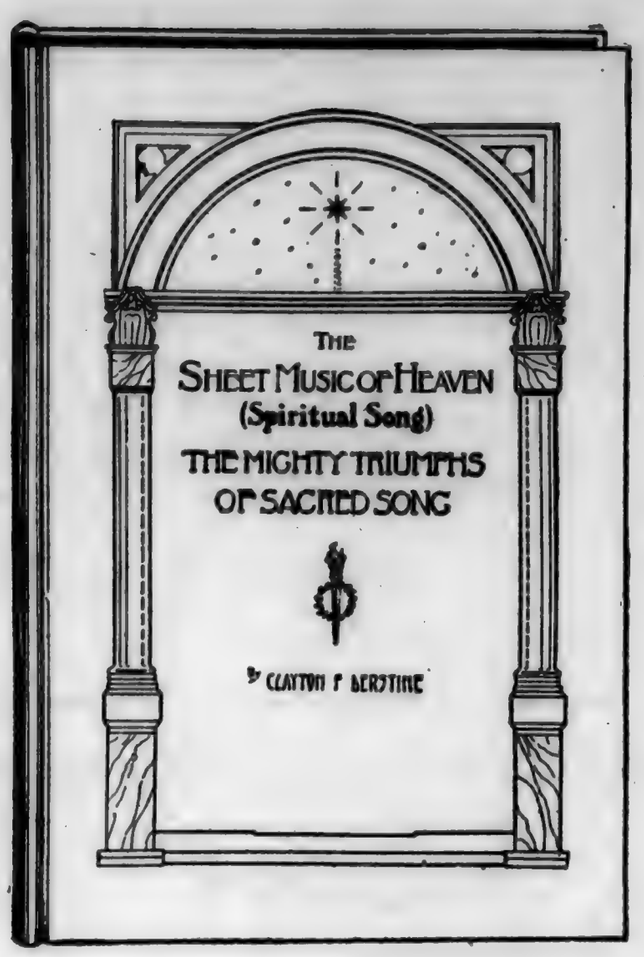

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

brought my picture, as I promised," he said, and opening a package, held up to the boys' astonished gaze a photograph of that famous statue by Thorwaldson, showing a man wrestling for his life in the coils of a huge serpent.

"That is a picture of me," said Mr. Blatchford. "All my life I have wrestled daily with an old serpent, which is called by such names as my lower self, my temper and my temptations. And so must every man or boy wrestle who would win the victory over himself."

Mr. Blatchford's picture was placed on the wall between the pictures of Lincoln and of Roosevelt, and evenings when the day's work is done, the boys frequently gather in groups before it. One evening a teacher heard a boy say to a friend who stood beside him: "Have you had a fight with the serpent today?"

"Yes, I have," replied the other boy, "and I strangled him, too."—Selected.

"We have to forsake every sin to have God's joy."

WEDDING GUESTS' HORSEPLAY

Why is it that intelligent and otherwise well-mannered persons take delight in cold-blooded persecution of newly wedded couples? How frequently this holiest of ceremonies is followed by extravagant and humiliating horseplay on the part of guests who should know better. In the June wedding season there is hardly a night that the railroad stations are not invaded by a horn-tooting, confetti-throwing crowd which fastens itself on the luckless bride and bride-groom unable to escape its attentions. These performances are popularly supposed to be a part of the ordeal through which newly-weds must pass.

In reality, the idea savors of barbarism, it inflicts cruel punishment on two persons who have the right to privacy. It makes a mockery of the most solemn day in their lives and holds them up to ridicule. Just why these senseless performances continue is a mystery. Yet they are indulged in by persons who would not dream of being so tactless and wanting in refinement at any other time. A little thought on their part should make them realize how completely out of place these things are. Marriage is too sacred a thing to be greeted with jest and coarse hilarity.—Boston Post.

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OCTOBER, 1927

FROM "AN INDIAN SUMMER REVERIE"

By James Russel Lowell

What visionary tints the year puts on,
When falling leaves falter through motionless air
Or numbly cling and shiver to be gone!
How shimmer the low flats and pastures bare,
As with her nectar Hebe Autumn fills
The bowl between me and those distant hills,
And smiles and shakes abroad her misty, tremulous hair!

Far distant sounds the hidden chickadee
Close at my side; far distant sound the leaves;
The fields seem fields of dream, where Memory
Wanders like gleaning Ruth; and as the sheaves
Of wheat and barley wavered in the eye
Of Boaz as the maiden's glow went by,
So tremble and seem remote all things the sense receives.

O'er yon bare knoll the pointed cedar shadows
Drowse on the crisp, gray moss; the ploughman's call
Creeps faint as smoke from black, fresh-furrowed meadows;
The single crow a single caw lets fall;
And all around me every bush and tree
Says Autumn's here and Winter soon will be,
Who snows his soft, white sleep and silence over all.

THE OASIS THAT IS JERICHO

By Herman H. Kreider

Formerly Director of Near East Relief at Aleppo, Syria

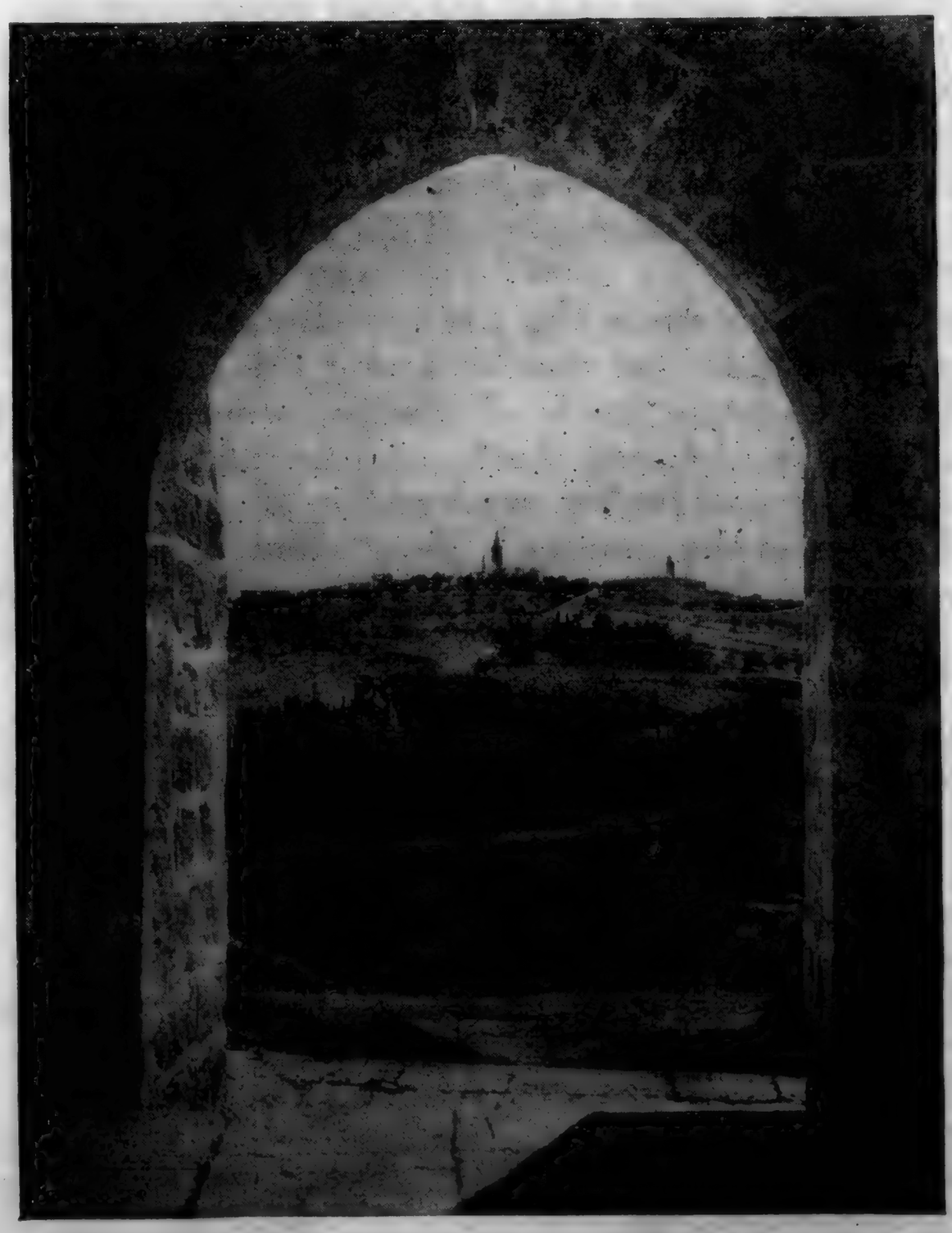
A silent, starry night had just given way to a typical, cloudless dawn in Jerusalem when we started out on our trip to the Dead Sea. We learned that it would be an auto drive of forty miles or more, though this salt lake is only half that distance from Jerusalem in a direct line. Of course the difference is accounted for by the fact that Jerusalem is over twenty-five hundred feet above sea-level, while the surface of the Dead Sea is almost thirteen hundred feet below that of the Mediterranean. The descent is not regular but is a continual process of winding along the steep ridges and wild, rocky ravines.

Although we had purposely chosen the early morning for our trip, the heat became almost unbearable long before we reached the bottom of this depression, which is the lowest spot on the earth's surface. We found it comfortable to stop at the shores of the Dead Sea only long enough to fix in our memories the wild panorama which lay before us, then to push on to the pilgrim's bathing place at the Jordan with its cool shade under the overhanging willows and tall poplars. Soon again we were on our way across the barren, sunbaked waste with here and there a queer little table of sand, a perfectly flat top supported by a cone which seemed to be blowing or washing away.

Jericho certainly impressed us as being an oasis in a desert which was sadly in need of some freshening. We felt even more grateful for the spring which Elisha healed of its bitterness when we were able to purchase in the market of the town the largest and most delicious grapes that we had ever seen. In this single green spot in this wilderness of desolation it seemed difficult to believe that such grapes can grow that clusters are often over eighteen inches in length, or that it is nothing unusual to find a single grape over an inch in diameter.

Rising high on the west side of the town is the reddish cliff called "Quarantania," or the Mount of Temptation. Built into what seems to be the steepest part of this mountain are numerous monasteries where Anchorite monks live their lives of mystery and seclusion from the world. About half way back from Jericho to Jerusalem we found a typically delapidated "khan" which is known as the "Inn of the Good Samaritan." As we traced the gray paths over the browned wilderness, and through deep defiles, we were not surprised to hear that even to-day men fall among thieves in this region, and that tourists are not allowed to travel on this road in the afternoon without escort.

Returning to Jerusalem we were taken once more to the Mount of Olives, this time to the Church of the Ascension, which has been transformed into a mosque. We climbed to the top of the minaret in order to get the splendid view of the whole of Jerusalem and the surrounding country. In the afternoon we accompanied Mr. Blatchford, who is a volunteer worker for Near East Relief in Palestine, on one of his rounds of inspection to the orphanage connected with the pilgrim Church of St. James. Here the Near East Relief and the Armenian Benevolent Union are coöperating in the support and education of more than five hundred orphans who were deported far from their homeland. Later we had an interesting hour at the Syrian Orphanage where several hundred orphans of that race and over two hundred blind under wholesome missionary influence.



The Mount of Olives As Seen thru St. Stephen's Gate, Jerusalem.

We could not quite feel that we had given enough time to this land so rich in story and Biblical interest, but in order to catch our ship in Alexandria it was necessary at this point to take the train for Egypt. There are many other places which we should like to have seen, but we did see the most important things, including especially that which has changed least of all,—the great out of doors from Bethlehem to Galilee.

—Near East Relief.

ASTOUNDING FACTS

Statistics give the ratio of the number of smoking students having poor memory, to those having poor memory who do not smoke, as 38 to 1; lack of will power 32 to 1.

Dean Hornell, of Ohio Wesleyan University, found that non-smokers made 84 per cent of the high grades of that institution, while smokers obtained only 16 per cent of them.

In the classification of Yale students by grades, tobacco was used by 25 per cent of the class having the highest grades, 48 per cent of the second, 70 per cent of the third, and 85 per cent of the fourth.

In a certain school, ten boys making the highest grades averaged 90.9 per cent. Not one of these used tobacco. Among smokers, the ten who made the highest grades showed an average of 78.9.

To pack the cigarets upon which the United States government has received a tax, with no intervening space or substance, would require a box with a bottom as large as a forty-acre field, and a depth of forty-one feet.

A procession of boats sufficient to carry America's tobacco crop for 1920, each boat carrying a ton, with the center of each boat 30 feet behind the center of the preceding boat would extend from the source of the Missouri River to the Gulf of Mexico.

President Arthur E. Morgan, of Antioch College, reports that smokers fail to graduate more frequently than non-smokers. Among non-smokers, 31.8 per cent fail; among light smokers, 43 per cent fail; and among heavy smokers, 62.3 per cent fail to make the grade required.

Tobacco does much to undermine success. It is the entering wedge of two lines of dissipation, either of which may defeat. The first line is the dissipation of money for things unnecessary. The second line is that of sense gratification.—Dr. W. S. Hall,

(continued on page 319)

CHRISTIAN MONITOR

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THRILL ADDICTS

By Mae Genevieve McGee

Though this spicy article is written for the benefit of girls, it has the same value for the boys. This message contains valuable suggestions for the youth, as well as those of maturer years. The Christian Monitor being a Magazine for the entire family seeks to meet the needs of all classes. This article is not only critical, but markedly suggestive of the "better way."—Editor.

I know, girls, that you have frequently heard of drug addicts, for in this age of speed and craze and perpetual motion, the weak-willed are tempted to start the drug habit, that they may keep up with the dizzy procession. But what about thrill addicts? Have you ever heard of them? I judge by the smile that is passing around, that you have heard about them, and maybe you are acquainted with some of them. Of course, the two kinds of addicts are not in the same class, but they have some points in common. A narcotic drug makes people vicious, desperate, and often criminal after the first "kick" and then blunts the faculties. The thrill addict with a bad thrill is narcotized.

Yes, indeed, girls, there are two kinds of thrills, a pleasurably seductive emotion that stimulates and excites, but is followed by inertia and depressing, irritable exhaustion. If these exciting thrills are continued and become the habit of the life, they deaden the soul and the imagination, and leave you insensible to the most inspiring and uplifting things in God's universe. Ennobling pleasure is unknown, because the taste for it has been destroyed. When finally this kind of a thrill addict realizes where she is, and tries to retrace her steps, she finds she has a fight on hand. She wants to turn away from the discordant worldly jargon, but is horrified to discover that she finds no delight in the simple and beautiful.

A trifling novel was written not very long ago entitled, "The Excitement Eaters." It was written by a young woman only twenty-two, who is misusing her powers. It became popular with thrill addicts, for they delight in reading about themselves, and their foolish folly, and the frivolity of their friends. The title "Excitement Eaters," is surely appropriate, for their diet, morning, noon, and night is flamboyant excitement. They live on it. One of the thrills eagerly sought by these narcotized creatures is the theater. I wish, girls, that the theaters and the movies gave us the best in life, instead of the worst. I wish their heroines were not cabaret dancers, or circus riders, or the friends of crooks, or seeking a stage career. What a paucity of morals is found in the majority of the plays. They are nauseating. Such thrills must be shunned. The New York theatrical successes are heralded all over the country, and reproduced everywhere. On March 21, 1927, a prominent pastor characterized the theater in New York as "a rotten mess," but the public supports these plays in New York, and wherever produced. In all these audiences are hosts of young people, who are willing to witness a lewd play, and get a thrill.

The modern thrill addiction is almost a disease, for it seems to insidiously lurk everywhere. The girl reads a magazine in which is told the true story (?) of some girlish infatuation. With great frankness it reveals her life of sin and all her wild escapades. They are gaudily and grossly pictured with tinsel and glare. Art and beauty are debased. The art magazine appears and caters thrillingly to the vitiated taste, using nude figures. If suppressed they change the name. They are sold to the schoolgirl and to college students by the hundreds and devoured while the Literary Digest is passed by. Dear girls, I am perfectly sure, that I do not need to tell you to have nothing to do with this poisonous stuff. The mercenary publisher is piling up coin by whetting youthful appetites for thrills and kicks. The movie "Mental Meals for Morons" would correctly characterize much of this industry.

Jazz music, with its blare of noise, is another promoter of deadening thrills, that will ruin all taste for the great harmonies of the master musicians, and the simple, melodious song. In South Wales, the magistrates have declared war on jazz, denouncing it as a "dangerous excitement," "barbarous pastime," and a "sensuous menace." This sentiment does not yet prevail in America, but is gaining ground every day. You may be so thankful, girls, that you are always free to choose the best. Of course, you do not want to have heart palpitation over the cheap play or movie, or the trashy novel, depicting sin in gilded trappings, or the corrupting magazine.

Now, girls, I know that you are too sensible to conclude that you are to have no thrills. You are to have a jeweled necklace of them. These thrills are to be the kind that stimulate, excite, bring a sparkle to the eye, a glow to the face, and make the heart beat faster. The blood tingles with a vitalizing exhiliration, that energizes you for to-morrow and the next day, and the next. It will increase your capacity for pleasure and lift you to heavenly heights of endeavor and accomplishment. Didn't you get it at the great Christian Endeavor convention at Cleveland, Ohio, when you viewed thousands of young people united in a crusade for Christ, in the holy hush of prayer, when the multitudes of buoyant youth looked into the face of the Eternal, when the volume of song and praise was wafted skyward?

And there were some heart-searching addresses delivered, and there have been sermons by your pastor that stirred the very depths of your being. Your soul was in an ecstacy and that thrill made an impress on your life. Such delectable emotions as this will crown your days with effulgent glory.

You had a tumultous little engine inside of your body the day you were graduated from high school and college, or perhaps that thrill is awaiting you. I truly hope that you will finish high school, and then attend college. Zella Morris was just entering the senior year at college, when she became engaged to a young man, whom she had known for some time. He was very nicely established in his business and he wanted Zella to marry right away.

"One year more at college will not make so much difference," the sweetheart pleaded. "You suit me just as you are."

It was a great temptation to Zella. "How can I wait and how can I study?" But she knew in her heart that she did not want to lose that diploma after three years of work, so she very bravely said, "No" to the impulsive young man. "It will be better to wait." No one was happier on that June day than Zella when she handled her diploma. She got her thrill and was married the next day.

It is really hard to tell, girls, which will give you more tremulous excitement, graduation day or your first position as a teacher. I must tell you about Mary Lou Harper. She was graduated last June, in Home Economics from Ohio State University. Mary Lou was agitated for fear she would not find a position immediately. In

July a place was offered her in a town in Ohio. This high school had never had a home economics department, and she was to introduce it. It was one continued state of rapture, as she herself made all the purchases, and installed the new and interesting equipment. Mary Lou thrilled so much she could hardly sleep.

Girls, did you see that gorgeous sunset last night? Some of you did not see it. It was divine artistry, a picture hung in the sky, just for you. The rose, sea green and gold, changed to silver and violet, with splashes of pearl gray. Dr. Charles Jefferson says, "A sunset is a sacrament, it is a page from the Bible, and yet many times it is unnoticed." He calls it "God's evening edition," and adds, "He publishes an extra every hour, but the evening edition is the best of all. It is the one he prints in purple and gold." Watch for the sunsets every day, girls. No two are alike. Get this thrill that will always freshen and invigorate you.

And then there is landscape all about you that will reveal divinity. The verdure of the hills, the sparkle of streams and the azure sky, will stir your emotions, if you are not insensible to God's handiwork. Did you ever see anyone devour a newspaper on the train, while there were magnificent mountains, wild canyons, stately palisades, and entrancing valleys enough to exhaust your whole vocabulary? They were dead as an Egyptian mummy. One time when riding through the mountains of western North Carolina a woman pulled her shade down, and then leaned over and pulled mine down. She did not like the sun, but I never let anyone rob me of my sunshine, if it is not necessary. In a second of time my shade was lifted. I could not miss a single tiny bit of such a panorama. Let me tell what Doctor Jefferson said in one of his sermons, "There is a film created by the Almighty three thousand miles long. No more wonderful film has even the Infinite created, a series of plain, mountain, valley, prairie, desert, forests."

And there is nothing equal to a walk in the woods. You like to drive a car? Well, I hope you do not get the thrill from speeding it, for that is one expression of jazzmania. But, my dear girl, don't miss the walk up the road, and out into the woods. The pink clover blossoms will welcome you, and then you will find the wild flowers, a spectrum of color in shady nooks and dells, purple violets, blue columbine, rose bitterroot, white trillium, and many others. Listen! A new bird note! Level your bird glass—a large bird, pursue it. It has a grayish white breast, long, yellow bill, white spots on its tail. Yes, it is the yellow-beaked cuckoo. Do you know the fascinating thrill of discovering a new bird? It is glorious, girls. Just try it.

There are indescribable emotions that lift you out of yourselves in the rendition of great music. A voice like that of Rosa Ponselle, or Caruso, or one of the matchless oratorios will make you feel like soaring. The "Hallelujah Chorus" from the Messiah, as the audience stands will never lose its power to impart an exalted mood.

But I must tell you, that it does not always take massive music to give us an inexpressible glow. A tender, sweet ballad, like the "Last Rose of Summer," or "Home, Sweet Home," will sway a great audience. And what can transcend "Onward, Christian Soldiers," "Nearer, My God to Thee," "Jesus Lover of My Soul," or "Lead Kindly Light" in majesty and uplifting power.

Oh, yes, I know girls, there is a temptation to-day to share with the crowd the coarse-grained thrills that blunt your highest and noblest aspirations. But with the Lord Jesus in your hearts, you will resist the excitement eaters and find heavenly thrills every day, everywhere, in camp, school, street, and church. We cannot talk of all of them in one evening, but God's world vibrates with them.—Watchword.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

By John Horsch

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(Continued).

"Do you suppose," rejoined the governor, "that we are taking severe measures against the Anabaptists for our own pleasure or with a light heart? We believe conditions prevailing in the canton Bern are such that there is an urgent need for a strong, united church. It is needful to suppress the dissenting creeds. The Taeufer have to be sacrificed for the good of the commonwealth. We must often do things that are not according to our likes and feelings. In olden times a Roman patriot sentenced his own son to the gallows because he had violated a law that was for the good of all, and were these Anabaptists the best people with the best of intentions, yet they must be obedient and yield to the laws of the land."

"From the viewpoint of the civil authorities it may be right to enforce the laws," said Oliver, "but to my thinkiing the point in question is, Is it right and consistent for Protestant authorities to adopt laws involving the persecution of dissenters? This question is of a religious nature and should be considered from a religious viewpoint. I should like to hear what attitude the theologians of the established church take in these matters. If the Anabaptists claimed membership in the established church while disowning the tenets and order of this church, it would be perfectly right and scriptural to exclude or excommunicate them. But to me it is a serious question. Is it for the best that a government should undertake to make a religious error (real or supposed) a crime against the state and to use force to punish those who do not accept the established creed. Plainly this is persecution. Have we not had enough evidence of the evil effects of the Roman Catholic way of dealing with supposed heretics? Can we seriously condone such measures on the part of a Protestant state while we condemn the King of France for driving out the Huguenots and the Duke of Savoy for persecuting and banishing the Waldenses?"

The picture gives a partial idea of the general view of the "General Conference" held at Belleville, Pennsylvania, in August.

The governor, thinking he had discovered an opening quickly replied: "We employ no force in religious matters. The Anabaptists may in their heart believe what they will. We ask obedience to the government in outward things. They refuse it. We desire service in the army. They refuse to bear arms. They will not consent to have their children baptized and to be regular attendants at the services of the established church. They refuse to have their marriages solemnized by a minister of our church.'"

"You say," replied Oliver, "that you simply ask of these people obedience in outward things, but are not these things

of a religious nature? Is it not a fact that we Huguenots would not have been molested or persecuted in France if we had been willing to outwardly conform to the usages and forms of the Roman Catholic Church? How can the Anabaptists with a good conscience have their infants baptized while they believe infant baptism to be contrary to Scripture? It is plain that they have a holy zeal in these matters. They give all for their convictions and are willing to suffer everything for them. They are martyrs to their faith. Is there no other way to get them to see the need of uniting with the Reformed Church?"

"All that man can do has been done," said the governor. "Many public debates have been held in Zurich, Zofingen and Bern and also many private conferences have the pastors of our church had with them. Much time and effort has been spent to convince them of their errors but everything was in vain. What can you do when they are fully convinced that they are on the right way and that the union of church and state is contrary to Scripture? This strikes at the very foundation of things."

"I still cannot overlook the fact," said Oliver, "that the King of France would be persecuting us rightfully if an exclusive union of church and state must be insisted on. Is it really necessary that the canton of Bern take an attitude of intolerance toward the Anabaptists? I should like to have further information regarding the general character of the people and their tenets. What is the attitude of your theologians and church leaders to them?"

"We shall ask cousin Freudenreich, ecclesiastic of Eggiwyl, who has had considerable experience with the Anabaptists, to answer these questions," said the governor.

"'I must say that personally I regret that the use of force against these people seems necessary," replied Freudenreich. "They have the reputation of being a quiet, law-abiding folk except as concerns laws conflicting with their religious tenets. They refuse to bear arms, but since we have no standing army to speak of and they are, besides, numerically weak, our military men need not be uneasy on account of their refusal to fight. I am inclined to think that it would indeed be well if our people in general would show more of a nonresistant spirit. As regards the question of tolerating them in our land, there is but one thing that gives me concern. It is the fact that they have many sympathizers among the people of the canton Bern. If our authorities would grant religious freedom, there is no doubt that many would unite with them, though the population in general would certainly find their rules of life and discipline too strict."

(To be continued)

"But if from thence thou shalt seek for the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul." Deut. 4:29.

PARENTAL RESPONSIBILITY IN THE SCHOOL LIFE OF THE YOUNG PEOPLE

By Leroy L. Hostettler

Educational institutions may be a great help to the church, or they may be—the opposite. Education may be a great help to the individual, strengthening his spiritual life, deepening his insight into higher things, or, it may draw him away from the true religion, the religion of Jesus Christ.

A young person, in going to school, learns many things which are not in his textbooks. His mind is in a receptive condition, and he takes in much more than what he gets from his lessons. The teacher, especially if liked by the pupil, has a large influence over the student. The pupil, especially in his younger years, is apt to take whatever the teacher says, as the truth, without question. If the teacher brings in anything outside of the regular lessons, those under him are apt to assimilate many of his ideas and viewpoints. If the teacher is spiritually minded, the pupils will feel his influence toward higher things, but the reverse is also true. If the teacher makes light of religion, as so many do nowadays, and says things contrary to the Bible, it will also have an influence on the pupil, an influence which will draw him away from the true faith. It is here that the responsibility of the parents come in. The children must be taught so thoroughly in the home that when they hear things which are not right that they will not be affected by them. If the child is taught properly in the home, when he goes to school and hears something which is contrary to his home teaching, he will speak of it to his parents and they can enlighten him on the subject. But, if the child has not been taught in the home, he will go to school and take in whatever is said, and not question as to whether it is right or wrong. Hence, it behooves the parents to teach their children properly at home, so that they will not be affected by wrong teaching at school.

Then there is the question of the social side of school life. The association with other students, other minds, other thoughts, also brings with it certain danger, and it is here again that the importance of home training comes in. If the pupil is properly taught at home, he will not get into evil company and will not hanker after the things of the world. If left to himself, he will be apt to form wrong associations, and may be led astray. The period of school life is also the period of habit formation, and it is very important that habits of the right kind be formed. The parents should take enough interest in their children to know what is going on at school, and then, if they note any evil tendencies, they will have an opportunity to counteract them.

Then, when the pupil reaches the higher institutions of learning, another danger presents itself. Many people, by the time they have gone through college, begin to think that they know too much to believe in the Bible and the "old time religion" is not good enough for them anymore. They want something newer, more up-to-date, and more according to their own ideas. But if the individual has formed the right habits in youth, has received proper instruction in the home, and has tried to follow the Master's will, he will be able to overcome all these temptations, and will come forth a stronger man or woman for them.

Elkhart, Ind.

WHERE THE ROSES USED TO BLOOM

By L. L. Hershberger

Where the roses used to bloom—
Dewy roses,
Lovely roses,
Shedding fragrance of perfume—
Smiling roses,
Fragrant roses;
And the sunny skies of summer
Used to smile as tenderly,
As the angels 'mid our slumber
In the home which used to be—
Country home, by swing and cistern,
Where the breezes used to croon,
With the gurgling laugh of children,
Where the roses used to bloom.

Where the roses used to bloom
By the meadow,
Dewy meadow,
Mingling fragrance of perfume
With the shadow,
Gleam and shadow—
Lies the old hearth stone—the altar—
Where in simple song and prayer,
When weary steps began to falter,
There was found a balm for care.
Yon, the church beside the meadow,
Where from Sabbath morn' till noon,
Heaven's love dispelled each shadow,
Where the roses used to bloom.

Where the roses used to bloom
By the garden,
Smiling garden,
Shedding fragrance of perfume
O'er love's arden,
Fond love's arden—
Golden hours that night speeds after
Pass in tend'rest estacy;
As again I hear the laughter
Of the Loves which used to be.
Fancied still, 'mid joy and sorrow,
Sunny hours and sweet perfume,
Passing yesterday's tomorrow,
Where the roses used to bloom.

Where the roses used to bloom,
Flee, Thou Sorrow!
Silent sorrow!
From the fragrance of perfume
And our morrow!
Life's fair morrow—
For again this side God's acre,
Where the pilgrims come and go,
Anthems rise to the Creator,
In soft murmurs, sweet and low:
Vanquished hopes but till life's morrow.
Hopes eternal pierce the gloom,
Stay the tear and soothe the sorrow,
Where the roses used to bloom.

Nappanee, Ind.

CHRISTIAN MONITOR PULPIT

SHIPWRECKS

By H. N. Troyer

I Tim. 1:19.—Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.

In one of our shipbuilding yards a great number of men were busy building a large ship. Among these number of men were two who were getting a big piece of lumber ready to put in. It was heavy work. They had worked hard in getting it into shape and were just about through with it when a soft spot was discovered. It was not large but yet it would keep the piece from standing the strain it otherwise would. One of the workmen thought that they would better lay it aside and get another ready but to this the other objected very much. They had worked so hard on this and then to do it all over! He finally prevailed and, the spot not being discovered by others, it went in.

The boat was finished and everything appeared in fine shape. She soon had a cargo and began her trip across the ocean. Everything went well and the crew felt perfectly safe. It did not take long for this ship to receive a return cargo for the shippers soon had their eye on this new boat. Away she went and, fair weather being on hand, good time was made and it looked like a record trip. Suddenly, however, one of those ocean storms came up and the waves came rolling higher and higher till nearly every wave washed over her decks. Through all this no one was afraid for they had a new ship and new ships ought to be able to out-ride any storm.

All at once— A CRY! ! Faces went white! A L E A K! ! ! ! and in such a storm when all hands were needed to handle the ship! **THE SOFT SPOT HAD GIVEN AWAY.** The water gained on them and the ship gradually---gradually---sank till, at last, it went down---- and why? ALL BECAUSE A LITTLE FAULT WAS NOT TAKEN CARE OF.

Our faith is like a boat riding upon the waters, as our text points out. This boat is in the water but water should not be in the boat. Let us now look at some of the little soft spots that cause our shipwrecks. It is so easy to overlook them and think they will do no harm. Sometimes they are even thought of, but, instead of going after them in the right way, they are boarded over or perhaps just whitewashed, yet they are still there to give way later on. Not all wrecks are caused by storms. Some just start leaking. Even then effort is often made to hide the leak and pretend all is well. However, the leak gains till it proves fatal. Such a wreck is often a surprise to many since the ship was kept painted, but to old sailors, it was expected since it had been observed that the ship was not riding quite right. Perhaps the older sailors had called the captain's attention to this but he had tried to bluff them off. Usually the one doing the bluffing is the one being bluffed and not the others. Oh, that all of us would heed the words of advice and warning that come from the older experienced travelers along the way.

Might one of our soft spots be our reading? Reading in itself is not wrong but is one of the great God given opportunities to get nearer to Him and He to us for more effective experience and service Every great opportunity for God is, however, always challenged by our enemy and so we must expect that it is up to us to make the right choice continually. Reading is often one of Satan's most effective ways of letting in the world water. We become so interested in world affairs that our affections rest there instead of above as taught in Col. 3:1,2. Of course it is unnecessary to point out to Christians and especially to Christian parents the great danger of our homes filling up on the daily newspaper slop as it comes at the present time. We think about the things that go into our heart and "as a man thinketh in his heart, so is he." The thoughts we entertain may often be as small kernels, even as small as the acorn, yet with just as great possibiiities of becoming great oak trees even though the growth may be as slow. Let us get back to Bible reading. If we have no other plan, let us begin where God begins, at Genesis, and read the Bible through. Let us read whole books at a time. Let us get away from the idea of only reading a verse here and a verse there.

Perhaps another of the soft spots that leak so quickly is that of disobedience. Before doing things we want to know WHY. Dear reader, do you know that God gives **VERY FEW WHY'S** with His commandments? He says **DO** and then promises rewards for faithfulness. Our part is obedience and not first joining in the planning. Rom. 5:19 tells us the effect of one man's disobedience as well as the effect of another's obedience. All Bible readers know the effect of disobedience on the part of Adam, Cain, Lot's wife, the Israelites in the Wilderness, Korah, Achan, Uzzah and many others. Let us not forget that Satan works overtime along this line and has it so well worked now that it seems to be everywhere —DISOBEDIENCE, DISRESPECT, and IRREVERENCE. Let us watch the very beginning right at home. Obedient children usually make obedient Christians whom God can use.

Many other soft spots could be gone into at length such as lying, cheating, companions, school, habits of work, leisure hours, dress, social activities, environment responses, and many others but space does not allow such an extended discussion.

Not all shipwrecks are caused by little soft spots. There are also outside dangers. The Titanic was warned to go slow because of icebergs. The warning was unheeded. All know the result. Do we heed the warnings given us? Aaron's two sons did not and paid the penalty with their lives. Surely if anyone could offer an excuse of not remembering or not knowing, Uzzah could when he meant so well in putting out his hand to steady the ark. Yet God had said, "Carry the ark." God means what He says and He has revealed His will to us in His Word. No excuse from us will be accepted that "we didn't know," "didn't have time to read," "others told me that that was not necessary," and so on. Rom. 4:12 tells us that every one of us shall give account OF HIMSELF to God. Let us be careful about calling our elder loving counselors, old fogies, old gray heads, old timers, living corpses, etc. as they did in Rehoboam's time. Unheeeded warnings nearly always end in shipwreck.

For all those who are busy—s o b u s y —we can best point to what Christ said in Luke 8:14—That which fell **AMONG THORNS** are they, which, when they have heard, go forth, and are choked with **CARES** and **RICHES** and **PLEASURES** of **THIS LIFE** and bring no fruit to perfection. Have you, dear reader, been caught in the whirlpool of present day haste and hurry? Why not slow up and bring forth fruit with patience out of an honest and good heart?

Do you worry? THIS IS JUST PLAIN UNBELIEF. Isn't God able to keep that which you have committed unto Him? Has His arm waxed short? Has He changed from being the same yesterday, to-day and forever? As a help, read more of God's wonderful work in the Old Testament.

"Whatsoever ye do, do it heartily as to the Lord, and not unto men" (Col. 3: 23). We are building a part of our ship every day. Are we faithful in the common everyday duties that are liable to become a drag? Do we wash dishes heartily? Are the chores done in the same spirit? Is each piece that is put into our ship of good sound quality? Will each piece stand

the strain when the storm breaks upon the whole no matter whether it comes from the front, rear, or side?

Let us study our chart book—the Bible, which shows us the path of life as well as the danger surrounding us. A good conscience, under the influence of Jesus Christ, makes the best compass. (Little nails, however, must be kept away from it). Our hope is our anchor (Heb. 6:19) but the anchor will not stop the storm. The anchor simply holds the ship from drifting and should be held in readiness to use at any moment. It is pretty late to attempt to mend the chain that holds the anchor after the storm has struck us. We may have a sound boat, a chart book, a good compass, a reliable anchor and yet be shipwrecked! Watch and pray and pray and watch goes with all successful voyages.

Let us not forget that some shipwrecks occur near the beginning of the voyage —too much self confidence. Others happen near the middle—weak spots giving way. Others get nearly home—even within sight—then the wreck—allowed self to indulge in practices which would have been spurned in earlier days.

Let us take all precautions to enter the harbor safely.

East Orwell, Ohio.

WHY PEOPLE DON'T GO TO CHURCH

Forty Excuses offered by as Many Individuals—Curious and Otherwise

The Brotherhood of Andrew and Philip of Grace Reformed Church, located at 11th and Huntingdon St., Philadelphia, A. S. Bromer pastor, has recently increased its attendance 100 per cent. by the discussion of topics of general interest at the meeting at 9:30 every Sunday morning.

Several weeks ago the pastor gave a blank to each member, upon which he was to write the reasons given by men for not going to church. Each member was supposed to ask as many of his neighbors and fellow-workmen as possible, and hand the replies to the pastor.

The answers were read at the meeting several Sundays ago. There were forty, all of which are given below, as they were received by the members of the Brotherhood:

"I was formerly a member of the church, but through adversity was not able to contribute as previously and on this account felt that the church had no more use for me."

"The church is only a place for women to show their clothes and a cloak for some men to cover their rascality."

"We people know better than to believe that the sun stood still when Joshua commanded it, and will not listen to such kind of teaching."

"The majority of ministers do not study enough—to enlighten a man who studies the Bible nearly every night."

"Could not be in business and consistently be a member of the church."

"There are too many hypocrites in the church."

"I go to Sunday school with my wife and think that is enough."

"I am sick of church; had to go too often when I was young."

"Carelessness is my reason for not going to church usually, but last Sunday I had to put down carpet for my wife."

"By staying away from church I will not have to answer for what I would learn if I went."

"I do not know whether the Scriptures are true, so I think it is best to stay away from church."

"Churches are too expensive."

"Would rather stay at home and read a newspaper and smoke a pipe."

"Churches are mere money-making schemes and if you have no money you are not noticed."

"Churches are merely places where people gather to talk to one another and hear a preacher make political speeches."

"I work hard six days and rest and visit on Sunday."

"I don't take any stock in church people; they are deceitful."

"I give to the poor and visit the sick, but have no time for churches."

"Church people are too proud and don't care for the poor."

"My wife and children go to church, but I can be as good as church folks without going."

"I am good enough."

"I am my own boss and have no use for the church."

"I keep my store open in the morning and rest the balance of the day."

"I do not believe in churches, I sometimes attend spiritualist meetings."

"The business I am engaged in makes it impossible for me to be a church member."

"I do not go to church because I want to stay home and rest on Sunday."

"I am as good as the people who go to church."

"It costs too much to belong to church."

"If I do what is right and treat everybody fairly that is all that is required of me."

"I do not go to church because I am too wild and like to have a good time."

"I need no advisers, I know what is right myself."

"My clothes are not suitable."

"The church is used too much to show fine clothing."

"I want at least one day in which I can go out and enjoy myself and have pleasure with my chums."

"With me it is fun first and the church next."

"I am better out of the church. Too many church people lie and defraud."

"I don't go to church because I have other places to go and have enjoyment."

"The church is continually begging and I am disgusted with it."

"I cannot dress my family in style. I sent my daughter to Sunday school with a last year's hat, and she was taunted about it, so I will not let her go again."

"Indifference is the only reason I can give."—Sel. by A. K. Delp.

PUT UP THY SWORD INTO ITS SHEATH

Fanny Kreider

Put up thy sword, my comrade,
Into its sheath to-day;
Our Captain has commanded,
Who dares to disobey!

These living words thus uttered
On the night that He was slain,
Have never been recanted,
Then let it there remain.

Would you forfeit then your sonship
And the cause of Christ defy!
And heed instead the war-god,
And his hellish battle-cry.

When he summons to the conflict,
Thirsting for your brother's blood,
On some battle field to shed it,
Where it cries aloud to God.

And when Jesus comes to claim you,
From His shining courts on high
And the voice of the Archangel
Shall be heard through all the sky—

Will He find you at the slaughter,
In your hand a blood stained spear,
While above you waves Hate's banner,
Can you face Him without fear?

Lo! if thou hast proved a traitor
There awaits a fearful doom;
For the soul must live forever
Where the fires of hell consume.

Let us haste to do His bidding,
Let us walk the path He trod;
That we need not fear His judgment
When we meet the living God.

East Petersburg, Penna.

THE BROAD ROAD

If any man chooses to have his own way, his life will soon peal the knell of his last hope; and he can easily write his epitaph with his own finger. Just let him ignore the guideposts on life's highway; close his eyes and ears to every signal of danger; crush out of his heart every feeling of sympathy; turn from every call of charity, and walk in every primrose path of pleasure. That is all. The road is broad and plain; it is easy to find and easy to travel. He will meet with little hindrance on the way; and in the end he need not be surprised that this wrong road has led to the wrong place.—Selected.

"Love finds a neighbor in every one in need; it never seeks inlets, but outlets and will even find an excuse for helping. Love does not ask, what claim has this one upon me? but, what can I do to help another?"

EDITORIALS

LONG LIVE THE GENERAL CONFERENCE

Occasionally we meet a person who wonders whether it pays to hold such gatherings like General Conference, and usually the main reason for its discontinuance is the money question. Nine out of ten times the money spent in going to General Conference is spent some other way. Besides, the Conference is run on such an economical basis, that the cost at the Conference is cheaper than in the average Mennonite home. Few homes serve meals as cheaply as they are served at the Conference. Just a rough estimate makes the meals for one person twenty cents a day, thus about six and one-third cents a meal. Then again, there are hundreds who go to the General Conference where their own relatives live, consequently hitting two birds with one stone.

There is a Divine precedent for these large gatherings. In the Old Testament the Lord ordered a large number of such gatherings, in order to keep the unity among His people, to keep alive truth, and that the truth might be propagated in the hearts of the rising generations. There were at least seven great annual feasts; these besides the personal and individual visit to the Temple at Jerusalem.

A certain minister in the Church who formerly held a position that the General Conference was unnecessary because of the Local Conferences, remarked this year, "Now I am convinced of the necessity of just such Conferences. With all the many interests of the Church, Publication, Missionary, Charitable, and Educational and with the religious problems that confront the Church, they call for united action and solution of our problems." In short what are some of the outstanding reasons for the General Conference?

The method is apostolic. Acts 15.

Special large gatherings have a divine precedent in the Old Testament.

The General Conference makes for Gospel unity. This is desirable.

The General Conference makes an opportunity for a Church-wide fellowship.

The General Conference is necessary because of our Church wide Educational Work.

The General Conference is necessary because of our large Missionary Interests fostered by all the widely scattered District Conferences.

The General Conference is necessary so as to control our Publication Work unitedly, harmoniously and effectively.

The General Conference is necessary in order to operate our many Charitable Interests, and Relief Work in an economical way.

The General Conference saves the District Conferences from building up separate large and expensive Boards to transact their business. For each Conference to build up its own Board of Publication, Education, Missionary, and Charity with the consequent expense of operation, travel, etc., is unthinkable and highly unreasonable. For each District Conference to appoint some member on each Board is sensible economy.

The General Conference does not set aside the District Conferences. They still conduct their work locally according to the Bible and the best methods possible.

The General Conferences make possible a good place to meet and discuss the various problems as they face each District Conference, and this makes it possible for each to help the other. It ultimately gets us nowhere to constantly pull apart when we disagree on small matters. Better have charity one with the other, work together, and pray for each other. The writer has attended a conference in every district in the Mennonite Church in the States and Canada and he knows by personal observation that there is a weakness and strength in each District Conference. It behooves each to know itself.

The General Conference makes possible a Church-wide Forum for the discussion of the thousand and one questions that confront the Church in theology, experience, morals, conduct, discipline, etc.

YES, GENERAL CONFERENCE PAYS IN THESE AND MANY OTHER WAYS.

THE PASSING OF A "PILLAR IN THE CHURCH"

The falling asleep in Jesus of Bishop N. B. Stouffer, Aldersyde, Alberta, Canada, caused a deep sense of sorrow and loss beyond the pales of his own Conference, or Canada. Indeed, a "Pillar in the Church" has fallen, and we must trust the God who remains with His Church to replace so worth while a man of God, and servant in the Church. Brother Stouffer was really loved by the Church, and many of those without her fellowship. The community held him in high esteem. Our hearts bled when the telegram came to the Eastern part of Canada. The Bible speaks of men whom "the Lord gave to the Church." Fellow Christian, did you ever stop to consider and estimate the value of a man of God, whom God had unctionized with special power to bless the Church. One of the mile stone experiences in my life is the powerful sermon the departed preached at Vineland, Ontario, in the Annual Ontario Mennonite Conference, on the theme, **"POWER."** The text was, "Ye shall receive power after that the Holy Ghost shall come upon you." O, how our hearts burned that night, and little did we think he was speaking from the narrow ledge between

time and eternity. God bless that message. God bless every message he preached to your glory. God grant us someone to step in the gap where this brother beloved fell. May the God of all comfort bless his dear family, the Church at home, and elsewhere that came under the touch of his blessed ministry. Farewell, till we meet in the morning at the daybreak, when the shadows shall have flown and the darkness taken wings for all eternity. We shall miss him, but hope ere long to see him again in that eternal world with his Lord, Whom he loved, and for Whom he labored.

SUICIDAL TRANS-OCEANIC AVIATION FLIGHTS

Ever since Lindberg crossed the Atlantic to the amazement of the world, oceanic flights have been the order of the day. The conversation of the populace is ever and anon about some of those heroic men who seek to cross the mighty deeps. The newspapers of the great metropolitan cities, and the country journals are giving these flights front line space. The Christian man reads many of the accounts of these flights with all their stirring details, and asks the question, are they right or wrong according to the standards of truth given by the Lord through the Bible?

In the first place, we are not blind to the heroism connected with these flights, even though we sometimes think that were pride subtracted, and the daredevil spirit of the age left out, not very much of value would be left. Everybody likes to hear and read about human bravery. Here is the danger line. If bravery is evident in the line of a God given task, we honor the hero, this is right. But if bravery and heroism are evident in a self appointed task, and this task not in harmony with the mind of God, then it should cease being attractive to the Christian. Instead there should in place of estimation grow a spirit of revolt. Thus have these oceanic flights provoked in the minds of conscientious people a resentment against these displays of heroism and fortitude.

In the second place, we are not blind to the necessity of scientific advancement, which costs human life. Neither are we dull in realizing the need of perfecting mechanical contrivances. However, when these unnecessarily imperil human life, then we ask, "is the result worth the price?" We say, without fear or need of modification, that the result is not worth the price. One soul is worth more than the whole world. The body is the temple of the Holy Ghost. Christian men dare not take such risks, and non-Christian men are not ready to take such risks. Their souls are not ready to meet God, and hell will be their doom. The Christian has a moral responsibility in connection with his human life. Given in defense of the truth, given in the pathway of normal duty, there is no crime attached to their death.

Finally, these flights minister to the deadly sin of pride. To have the world give its passing laudits. To have the world pay huge sums of money to such men without corresponding value of labor equal to the price paid. Then also the world's craze for thrills figures in these flights. These test flights are dangerous enough on land. Before endorsing these oceanic flights, think of the value of one life created in the image of God, the moral crime of destroying the temple of God, the risk of an unsaved man for an eternity of suffering, the sin of pride, the sin of commercialism, the wrongs of ministering to the craze for thrills.

"PRESENT YOUR BODIES A LIVING SACRIFICE UNTO GOD, WHICH IS YOUR REASONABLE SERVICE." Just the opposite of presenting a corpse is the Divine request.

THE SACCO-VANZETTI COMMUNISTIC UNIVERSAL UPHEAVAL

The world has seldom seen such a universal attempt to save two desperate criminal murderers as the attempt to save these aforenamed men from the electric chair. Massachusetts justice stood like a stone wall against all the communistic, socialistic, and underworld effects to thwart the punishment of their bloody and useless crime. There seems to be a growing universal resentment against the punishment of crime, and this is part of what Peter traces to the work of false teachers, when he says that the progeny of their false teaching will "speak evil of dignities, and despise government." When false teachers take the liberty to change the Bible, the Revelation of God, they need not be surprised if their hearers will seek to change the morals of the Bible. Good old fashioned wholesome Gospel preaching holds in check the murderous hearts of men from committing the crimes they otherwise would. If the Bible is not true, if there is no hell, what of it, and to use the terms of the underworld, "what's the harm in bumping a fellow off, if you want his money, the grave ends all, there is no hell." That is the reason these men died so fearless both of God and man. If these men had heard some of the old fashioned preaching of the Gospel in the State of Massachusetts, perhaps the executioner would have been saved his gruesome and ghastly job, of hurling human beings out of this world. We find few murderers in communities where the real Gospel is preached in Holy Ghost power. Crime is becoming a universal condition where the Churches are steeped in formalism, and where the Gospel is not preached by the power of God.

A breakdown in religious faith causes a breakdown in morals. Let the Modernist's keep busy, and the electric chairs will keep filled. The liberalists in theology need not be surprised at their products. They need only read II Peter 3, and see there a pen picture of their nefarious work.

Sowing "wild oats" seems to be a crop that can be seen standing in every age, and in every community. With this sowing comes the reaping time of misery. Yet with these sights of misery before them, and the Word of God, which says, "the way of the transgressor is hard," some will sow to the flesh in spite of everything. Sin is a terrible deceiver, and blinds the faculty of the soul of millions.

Our own schemes may get us there quicker, but they get us into trouble all the sooner.

CHRISTIAN LIFE

THE PREDICTED DEPARTURE FROM THE FAITH

By Oscar Burkholder

Part III

This series of articles are not delightful subjects for discussion, but nevertheless they are highly necessary. They may fall on some dull ears, and some apostate hearts, and remain fruitless, but God will see to it that some of the "fruitful 7000" will see them. Besides, the Lord who said, that "his word will not return void" will see to it, that such messages will come beneath the notice of those who can still be saved from this monster of iniquity—modernism, religious liberalism, and Christian (?) infidelity. God bless the warning and appeal.—Editor.

In the scripture that was partially quoted in Part II viz; I Timothy 4:1, we find added in verses two and three, a number of causes for men departing from the faith. It would appear at first as though these two verses were the result of such a departure, but on closer reading, we note that these are mentioned as characteristics of false religion, and because of giving heed to them, "Some shall depart from the faith." Recognizing the law, that, where there is an effect it must have been preceeded by a cause, we wish to note the four that are mentioned here, "Speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats," as causes for the spiritual laxity and lukewarmness that pervades the atmosphere everywhere.

"**Speaking lies in hypocricy.**" Perhaps there never was a time when people cared so little as to whether they told the truth. That there are truth-loving and truth-telling Christians on the earth goes without saying, yet on every hand one finds those who profess to be followers of Him, who cannot lie, yet they have no hesitation in telling an untruth, or hiding the truth, if it serves their own selfish purposes. But it is little wonder that such a condition exists, when one considers the source and kinds of information that are continually kept before the coming generation. So-called good Christian people adhere more closely to "a little nonsense now and then is relished by the wisest men" than to abstain from all appearances of evil. Some position or attitude that was taken by an ancestor, teacher, or preacher, whether spiritual or not is often cited as the reason for similar attitudes and resultant conduct to-day. And people feel justified in such a course, because someone preceded them, rather than measuring every action and utterance with the Word of God. Why should a forebearer's life or statement be a safe guide for this day because it comes from such a source! Why should the theories, or imaginations of any teacher, be worthy of acceptance, because they are advocated by a certain teacher? Why should the opinions or interpretations of any preacher be taken as gospel truth, because thep proceed from the mind of a brilliant, public personality? The source of truth is not found in any human being. Men are only channels through whom the truth may flow. Each mind must look beyond the messenger to the message, beyond the instrument to the one who made it. The apostle Paul recognized this condition when writing to the Romans, Rom. 1:25, having in mind the adulterous practices of the exceedingly sinful, "who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever."

In this day we find this prediction fulfilled. Teachers think themselves clever if they can put one over their pupils. Students glory in their ability, mostly in a joking way: to fool their fellow students, even lying to accomplish their purpose. Parents laugh at what they call just boyish and girlish pranks, thus condoning the laying of a foundation for greater deception in after years. Statesmen, many of them, speak to please their hearers, whether their utterances are in accordance with their own convictions or not. And worst of all, if comparisons dare be made, preachers practice telling only a part of the truth, satisfying themselves in withholding truth, that they are tactful and diplomatic. In discussing this condition with a fellow minister some days ago, he said, "There are some preachers that when they speak, I must discount about half their message and wonder how much of the remainder is true." A liar is a hyprocrite, and a hypocrite is a liar," and the more hypocritical a man is in his heart, the more emboldened he becomes to manifest such a heart condition. There is a man in our little town whom no one who knows him, believes. But the children do not know him as a liar, and many are the mind tragedies resulting from this one person's lying lips. We say such conduct is despicable. It surely is. Yet is it not the policy of false teachers, of communists, of militarism, and many other opposers of the truth, to get possession of the child mind, in the avowed attempt to control the coming men and women? How well these enemies of truth are succeeding can be seen on every hand.

"**Having their conscience seared with a hot iron.**" Conscience is not always a safe guide, because conscience is so susceptible to environment, teaching and training. Granting all conditions to be harmonious with the Scriptures, then man's conscience will be harmonious with the will of God. But is there any place in this world where conditions are such that they are all favorable to the development of a Christian character? And at once we admit that no such place can be found. If there had been such an ideal condition, there would have been no necessity for the appearance of our Redeemer nor the consequent sending of the Holy Spirit. The truth of the matter is that conditions in this world are vile, sinful, disgraceful. They may be genteel, cultured, refined, and sanitary, and while these are manifest in the life of the Christian, these alone, are not evidence of a spiritual life. Because it is sadly true, in this day that the crimes, adulteries, and murders that are most carefully planned and hidden are found in the ranks of the worldly, so called, cultured and refined.

Yet it isn't all found there. Seared consciences are in evidence everywhere. Ask your parents as to their attitude towards Sunday observance when they were young.

A PRAYER FOR THE FAMILY

LORD, behold our family here assembled. We thank Thee for the place in which we dwell, for the love that unites us, for the peace accorded us this day, for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and persevere. Offenders—give us the grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and faith and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, down to the gates of death, loyal and loving one to another. As the clay to the potter, as the windmill to the wind, as children to their sire, we beseech of thee this help and mercy for Christ's sake.

—R. L. Stevenson.

Ask them about the demands of their parents upon them when the day of worship came. Then compare their admissions with what you think to-day, and note the trend. The last twenty-five years have been a revalation to many lovers of Christian conduct on the Lord's Day. We are taught that a change of activity is as restful as relaxation. This change of activity is called recreation. And under this name twentieth century people motor, golf, play ball, bathe, stay away from church because they are sitting in offices all week, an endless list of fleshly activities, without any apparent twinge of conscience. Go to church! It simply isn't the thing, especially in the summer time. The evidence of a calloused conscience.

The tragedy of this condition is the apparent impossibility to awaken any response to the great truths of God. Teach them lying is sin, and their reply is lying when occasion demands. Tell them stealing is transgression and the answer is stealing if there's a remote possibility of being caught. In a counsel meeting in a certain church when the members were faithfully admonished as to possessing peace with God, the church and their fellow men, there was one man present who did not have peace with the church nor with a number of his fellow men. Yet he boldly declared that such peace was in his heart. "Strong delusions" surely have come, so that men will believe that which is not true, even in the most sacred relationship Jesus founded for our fellowship and encouragement. As such attitudes grow and are imparted to following generations, the world surely cannot be growing better.

Forbidding to Marry. There is more than one way in which this command may be issued. It has been the common conception that it referred only to the teaching of some religions in which their priests or leaders were commanded to live a life of celibacy. And while there are such organizations who still adhere to this unscriptural practice, and because of such adherence have forfeited both spiritual life and power, there is another manifestation of obedience to this devilish command, that makes it take on an immediate, deadly significance. And the cause is found in the growing universal desire to indulge in all human relationships, but avoid giving birth to children.

In the city of Chicago, during the last twelve months there were 40,000 marriages and 8,000 divorces, and 13,000 applications for divorce. This record is the worst so far, and unsurpassed anywhere in America. Among the many things that it means is the breaking down of the marriage bond in an effort to escape the responsibilities God has placed on the human race. "Be fruitful and multiply" is God's command to man and woman, but there is a movement, and a growing one, for evasion, either fair or foul. It does not need a religious organization now to ask people not to marry. Many have admitted they marry only because the law demands it. And while many reasons are given for such a state of affairs, such as the extravagance of the wife in dress, the cruelty of the husband, and the desertion of one or the other, the real reason underlying all is the disregard for this most sacred human relationship, and a deliberate attempt to shirk God's intended responsibilities. The epithet "adulterous generation" is surely applicable to-day, and this condition is the cause of much unhappiness, homeless little children by the thousands, many crimes, and blasted hopes, saying nothing of the closing of the gates of glory upon all who commit such sins.

Commanding to abstain from meats. It is heard on every hand that meat-eating is dying out, and that the vegetarian age is being ushered in. How much truth there is to such statements is difficult to ascertain, yet there are some facts that would disprove the above contention, among which is the following. $1,000,000 of live stock is passed through the Chicago stock yards every day. It is evident that some people are eating meat, and they have a right to eat it if it agrees with their bodies and provides them with nourishment and strength.

However the above command has a peculiar significance. It is not in the amount of meat consumption, nor in the value of meat as a food, but it is in the self appointed authority that men or organizations have manifested. One man believes it is wrong, religiously, to eat pork, and thus goes back to the old dispensation and stands under the law with the Jew. One organization, and there are a number of these, forbid their members eating any meat, thus not only denying the Scriptures that say, "every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God and prayer," but denying the body its requirements, for which it has been made to function by God. Another organization proclaims a fast, especially the denial of meats, and sweets, and in their proclamation demand it, thus making it a matter of law rather than spirit. The result is, generally, not voluntary obedience, and because of this no blessing that may attend a real season of fasting and prayer.

It is a glorious truth, and one that brings great joy to the believer that in Christ Jesus we are free from the law and all its burdens, for we serve in spirit and in truth, and such service is rendered not because of compulsion, but because the heart says, "not my will but thine be done."

(To be continued)

Breslau, Ont.

THE POWER OF PRAYER

By N. E. Troyer

Men, ought always to pray, and not to faint.—Jesus.

Power makes a wonderful appeal to man; he strives to acquire it in the mechanical, physical, mental, social or spiritual scale; and when exhausted in the aquisition of "power," then he **Prays.** Brother, is it not wonderful that frail, mortal man has access to the resources of omnipotence through the avenue of **prayer?**

Prayer, as defined in God's Book, is not merely a framing of sentences with a sort of ecclesiastic brogue, but is described by the "man after God's own heart", as "pouring out" and "lifting up" the heart and soul unto his God who knows the petitioner as no one else can, and graciously answers his cries.

When we study the marvelous prayer of our Lord as recorded in the Bible (viz. Jno. 17), we are constrained to cry out as did the disciples in Luke 11:1, after listening to Him pray,—"Lord teach us to pray." We are convinced that if the church of to-day **knows how to pray**, and **prays as she knows**, our church and Sunday school problems, our preaching and teaching and living and dying problems are quite well solved.

The Lord also was careful to instruct us **how** to pray,—viz. through Christ—Eph. 2:18. John 14:13. 14 etc., "through whom" and in "whose name" we have "access to the Father." Blessed Meditator! Precious Name! That fiuds a place and grants us a hearing at the throne of the most high! And not only be the blessed recipients of the Father's bounties, but He—the Father is glorified through the Son.

Also we are told to pray "in the Holy Ghost" in which event that petition, that desire, that groan has been conceived in a bosom where He the Holy Ghost is dwelling. Hence that prayer has a holy origin, destined to bring an answer from a holy God in behalf of His cause.

Faith is another indispensible factor without which we can indeed neither please God, nor have prayer answered: James laying emphasis on this point—"let not that man (the wavering or doubter) think that he shall receive anything from the Lord." But faith, laying hold of God according to Mark 11:24. (R. V.) "believe ye have received and ye shall have." Or as the Irish cook who asked her mistress, "what do we have for dinner today?" The reply was—"steak, potatoes, salsify, etc."—not a scrap of anything like she named about the place, but she had called the grocer a minute before, and could truthfully say **we have it** for dinner,—Oh the **grocer wagon might have been wrecked** on the way but God's delivery wagon (Heb. 1:14) never.

Another cardinal point in our prayer life is **obedience to God**. This little message has been graciously preserved to us, viz. "if I regard iniquity in my heart, the Lord will not hear me," and your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." Folks

always make a dismal falure in reaching the throne with unrepented sin on hand.

In Daniel's life we get a most valuable lesson on **perseverence** in prayer, where the 'prince' withstood him and his prayers, but Daniel kept on praying three whole weeks till help came—yea he persevered for "one of the chief princes came to help him." Or like blind Bartimaeus when discouraged by his fellow countrymen in his appeal to the healer of blind eyes "he cried out the more a great deal," and was heard, cured, and blessed. The Syro-Pheonician woman indeed was willing to be a 'dog,' but was not willing to give up concerning her poor demon-possessed daughter until her prayer was answered.

Another unpopular and sadly neglected accompaniment to effectual prayer, was pointed out by Christ when the disciples failed in casting out the demon, and Jesus revealed to them that their utmost strength in prayer is discovered when accompanied by **fasting.**

May we briefly notice the Biblical record of some things secured through prayer? In II Chron. 1: we see that the wisest man in history, sacred or profane—acquired his wisdom through prayer, wherefore we are admonished to call upon the same God for wisdom who still "gives liberally and upbraideth not." The servant who was in such a dilemma one morning he didn't know "how to do," had his eyes opened and his fears quelled in answer to Elisha's prayer. There still are many spiritual eyes closed that will probably never be opened to the eternal issues with which we have to do just now, unless some Elisha betakes himself to praying very definitely for their opening.

In Psa. 32: forgiveness is secured for a heinous double crime. In I Sam. 1: a most notable man was born in answer to a Godly woman's prayer. In Elijah's time the heaven was closed against rain or dew for forty-two months in answer to prayer and through the same petitioner, the same heavens gave their rain; then for our encouragement the inspired apostle tells us "Elijah was a **man** subject to like passions as we are," assuring us we too may have prayer answered beyond all human possibility or limitations.

Acts 12 records a marvelous deliverence from prison in the person of the apostle Peter, when the early church betook herself—not to **playing,** but to earnest sincere **praying**.

Another blessed privilege—possibly much neglected—is that of praying for the sick as referred to in James 5: where having complied with conditions here stated, the promise is, "the prayer of faith shall save the sick and the Lord will raise him (the sick) up" and in case of sins they shall also be forgiven.

But most of all; Scriptures reveal abundantly that salvation for the soul is secured through believing, contrite praying: for example the thief on the cross PRAYED—not as the Pharisee in the temple, not at length as the heathen do, not as some modern seekers for salvation do—apparently thinking they possess such many good qualities that will surely commend them to God that there is little need of sorrow for sin, repentance, confession, restitution or a Bible faith; but this man cried out from the depth of his heart as only a lost soul can, and thanks be to God—was heard and assured from the dying lips of his Savior, that "today thou shalt be with me in paradise."

Many other notable instances of praying and answered prayers are recorded in the Bible, but we are thankful that not all effectual praying took place in Bible times but is the blessed privelege of every child of His, regardless of how unnoticed or obscure in the world he may be. He may still have direct, personal, real, living communication with his Lord.

We feel every believer should be able to point to instances and objects which were secured directly in answer to prayer.

More than one wayward son or daughter trampled father's and mother's hearts as well as their prayers under foot for many months, and in later life stood at the little mounds where they were last laid, confessing the efficacy of those prayers of years before which at last brought them to the fountain of the cleansing blood of God's slain Lamb.

Cable, Ohio.

THE CHRISTIAN'S LIFE IN THE WORLD

By Charles Fricke

There is no wall of isolation between the Christian and non-Christian or between the righteous and the ungodly, unless we build up an artificial wall as did the hermits and ascetics of the earlier centuries. We do not believe in such a separation from humanity, whereby, in our seclusion, we cherish our religion and "let the rest of the world go by." If Christ means anything to us, we must and will tell others about Him. How shall we then as Christians who possess new ideals and standards of life live and mingle with those who have opposite ideals and who even defile and despise the name of Jesus? Should we keep still and lower our standards and live like those about us, or should we firmly present the world with our testimony? It requires moral courage, however, to live according to conviction and to be ready at all times to give to every man that asks, the reason of the hope and life within. But if the world with all its alluring attractions, and wicked men with all their evil desires cannot move you, **you can move the world** to God and to the best that is in life. You would be going against the current in such an endeavor, and the opposition would be fierce, but remember, a **dead** fish goes down stream but it takes a **live** fish to go against the current.

First of all, the Christian in the world is a **witness for Christ.** Christ is all to him. The sweet name of Jesus thrills his soul with the utmost joy. His greatest pleasure will be to witness and testify to Christ's saving and keeping power. Why? Because Christ is the heart desire of every soul. He is not only the way of life but is **LIFE** itself. He came not to bring a set of truths to be set along side of other truths, but He came to be **TRUTH** itself. Christ is "the fairest of ten thousand" to the Christian. Gladly, therefore, will he witness and live for Christ. What result will such living have upon those with whom he comes in contact? "Live more like Jesus Christ; practice Christianity without adulterating or toning it down; put your emphasis upon love; be unafraid of truth anywhere." The leading non-Christian of the Hindu world says to us, "If you will come in this spirit and in this way, we cannot resist you." Some one has said that we are inoculating the world with a mild form of Christianity so that it is practically becoming immune to the real thing. Why should we do this? Where is the power and real life of our Christianity? We cannot go to the people of our city missions or to the people of South America and India and glibly say, "We give you Christ," but we must rather say, "We give you Christ as expressed through our lives. We give you Christ, not merely described in books, but written in our looks and in the very temper of our lives."

Second, the Christian in the world is **unashamed of Jesus.** There is no false religion in this world that men are not proud of. Inquire of a Chinaman and he will tell you how highly he esteems Confucius. The adherents of Mohammedanism are proud of their founder, Mohammed. Men, affiliated with any false religion or sect, are proud of their position. The only religion in this world of which its members are ashamed is the religion of Jesus Christ. Ashamed of the only religion that gives men power over their lusts and sins! Can it be?

Ashamed of Jesus? O, horrid thought! O, fatal thought! Ashamed of Him who died that I might live, who wept that I might rejoice, who lost all that I might obtain all things—no, never, never, never! Therefore, my soul, speak forth His praises, declare His name unto every creature, spread thou the glad tidings of His name so that men might also feel His thrilling and thralling power. **Speak out for Jesus!** I am going to give you a poem, not so much for the beauty of its poetical verse (because it has none), but for thought that it contains.

"You talk about your business,
Your bonds, and stocks and gold;
And in all worldly matters
You are so brave and bold.
But why are you so silent
About salvation's plan?
Why don't you speak for Jesus,
And speak out like a man?

"You talk about the weather,
And the crops of corn and wheat;
You speak of friends and neighbors
That pass along the street;
You call yourself a Christian,
And like the Gospel plan—
Then why not speak for Jesus,
And speak out like a man?

"Are you ashamed of Jesus,
And the story of the cross,
That you lower His pure banner
And let it suffer loss?
Have you forgot His suffering?
Did He die for you in vain?
If not, then live and speak for Jesus,
And speak out like a man!"

Have you ever been in such places or under such circumstances where you wished you could have forgotten all you ever knew about Christ and Christianity? Have you ever wished like Hermas in Henry Van Dyke's story, "The Lost Word" that the name of Jesus might forever be eradicated from your mind? If so, have you stopped to ponder and analyze your attitude and condition? Were you then ashamed of Jesus whose purity of character and holiness of life rebuked you? Were you ashamed of the high moral and ethical teachings of Christianity that you were then violating? Were you ashamed for fear of the laughter and ridicule of others? Why are you ashamed of Jesus? Have you ever been in a restaurant, and for fear that those sitting near you, might class you as a "sissy" or what-not, you commenced your meal without bowing your head for a few moments to thank the Giver for the meal? Do you recall any places or incidents in which you were ashamed of your profession? Why was it?

Last of all, the Christian in the world **must have a compassionate love for the lost.** This love will be manifested in many ways. One way is by persistent, patient, prevailing prayer. Men like John Knox of Scotland plead with God for the souls of men. He would walk up and down his garden at midnight and agonize with God for the souls of Scotland. He would cry out, "O God! Give me Scotland or I die." And God gave him Scotland. It is also told that his son-in-law, John Welsh, would arise in the night, and wrapping his plaid around him would spend hours in agony of prayer, and notwithstanding the wintry nights, the perspiration stood on him like beads. When urged by his wife to return to bed, he would say, "Oh, woman, how can I when there are souls to save?" Praying Hyde of India is another man who expressed his love through prayer. Will you also do likewise?

Your love will also be shown by personal endeavor to win souls to Christ. Eighty per cent of the business of the commercial world is done by personal solicitation. Successful business men know that they cannot sit idly behind their desks and wait for business to come to them, but that they must go out after it. The Church should be as wise as men of business along this line. We must go to men with the news of salvation. We must present them with Christ. Not an adulterated and incrusted Christ, but Jesus, **Jesus only.** Not only a human Jesus, but also a divine Christ. To stop short of telling the people of the deity of Christ is like taunting a man in a deep, slimy cesspool, but not lifting a finger to pull him out. It is a terrible mistake to tell people of a holy ideal and then to leave them in a helpless and hopeless condemnation. Jesus Christ is that dynamic power that can lift man out of the cesspool of sin and transform him into a new creature. "We would see Jesus" cries the world. Will you answer this cry by giving of your best to the Master?

Goshen, Ind.

THE BABY IN THE CRADLE

By Crissie Y. Shank

Can a woman find her greatest satisfaction in a career or in motherhood? Can a fish live best on land, can a rabbit navigate best in water, can a man exist well under water, can a duck swim or walk more gracefully? Each is at his best in his own sphere and environment. The happiest women still are those called mother. The married woman with a family outlives in the amount of years the unmarried woman. One of the greatest missionary tasks before the Christian Church is the on-coming generation found in the cradle to-day. Take good care of the cradle product of one generation, and the greatest task is accomplished for God. Long may Heaven's benediction rest upon the mothers and grandmothers, so that the babe, the grown up of the to-morrow may be a blessing to the world of his day. Thanks to Sister Shank for her helpful message.—Editor.

With women in congress, in governors' chairs, heading business and professional concerns of high standing; with organizations making drives for more women in politics, in business and in executive positions; with electricity and machinery and industry cutting down the complicated job of housekeeping, the minds of young women are turned now as never before toward careers outside the home. It used to be that every girl looked forward to marriage and family life for herself as a matter of course. But this has all been changed largely in the last fifteen years and to-day the plain truth is that every girl chooses whether she will work for a "career" or for a home and babe, and more and more they are choosing careers.

Just recently Governor Nellie Ross who has lived for four years in the executive mansion at Cheyenne, Wyoming—two years as wife of the Governor of that state and two years as the Governor herself—and who stands as an example of the successful "new woman" spoke her judgment that the highest position of woman in life is marriage and motherhood. She said, "I am old-fashioned enough to believe that no career for woman in life is so glorious or satisfying as that which wifehood and motherhood offer and it is here she fulfills her highest destiny." The state house has never been like home to her and she misses the old fireplace most. She said, "It is not like my modest home where I lived from the early days of marriage and where my children grew up. Governor Nellie Ross knows from experience. This is far from the first time such thoughts have been expressed, but expressed by a woman governor of a state in the enjoyment of her political power and fame it makes such thoughts worth reconsideration by girls who are asking "Why should I wear myself out cooking and sewing for crying babies when I can use my brains and ability to benefit the world and have more pleasures for myself?"

It is good to know however that even when many are going to extremes in their views and are throwing away their improved chance of developing into the highest type of motherhood, many also are enjoying the finest thing life holds for them—what will give them the greatest satisfaction and happiness—the love of a husband and a little child. One has not far to look to see this type of woman. She remains the old-fashioned mother. She doesn't mind the pitying jests of her career seeking sisters who fail to see in the home the divinest temple of peace and happiness that has been ordained by God. She uses her talent and energy looking after the affairs of her household and she cherishes her baby. She sings and her songs are the joy-hymns of the mother heart. She cuddles her baby as mothers have done since the beginning and she loves it because she sees it as a wonderful jewel dropped into her hands from heaven. She knows that a sweet child is the sweetest thing on earth and that "God sends children for another purpose than merely to keep up the race—to enlarge our hearts, to make us unselfish, and full of kindly sympathies and affections; to give our souls higher aims, and to call out all our faculties to extended enterprise and exertion; to bring round our firesides bright faces and happy smiles, and loving, tender hearts," and her soul thanks the Great Father every day that He has gladdened her life with a baby in the cradle.

The baby in the cradle—the fragile beginning of a mighty end. "A well-spring of pleasure, a messenger of peace and love, a resting-place for innocence on earth, a link between angels and men." "Call not that man wretched who whatever ill he suffers or whatever else he suffers as to pain inflicted or pleasure denied, has a child to love, for whom he hopes and on whom he dotes." "A child's eyes, those clear wells of undefiled thought—what on earth can be more beautiful? Full of hope, love and curiosity, they meet your own. In prayer, how earnest; in joy, how sparkling: in sympathy, how tender! The

(Continued on page 318)

• MISSIONS •

RUSSIA'S GREAT SPIRITUAL REVIVAL

By I. S. Prokhanoff

(President of the All-Russian Evangelical Christian Union)

One of our esteemed brethren in the Church asked us to print this illuminating and inspirational account of a great work of God. He regrets intensely that our own Mennonite brethren in Russia are doing so little in the way of Evangelism in Russia. This may in part be the reason for some of their misery in that land. In the United States and Canada we are in the same danger. When we become engrossed in building homes, adding acre to acre, living in luxury, amassing wealth, and seeking sensual pleasures, forgetting our responsibility to win our neighbors for Christ we are on the same road. The road to trouble with these same neighbors that should have long ago been converted and enlightened by the Spirit and Word of God. May we be wise, lest.—Editor.

One of the most remarkable events in the religious life of Europe to-day is the wide-spread spiritual revival which is taking place in Russia—a revival which has multiplied by ten the number of Protestants in that vast land within a decade. This great Evangelical movement is not the result of any foreign missionary society's work, but originated among the Russian people themselves. And it is spreading at an amazing rate.

Before the World War there were probably fewer than half a million Evangelical Christians in Russia. Because of the vastness of Russia, the rapidity with which new congregations are springing up and the difficulties of communication, it is impossible to give anything like exact statistics as to the Evangelical movement, but careful estimates place the number of Evangelical Christians in Russia to-day at four millions.

The All-Russian Evangelical Christian Union, the leading body in this revival, has more than 4,000 churches and groups, with a total number of members with their families and adherents of about 2,000,000. Not fewer than 8,000 workers, preachers and missionaries are laboring on the field of Russian missions at present.

If the visitor goes to the extreme north of Russia, to the city of Archangel, to the country of polar bears, he will find there buildings with the sign: "The Congregation of Gospel Evangelical Christians."

If one goes to the extreme south of Russia, to the province of Turkestan, to the places surrounding the city of Samarkand, the ancient capital of the Moslems, to the country of grapes and cotton, he will find there several congregations of Gospel Christians.

In the extreme west of Russia, in the Ukraine, one will find many Evangelical congregations which are united in various associations and unions.

If one goes eastward across European Russia and the whole of Siberia to the Far Eastern port of Vladivostock, one will find Evangelical Christian congregations all along the way.

In all the large cities of Russia and in many towns and villiages in the most remote parts, the Gospel Christian congregations are to be found. There are nine such congregations in the city of Leningrad, and some of them are using the largest buildings in the city, with auditoriums which can hold more than 4,000 persons. Very often these buildings are crowded and mass conversions of the people take place. In the ancient city of Moscow there are eight Evangelical congregations, and the central congregation is using for its meetings the Sretensky monastery, one of the most ancient in the city. In all these meetings, the simple Gospel of Jesus Christ is preached.

The missionary work of the Union is influencing all classes of the Russian people and even the clergy of the Greek Orthodox Church. There are Evangelical congregations among the Russian Jews, the Russian Armenians, and the wild hill tribes of the Caucusus, and even the Moslems are beginning to listen to the great message of the Gospel.

The movement has produced a notable effect upon most of the hundred nationalities inhabiting Russia, and has been extended to the Slavonic countries of Europe.

The beginning of this movement dates back about sixty years to the time when the translation of the old Slavonic Bible into the modern Russian language was completed. The people who did not understand the old Slavonic language began to read the Russian Bible; many were converted, and groups of believers were formed in various parts of the country. The groups gradually grew into congregations and churches, and in 1909 a union of these churches was formed under the name of the All-Russian Evangelical Christian Union.

The early converts to Protestantism in the north of Russia at first called themselves simply Christians, but under the pressure of various circumstances they had to add a certain adjective. They found that adjective in Philippians 1:27, in the words of the apostle Paul: "Striving together for the faith of the gospel." They began to call themselves "The Christians of Faith of the Gospel" or simply "The Gospel Christians."

Government officials of that time attached to the early Gospel Christians the name of "Stundists." In the south of Russia there were numerous colonies of German Protestant settlers, and early Russian converts sometimes visited the German religious meetings; **die Gebetstunde** or hour of prayer, and **die Bibeltese** "Stundist" or "Stunda" became the popular form of designating the converts.

For years the persecutions against the Stundists were very severe, for, according to the laws of that time, no religious meetings were allowed outside the Greek Orthodox Church, and in most places the converts gathered in the woods or forests or in the basements of buildings. Those whom the police found at these meetings they imprisoned and in many cases sent into exile. Mobs often attacked them, and many of the Stundists and their preachers died from acts of violence or from the hardships of imprisonment and exile. The Tartar village Guerusi in the Trans-caucasus was known as a place where the Evangelical Christians suffered especially and where the graves of many such martyrs may be found. Silently and humbly they bore their cross. In spite of all these persecutions, the Evangelical movement in Russia developed in a striking way.

In the years 1905 to 1912, under the pressure of the first liberation movement, a certain amount of religious toleration was granted, and it was in this period that the Evangelical Union was formed. But severe persecutions of the Evangelicals were resumed in 1914, many of the preachers were exiled to various parts of Russia and their meetings were forbidden.

The revolution of 1917 brought no real religious liberty, but it occured in the midst of the greatest calamities that have ever befallen a country. The terrible eight years of 1915 to 1923 passed amidst the war with Germany, the civil war, the unparalleled famine of 1921-23, the repeated failures of crops, epidemics and pestilences, and all sorts and kinds of calamities. The Evangelical Christians suffered from all these unspeakable trials as did all other sections of the Russian population, but through it all the Evangelical movement increased in a wonderful way.

This wonderful increase is easily explained. The movement has come for the Russian people to renew their religious

life. The first favorable condition is the unparalleled thirst of the Russian people for hearing the Word of God. The second favorable circumstance is the religious legislation of the present Soviet Government establishing the principle of freedom of conscience in the country.

The attitude of the government toward the All-Russian Evangelical Christian Union and other religious bodies is as follows:

From the beginning the Soviet Government laid the foundation for freedom of conscience by inserting into the Constitution of the Republic a clause (No. 13), which says: "For all the citizens there shall be freedom for religious and anti-religious propaganda." Under the old regime no such religious propaganda was allowed.

In the early days the government issued a decree separating the Church from the State, and has actually realized it. For such a country as America, where the Church and State have always been completely separated, it will be difficult to understand the hardness of the problem of separating a Church and State that were united for centuries. In France more than one hundred years were required for effecting a similar separation.

At present all religions in Russia are equal before the law, and none has that predominant support of the government which has been the cause of religious persecutions in the past. The decree of separation contains one clause which guarantees to every citizen the right to make his own choice of religious forms and beliefs or to deny them all. Another clause strictly forbids all persecution or deprivation of any rights for religious reasons. The government later issued special regulations for the legal registration of the churches, religious associations and their unions.

Religious meetings in Russia are held freely upon the fulfilment of certain formalities required by the government. Evangelical and other preachers can travel freely in all parts of Russia, proclaiming the Gospel and visiting the churches without hindrance from the government.

There are laws on the basis of which schools for training preachers can be founded, and at present the Evangelical Union in Russia has the first Protestant Christian Theological Seminary at Leningrad, called the Bible School, with fifty students last year.

There are other laws which allow the publishing of religious periodicals, books, etc., and at Leningrad the first Protestant Christian monthly periodical, The Christian, is being published.

In 1924, as the President of the All-Russian Evangelical Christian Union, I received permission from the Soviet Government to import more than 50,000 copies of Bibles, Testaments, hymn books, etc., and they were safely imported.

In 1925 we received permission to print at Leningrad 25,000 Bibles, which have been printed, and 20,000 New Testaments, which are going to be printed. This general religious policy of the Soviet government was confirmed by the Thirteenth All-Russian Communist Conference held at Moscow last June, which passed a resolution strictly forbidding any kind of insult to the religious sentiment of the population and drawing favorable attention to the "Sectarians"—that is, to all the Protestant religious organizations because of their sobriety, industry and general usefulness in the economic restoration of Russia. From the above it may be seen that religious freedom exists in Russia in a larger measure than under the old regime.

In the first period of their history, on account of persecutions, the evangelical churches could not form any nation-wide organization, although they had spiritual fellowship and practical relations between themselves, according to their needs. It was only in 1909 that the churches and groups came together in the All-Russian Union.

All the churches and congregations belonging to the Union are fully autonomous in their inner spiritual life. They have local yearly conferences and form local associations for the main branches of the work—missionary, educational and publication. Those local associations have yearly district conferences, which elect the District Councils. There are more than 70 Districts in the Union. They have a yearly All-Russian Conference, which elects every year the Council of all Russian Evangelical Christian Union, which has more than 70 members, one member from each district.

The Council does not interfere with the religious life of the congregations. It is occupied with the missionary, educational and publication branches of the work, as an executive organ of the All-Russian conferences. These national conferences sometimes discuss the dogmatic questions, but their resolutions have the significance not of the laws, but of the brotherly advices.

The Union is carrying out a very extensive missionary work inside of Russia (1) among all classes of the Russian people, (2) among 100 other nationalities populating that country, and even outside of Russia in the Slavonic countries, such as Poland and Bulgaria, and among the Russian refugees in the European countries, such as Germany and France, and even the Russian-speaking population of America.—Christian Herald.

THE TORCHBEARERS OF SPIRITUAL CHRISTIANITY

By Ruth Bender

"And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of a rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues, parting asunder as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

And so, baptised with the sacred fire from heaven the first torchbearers of Christianity set out on their mission, holding high in fearless hands that glorious light in the midst of the darkness of idolatry, paganism, and heathen philosophy. Everywhere they went, these bearers of the fire of the Spirit, they kindled others and others, until all over the civilized world, where the darkness of heathendom was deepest, there appeared the light of the Gospel in ever-widening circles. It shone, clear and steady, revealing mercilessly the superstition, ignorance, and evil hiding about it. To the dazzled and astonished eyes of the unbelievers the life of the Christian was incredible. The purity, the kind, forgiving unselfishness, the brotherly love manifested, and, above all, the mystic communion with the risen Lord they could in no way understand. Many in their search for truth, were themselves converted and entered into the light; but many more in their blindness accused the Christians of the most awful sins.

But the light which the Christians bore was from heaven and could not be extinguished. Persecutions descended, more and more severe; but the fire of God, instead of dying out or even wavering, only flared up the more strongly, flaming in the very faces of the persecutors, until even they were compelled to recognize its reality and power, although they could not comprehend it.

More dangerous than persecutions were the erroneous doctrines which began creeping in among the believers very early in the history of Christianity. Gnosticism and Theosophy, prevalent among the people at that time were naturally brought into the Church by those who had been trained in them all their lives, and were merely making an attempt to harmonize the new teachings which they had adopted with their habitual modes of thought. These had their effect, almost imperceptible at first, but with all the more deadly power, upon the true light of the Gospel, slowly but surely dimming the purity and clearness of its glow. Here and there, where the suffocating fumes of these subtle philosophies were heavy, the glorious light faded and wavered, but always the Lord found someone to catch the falling torch and lift it high above the deadening fumes into the pure atmosphere of His love and grace, until it shone again in all its purity.

The power of Christianity was so vital as to attract finally the favorable attention even of rulers. In 312 Constantine claimed a heavenly vision, placed the cross upon his banner, and led his troops to victory.

From this time on Christianity had the sanction and the support of the state, and as it advanced in legal favor and secular power it declined in spirituality and purity. Already there had been a change in the simple organization of the Apostolic church, where all were brethren and servants one of another and kings and priests unto God. The officers of the Church almost constituted a hierarchy after the model of the Old Testament priesthood. They took the place of mediators between God and the people. Now, with the favor of the state upon them, they added secular authority to their religious duties, exercising jurisdiction, both civil and religious, over large tracts of territory, from which they acquired much wealth and power.

This power they soon used in compelling subject peoples to accept Chrstianity, with degrading results. It was not to be expected that men, forced to choose between Christianity and death, should make pure, ardent Christians; nor was it possible that whole tribes of people, baptized into the church by being driven through the river at the point of the sword, should understand the spiritual mysteries of the Church and at once abandom their old pagan rites and beliefs.

And so it came about that the priests and leaders in the Church, who should have kindled more brightly the sacred fire entrusted to them, instead surrendered to the current of paganism, introduced pagan rites and ceremonies under Christian names and became worse than blind leaders of the blind. They forgot the Crucified One in their veneration of His cross. They forgot the holy fire of the Spirit in their veneration for the vessels in which they carried it.

There had come about gradually a complete change of thought in the supposed mission of the Church and its ordinances. Instead of the Church being an organization of those who had been converted and saved it was now an institution which granted salvation. Baptism became, instead of a symbol of inner cleansing, a sacrament whose external application held saving power. And as forms became more elaborate the spiritual significance attached to them declined. The more these false torch-bearers ornamented their vessels of light, the lower burned the fire in them, until at last the priests of the Catholic church stood before the piteous, groping multitudes, holding up vessels, richly ornate and beautiful, but like the vessels of the five foolish virgins. empty and dark. And the people, with imploring outstretched hands, touched only cold, hard forms, though crusted with jewels, and found no warmth and no light.

But were there none left to carry on the true light in the midst of this darkness? There have always been several groups of people, though obscure and misrepresented, who were not a part of the general organization of the Catholic church, and who were struggling to maintain what they considered a purer type of Christianity. It is possible that no single one of these groups had kept all of the principles of apostolic Christianity, but here was one who rejected infant baptism, there another who protested against the celebration of the Lord's Supper as a sacrifice. Perhaps the purest of these types of Christianity was that in Britian, still surviving at the time of Wycliff. Again, it may be true that some of these groups, such as the Paulicans in Asia, were purer than we know, for all the information we have concerning them has come through their enemies.

As time went on the practices of the prevailing Church became more and more corrupt until the vessels the priests held were not only empty of light and grace, but full of poisons and deceits. A man who could pay the priest enough money was able to buy indulgences for a whole life time of sinful living. Even after death a man's sins could be atoned for by the prayers of the priests—provided there was enough money available. Heartbroken mothers scarcely dared remember their babies who had died without baptism, for they were not only buried without the churchyard, but supposed to be condemned to wander forever in the darkness between heaven and hell. Low and degraded as were the lives of the masses of the people during these times, the lives of most of the priests were worse.

FIRST COMING

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

SECOND COMING

Looking for that Blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us" (Titus 2:13, 14).

"Unto them that LOOK for Him shall He appear the second time without sin unto salvation" (Heb. 9:28).

Was the light of Christ extinguished? Not at all. Here and there over Asia and Europe were little groups of people who still held to the apostolic doctrines of evangelical Christianity. Conforming in part to the customs of Catholicism from necessity, yet they worked, under cover of trade guilds and in secluded places, practising believer's baptism, and knowing the Scriptures with a thoroughness that completely put to shame the ignorant and superstitious Catholic clergy.

During the eighth century, in the huge recess of the Taurus mountains, the Paulicians carried on a vigorous and aggressive form of Christianity, protesting strongly against infant baptism and sacrifices for the dead, making a heroic struggle against the corruptions of the Eastern Catholic church on the one hand, and against Mohammedanism on the other hand. They have well been called "Christian Maccabaens." Severe imperial presecutions finally almost exterminated them in the East, but not before colonies of them had settled in Thrace, to carry the work on into Europe.

About 1104, Peter de Bruys, a Catholic priest, attracted by the purity of life of the Cathari and other evangelical parties of Southern France, became converted; for twenty years he preached evangelical doctrines, baptising many on their confession of faith, and denouncing the veneration of crosses and relics. He was finally seized and burned on a heap of crosses which he had kindled.

Late in the twelfth century, Peter Waldo, a wealthy merchant, no doubt in touch with some of the earlier evangelical movements, hired two priests to translate the Scripture into the vernacular. The Word so gripped his heart that he distributed his wealth among the poor and set out to preach the Gospel to the people. When forbidden by the pope to preach his answer was, "We must obey God rather than man."

The Waldenses, as the followers of Peter Waldo were called, were earnest Bible students. They emphasized good works and the imitation of Christ. Their code of ethics was the Sermon on the Mount, which they interpreted literally. They translated the Bible into the common languages of the countries in which they lived, and, above all, they lived earnest, spiritual lives.

So the fire still burned, hidden, it is true, but the light of spiritual Christianity was there none the less. And as the power of the papacy declined with the rise of national spirit in the different countries, and the vigilance of the papal authority relaxed, this light blazed up at once, creeping out through every crack and crevice in the breaking authority of the pope, and all Europe was suddenly dotted with communities that were indeed shining lights of Christianity. It is incredible that evangelical doctrine as a new thing could have covered so much territory in so short a time. It had been there all the while, concealed and smoldering under the stifling control of the state church, but waiting only for a breath of pure air to flame into joyous life. And from each little gleaming circle there went out men with flaming torches to kindle others with the same fire, until all Europe was ablaze with the Reformation.

In England there were still traces of early Christianity. So when Wycliff sent out his missionaries, bearing the torch of his translated Bible, they found ready sympathy among the people.

In Bohemia there had long been evangelical preaching under the influence of fugitive Waldenses from France. One of these preachers, John Huss, kindling his torch anew at Wycliff's, preached the Gospel so boldly that he was summoned to the Catholic council and there martyr-

ed, in spite of the promise of safe conduct which had been given him.

Widely circulated among the evangelical groups was a little book called "German Theology," which was itself a torch, kindling new fire wherever it was read, notably in the sermons of one, John Tauler. From these Staupitz, a century and a half later, caught his light, and preached evangelical mysticism to an influential circle in Germany.

From him Luther caught the gleam and, with his vigor and fearlessness, was at first hailed by the evangelical parties as a real torch-bearer. But soon great errors smothered his light. Calvin also took up the work. But to him the Bible, instead of being a torch of light, was a stern, dark law that blotted out for him the very Light of the World which was its source.

And through it all the Anabaptists, as the evangelical Christians were now called, were working on, although often severely persecuted by both Catholic and Reformed. Their message was characterized by a deep spirituality and a very real consciousness of the presence and power of God. One of their leaders was the gentle earnest mystic, Hans Denck, whose eloquent speech was full of the love and mercy of God. Another was Menno Simons, moved by the fate of those swept into fanaticism to gather the scattered remnants and preach the truth. This he did with such zeal that he has been compared to the apostle Paul.

There was something so vital in this real heart religion that even their enemies recognized it. "Whence does it arise," wrote one of their persecutors, "that the Anabaptists so joyfully and confidently suffer the death penalty? They dance and spring into the fire, they behold the glittering sword with undaunted hearts, they speak and preach to the people with smiling mouths, they sing psalms till the soul goes out, they die with joy as if they were in a festive company, they remain strong, confident, steadfast, even unto death."

It is significant to note that under the severest persecutions the numbers of the Anabaptists increased rapidly.

But soon there crept into the Anabaptist churches something far more dangerous than persecution. The pagan humanism of the Renaissance had brought into even evangelical Christianity a deadening materialism that denied the divinity of Christ and the efficacy of His blood. With the loss of the living, saving Christ in their beliefs, the churches sank into a spiritual lethargy so deep that it was almost death. They were indeed the torch-bearers of spiritual Christianity, but their torches were flickering dangerously low.

But real spirituality did not die. In Germany it glowed again in the movement called Pietism, an outbreaking of spiritual life that would not be smothered. Spener, taking up the beginnings of other men, taught real spiritual life. He organized devotional meetings for Bible study and prayer. The Pietists laid great emphasis upon individual conversion and the indwelling of the Holy Spirit.

This flame of evangelism burned stronger and clearer until it united with that still burning in Moravia. Then there flared up a bright light in the Moravian Missionary Movement, which was the beginning of modern missions. Missionaries were sent to many lands, bearing the light.

Everywhere they went these Moravian Brethren were on fire for God. One of them met, on board a ship a young English clergyman and asked him whether the Spirit of God bore witness with his spirit that he was a child of God; also whether he knew Jesus Christ. The young Englishman could not escape from the searching question, and was soon afterwards converted in a Moravian missionary meeting. This man was John Wesley. He, in his turn set ablaze a conflagration of renewed spiritual life that spread all over England and America, stirring up and stimulating to new life all denominations.

This spirit has been carried on and strengthened in the present day. There is evidence of new spiritual awakening all about us. Revival fires are burning anew in France. In Germany evangelism is shining brighter and brighter. In Russia the fire is growing, fed and spread by the Union of Evangelical Christians, which is printing Bibles and sending missionaries among the peasants. In Bohemia tracts scattered like so many little lighted candles are eagerly gathered up by the light-seeking people. The same is true in other lands.

This is the great time of missions. There is not a country on the globe that has not its mission stations, like lighthouses, where zealous, earnest Christians are giving their lives to bring the light of Christ into the darkness of heathendom. There is scarcely a denomination that calls itself Christian that is not continually sending out torch-bearers to carry the light to others.

But it appears that in America this awakening has not made much headway. Materialism, scientific atheism, liberalism, and formalism are deadly to real spirituality. Yet it seems that the time is ripe for a stupendous change in Protestant Christianity.

In this new crisis where do we, as Mennonite Young People stand? Where will our Church find itself? Will we succumb to these stifling influences so prevalent in our land? Will we answer the cry from other lands by sending men to teach "the principles of Jesus and civilization" instead of spiritual life? Surely not. Let us rather pray that we may be true to the glorious heritage which is ours, has been ours through all the ages, and go out, in the strength of the Lord, again to be worthy torch-bearers of personal, spiritual Christianity.

Hesston, Kansas.

"God has never depended upon numbers for His victories."

GOING TO THE HILLS

Escape to the hills during the hot season in India is not to be confused with the American idea of a season at Atlantic City or at Hollywood-by-the-Sea or at some other summer resort. There is no comparison. It is only remotely to be compared with the practice of many Mennonites of means to repair to the more congenial climate of the South in order to escape the rigors of the long northern winters.

Long experience in India has convinced not only our mission but all others that missionary economy demands the maintenance of vigorous health among the missionary workers. The climate of the plains from the middle of April to the middle of September is extremely trying in spite of the fact that the monsoons break about the middle of June. During this period in spite of all he can do the missionary who remains on the plains maintains a losing fight with the heat of the hot season and the humidity of the early part of the rainy season.

The present hot season is again a strong remnder of this struggle. For two months the thermometer maintains a temperature of 90 to 112 and even 115 in the shade. The temperature does not drop below 90 even at night. During the heat of the day it registers 106 to 115. Retiring time still shows 106 as late as ten o'clock P. M. During the day the bungalow absorbs the teriffic heat of the sun only to radiate much of that heat at night. Even with the great heat one could manage if a good nights rest could always be assured. But the present hot season has proved that an assured nights rest is a myth. We sleep out doors as sleep indoors would be all but impossible. So far so good. But the heat permits only of snatches of sleep. We wake up in a prespiration. Then a storm threatens. A few drops of rain fall. We are driven from out of doors to the veranda of the bungalow carring our beds as we go. The threatened storm passes over in an hour or two or has spent its force. The beds are carried back outside again. The morning comes and with it a physical depression that is hard for the reader to imagine. With such a physical condition we try to brave another hot day with the thermometer soaring from 112 to 115.

Escape to the hills during the hot season means escape from these conditions for a period of a month or two. Missionary efforts is more fruitful and efficient as a result. It is therefore not a senseless luxury to be indulged in but a serious necessity to be carried out, this matter of going to the hills.—India Mission News.

"The greatest and divinest of helpers is the Holy Spirit; He takes hold of things for us; He adds His wisdom to our ignorance, His strength to our weakness; He works mightily in us so we can pray mightily."

BIBLE STUDY

BIBLE STUDY COURSE

I Corinthians

The Nature of the Epistle

The epistle seems to have been written to the Church in Corinth as a pastoral message, encouraging the faith of the brethren, whose life had been somewhat disturbed by the usual troubles among brethren in the Church. Information concerning the condition of the Church had been brought to him through the coming of "them which are of the household of Chloe, 1:11, and also by the coming of Stephanas, Fortunatus and Achaicus.—16: 17.

The Apostle was interested in some of the affairs of the Church concerning which he had previously written them,—5:9, Cf. 5:11, and which he desired should be understood and applied in a proper manner. This former epistle is not extant, but it is evident that the instructions given in it were not fully carried out.

The Corinthian Church seems not to have sustained the high spiritual state in which it had been founded by Paul, and had fallen back to matters of leadership and pastoral authority, as well as to trivialities of personal rights and social privileges. These, it was Paul's desire, should be corrected by a correct view of the nature of the Gospel and a proper conception of the spiritual life and its manifestation.

There were irregularities of worship and an improper attitude of some in the Church regarding the observance of Christian practices. Regarding these it was necessary that there should be a proper respect and appreciation of them and their uses, and their place in the Christian life and in the order of Christian service, as well as their spiritual meaning, should be appreciated.

One of the particular themes with which the epistle is concerned is that of the exposition of the doctrine of the Resurrection. This is made the foundation of the Christian faith.

The entire epistle is one of instruction and admonition to a faithful life in the Gospel of Christ.

The Authorship

There is very little question as to the identity of the Author of this epistle, and its companion, II Corinthians. Paul was so closely related to the Church at Corinth and to the persons whose connection with the Church there are mentioned in his letters, that there is no room to conjecture any possible authorship for these letters than that which is commonly recognized. Yet there have been attempts to discredit the authorship by a speculative proposition concerning a later date for the writing of the epistle, which speculation bears the marks of modern speculative and destructive criticism.

The location of the author is quite easily conjectured to have been at Ephesus. This is largely determined by references found in the last chapter, in which he refers to passing through Macedonia, (not from Macedonia), to his sojourn in Ephesus, to Aquilla and Priscilla who were residents of Ephesus, and to his salutations from the Churches of Asia, instead of from the Churches in Macedonia. It was some time afterwards that the effectual door that had been opened in Ephesus was quite suddenly closed by the Ephesian uprising. In the meantime Paul and the company who were with him made great strides in establishing the Gospel in the heart of the great city of Diana, and overthrew the power of idolatry in that district.

The companions of Paul in Ephesus seem to have been Apollos, Timothy, Aquilla and Priscilla. Timothy was sent to Corinth prior to the sending of this epistle—4:17. There were also those with him who had but recently arrived from Corinth. These associates of Paul all seemed to have had acquaintanceship with the Church at Corinth—see Chapter 16.

The language of the epistle is especially Pauline. Many familiar terms and passages are found in it. It is entirely characteristic of all of his epistles to the Gentile Churches.

Outline of the Epistle

I. The Subject—Correction of differences of opinion, errors of life and doctrine in the Church at Corinth.

II. Subjects discussed.
1. The introduction—1:1-10.
2. The relation of the Church to their instructors, Paul, Appollos and Cephas—1:11-4:21.
3. The attitude of the Church toward fornicators—5:1-13.
4. The error of going to law—6:1-10.
5. The effect of sin upon the life of the believer—6:11-20.
6. The Christian view of marriage—7:1-40.
7. The Christian's attitude toward idolatry and meats offered to idols—8:1-11:1.
8. The ordinance of the Christian woman's veiling—11:2-16.
9. The observance of the communion—11:17-34.
10. Spiritual gifts and their proper use—12, 13, 14.
11. The doctrine of the resurrection—15.
12. Regulations for the support of the poor in Jerusalem—16:1-4.
13. Final injunctions and personal information—16:5-18.
14. Salutations from brethren—16:19-22.
15. Benediction—16:23, 24.

A Brief Outline of the Discussion of the Subject Matter of the Epistle

A. The introduction—1:1-9.
- I. The author, and his calling as an Apostle—1.
- II. His associate—1.
- III. The Corinthian Church and their relation to Christ—v. 2.
- IV. Greetings of grace—3.
- V. Their commendation—4-9.
  1. Their faithfulness an occasion of thanksgiving—4.
  2. A testimony to their spiritual attainments—5, 6, 7.
  3. Their hope in the coming of the Lord—7, 8.

B. Paul's instructions to the Church at Corinth.
- I. The relation of the Church to her instructors—1:11-4:21.
  1. Their unity in all things was to be desired—1:10, 11.
  2. Their division or separation was groundless—because
     - a. Christ is not divided—13.
     - b. Their salvation not affected by Paul's work—14-17.
     - c. The Gospel is the power of God and not of any man—17.
     - d. God alone should have the honor for salvation—18-31.
     - e. Hence they should not have been disturbed by their personal adherence to Paul, Apollos and Cephas as reported by those of the household of Chloe—v. 10.
  3. Paul had no purpose to win them to himself—2:1-16.
     - a. He was weak—1, 2.
     - b. He preached Christ and Him crucified—2-5.
     - c. His message was not such that it came from men, but was spiritual and of God—6-16.
  4. Their attachment to men was not a spiritual, but a carnal nature manifested in them—3:1-4.
     - a. Were like babes, to be fed with milk—1-4.
     - b. Had not made spiritual progress and not able to bear meat—2.
     - c. Strife and division present by their individual adherence to Paul and Apollos—3, 4.
  5. Their correct attitude to their teachers—3:5-4:21.

     They should respect them as—
     - a. Ministers united by whom they believed, God giving the increase—5-8.
     - b. Laborers together for God who is the Husbandman—9.
     - c. Builders who build on the foundation laid by God—10-23.
     - d. Ministers of Christ and stewards of the mysteries of God—4:1-21.

(1) Their duty to God—1-5.
(a) Not judged by men—3.
(b) Not judged by themselves —4.
(c) Every secret thing judged by God—5.
(d) Human judgment profitless —5.
(2) Paul and Apollos examples of servants, in their humility, suffering, and thankless labors—6-14.
(3) Paul's concern as their spiritual father—14-16.
(4) Paul's personal anxiety and concern for their spiritual welfare—16-21.
(a) His sending Timothy to them—16, 17.
(b) His intention of a personal visit—18.
(c) His desire to correct the errors among them—19-21.

II. The attitude of the Church toward fornicators—5:1-13.
1. The nature of the transgression tolerated among them—the sin of incest—1.
a. They had tolerated a sin which even the Gentiles condemned.
b. They had justified the sin and had not removed the offender—2.
2. The proper attitude.
a. Paul had condemned it in spirit —3.
b. They should condemn the sin in their council together—4.
c. In the name of Christ the offender should be rejected and delivered to Satan for the destruction of the flesh and the saving of the spirit in the day of the Lord —5.
3. The effect of such a sin on the Church—6-8.
a. It is like leaven—affecting the whole lump—6.
b. The Church should be saved from its destructive influence—7, 8.
4. The purification of the Church—9-13.
a. There should be no fellowship with sin—9-11.
b. The effort of the Church for purification should be within the Church—12.
c. The judgment of the world belongs to God, and the purification of the Church is in the province of the believers—13.

III. The error of going to law—6:1-11.
1. It is inconsistent with Christianity —1-6.
a. It appears unreasonable, to go to the law for judgment and not to those who are righteous—1.
b. The judgment of the saints is higher than that of the world—2, 3.
c. The least in the Church is capable of judgment in righteousness.
2. It is a fault among believers—7-11.
a. Because they should rather suffer wrong than do wrong—7.
b. Going to law is apt to defraud another—8.
c. Such defrauding is classed with gross sins—9, 10.
d. Being cleansed from sin, the believer should keep from sin—11.

IV. The effect of sin upon the believer —6:12-20.
1. Iawful and expedient things may become hurtful—12.
a. To fall under the power of an expedient thing becomes sinful—12.
2. The privileges of the body—13-20.
a. Its natural requirements are allowable—13.
b. It is unlawful to use the body for carnal uses when it is dedicated to the Lord—13, 14.
c. The body is become a member of Christ, and will be raised up for Him—14-18.
(1) It is joined to Christ—15.
(2) It should not be joined to an harlot,—to anything of a sinful character or lust—16.
(3) That which is joined to another becomes like it, whether to Christ or to an harlot—16, 17.
(4) Sin may be spiritual,—without the body, but fornication is a sin against the body and against Christ—18.
d. Preserving the sanctity of the temple of the Holy Ghost—19, 20.

V. The believers relation to the ordinance of holy matrimony—7:1-40.
1. The proper control of lawful marriage relations—1-7.
a. Continuance is good—v. 1.
b. Loyalty in marriage should be practiced — husbands and wives true to each other—2, 3, 4.
c. Continence by consent for spiritual good—5, 6.
d. As God has granted, either unmarried or married, each should be true—6, 7.
2. Concerning the unmarried—8, 9.
a. It is good to be unmarried—8.
b. Marriage is better than incontinence in the unmarried—9.
3. Concerning the separation of husband and wife—10, 11.
a. Neither should depart from the other.
b. In case of separation there should be no remarriage, but may be a reconciliation.
4. Concerning unbelieving husbands or wives—12-23. A condition resulting from either becoming a believer after marriage.
a. Such a union may continue—13.
b. Children from such a union are lawful—14.
c. The departing of the unbelieving is allowable for the sake of peace.
d. The believing should endeavor to win the other—15, 16.
5. The ordinance of all the Churches that each should abide in that condition of life in which they have been called, or converted—17-24.
6. Concerning the state of virgins—young women eligible to marriage —25-35.
a. His advice based on judgment—25, 26.
b. Since it is not lawful and expedient to remain unmarried or to be married,—See context)—a virgin does not sin by marriage—27, 28.
c. Marriage brings its sorrows—28.
d. Marriage should not be a primary purpose, it is one among other temporal experiences—29, 31.
e. The unmarried state gives advantages in serving the Lord—32-35.
f. There should be no enforced celibacy—36.
g. Celibacy by choice is right and has advantages—38-40.
h. Remarriage of widows allowable, only in the Lord—39.

VI. Relation of believers to idolatry—8, 9, 10.
1. The use of meat offered to idols depends upon one's conception of idols—8:1-7.
a. A proper conception of idols may puff one up and his knowledge be used uncharitably—1-7.
b. Knowledge and charity edify—v. 1.
c. One with knowledge should not use his privilege in eating meat offered to idols where his act causes another to err—7-13.
2. The restraint of other personal liberties for the good of others—9.
a. The liberty of Paul and Apollos and Cephas in life relationships, in Christian support in their ministry, are all equal—vv. 1-6.
b. Their restraint in support for the good of others—7-19.
c. His accommodation to others' needs for the sake of winning them—20-27.
3. Devotion to Christ means the denial of fleshly lusts—the fruits of idolatry—10:1-14.
4. Fellowship with Christ, breaks every obligation to idolatry and frees one from any necessity to make use of its privileges when the conscience of another is at stake—10: 15-33; 11:1.
a. The Communion as the expression of fellowship with Christ, and prohibits the eating of meats as worship to idols—15-21.
b. Meats offered to idols may be used only where no offense against the faith and against a weak conscience may result—22-33.
c. Paul's example should be followed only as he followed Christ—11:1.

VII. The ordinance of the Christian woman's veiling, and the Christian man's uncovered head when praying or prophesying—11:2-16.
1. An ordinance among others delivered by Paul—11:2.
2. It is based upon the principle of degrees of authority or honor in God's kingdom—3.
3. It is to be observed when in spiritual devotion or service—4, 5.
4. It is to manifest the distinctions of headship established by God—4, 5.
5. The failure of the woman to veil her head at such times is as evil as to dishonor herself by being shorn or shaven—5, 6.
6. A man praying with uncovered head, expresses the image and glory of God, above whom there is no headship—7.
7. A woman praying or prophesying (in contrast with man's uncovered head, having her head covered) is the glory of the man. She represents the man in proper relationship to herself, as her head, and the man in proper relationship to God who is his head—7.
8. The reason for the manifestation of the headship of man by the woman.
a. The woman is of the man—8.
b. The woman was created for the man—9.
c. For this cause should the woman have power on her head because of the angels.—A covering which is a sign before men and the angels of the spiritual realm, that the glory of man is above her own glory and that glory is vested upon her and manifested by her when she veils her head—10.
9. Both man and woman are equal in the Lord and both require to manifest the relationship toward each other and toward God—11-13.
10. The distinctive mark of nature. Long hair a shame unto the man (not to his head) and an honor to the woman herself (not to her head). The hair is a personal glo-

(Continued on page 317)

EDUCATIONAL

THE GEHMAN FAMILY

By C. Z. Mast

It must be interesting to those families who have the good fortune to have someone like brother Mast compile and bring together some of the interesting and worth while data about their ancestry. Some of the rest of us who have been left in the "cold" thus far by the historians, because of no records available, or no deeds worth recording, will still rejoice with the more fortunate ones, learning from these accounts some valuable lessons in life, which historical accounts teach us. We will all be wiser in the future, if we learn better the lessons which the past teaches us.—Editor.

The writing of these stories of old settlers who once trod upon the virgin soil of our beloved America and whose descendants have loomed into prominence for the welfare of the church and the material progress of the nation is a great pleasure. They cause us to solemnly assert to their remarkable thrift, honesty and integrity, whose prosperity and sweet contentment have given to rural life in many of our Mennonite localities a charm and fascination to even highway tourists.

The Gehmans can be numbered among such who come in for their share of glory in rendering worthy deeds of self-denial to the service of fallen mankind.

"So we thy people, and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praises to all generations."

Three Brothers Arrive

The emigrant ancestors of this family were natives of Switzerland and arrived at Philadelphia on Aug. 11, 1732, in the good ship "Samuel" from Rotterdam, Holland. One hundred and two natives of Switzerland came on the ship and of these a large number settled in what is now Brecknock township, Berks County, formerly a part of Lancaster. Among these emigrants were the ancestors of many of the well known Berks, Lancaster and Lebanon county families, namely: Hornings, Kachels, Kramers, Behlers, Zieglers, Millers, Kieffers, Brendels, Gerhards and others.

The three Gehman brothers (also spelled Gayman and Geeman) came to America together. Their names were Christian, Benedict (or Bentz) and Hans. The Pennsylvania archives record the names of but two: "Christian, aged twenty-four years; and Benedigt (Bentz), aged twenty years." Mention is also made of "Anna Geeman, aged twenty-three years."

It is further stated that Bentz or Benedict Gehman (born in 1711-12) settled in Brecknock township, Berks county, in the vicinity of the present location of Gehman's Mennonite Church and there took up land, and there to this day are found many of his descendants; Hans settled in Montgomery Co., Pa., and there even today is a large Gehman settlement. The oldest members now living recall hearing their parents and grandparents talk of the relationship through the original emigrants.

Prof. Lewis H. Gehman of Macungie, Lehigh Co., Pa., spent considerable time in compiling a genealogy of this family. He died several years ago at a mature age and the compilation was left uncompleted. A few years prior to his death he visited at the writer's home. He had traveled extensively and spoke about having visited the cold regions of Labrador in earlier years.

Established Churches

Daniel Gehman, the son of Christian Gehman emigrant ancestor, lived near Adamstown, Pa., at Gehman's Meeting House (so named in his honor), which was built on his land. He owned considerable property, which is now cut up into a number of farms, some of which are still in the family. A part of the original tract has been owned and occupied continuously for five generations which we may refer to. N. M. Weber is occupant and owner though the lineage has been traced to his wife. The writer desires to express his sincere gratitude to N. M. Weber, Adamstown, Pa., in rendering valuable assistance with documents of an early date.

Daniel Gehman was known to be the first deacon in this region. He also had a charge at Bowmansville and Weaverland. He died in 1809. He was succeeded by Christian Gehman who labored faithfully from 1817 to 1856. Joseph Gehman was ordained in 1845 to the pastorate but had always labored more in the capacity of a deacon until 1894. On May 5, 1874 another member of the Gehman family was called to the ministry, Abram Gehman, who labored faithfully until August 23, 1911 when he was summoned to his eternal reward. Moses G. Gehman, a contributor of valuable data to this sketch, was ordained on Sept. 3, 1912 who represents the fifth generation of Gehmans in the pulpit at Gehman's Church. The Gehman family has been held to that responsible position in the pulpit for over a century. Some of the aged members claim that probably a year may have intervened without a member of this family in the pulpit since 1817.

Worship was conducted for many years in private dwellings, prior to 1846, when a meeting house was built of stone with two narrow windows at the sides. The services were always conducted in German until in recent years the English language has become more prevalent among the residents in that community. The year 1894, marks the singing of the first English hymns; since that time there has been a steady trend from the German, although the Gospel is preached in both languages. In 1913 a more commodious structure was erected and on April 4, 1915 the first Sunday school was organized at this place.

Gehman's Church is situated one mile east of the borough of Adamstown. Berks County, Pa., or is better known by the residents of this section as "Gehmanstaal."

We quote the following from the pen of a correspondent who so beautifully describes the sacred spot of "Gehmanstaal." "He who has an eye for the finger marks of the Creator, an ear for the sweet music He gives us through His natural features finds ample opportunity to feast his soul on the varied scenes of this beautiful and sacred spot of God's earth to which our ancestors were led to dwell and erect Godly homes. Many a valiant soldier of the cross has gone from this place bearing His Word by precept and example. Sadly some have fainted by the way and were overtaken by the enemy. The faith which was proclaimed by our Savior and the apostles and was held so dearly and precious by these pioneer settlers in Gehmanstaal is good enough for me and all their posterity." The neighboring congregations of Gehman's Church near Adamstown are Bowmansville and Allegheny. They are served by the same pastors and aggregate about 350 members.

Jonathan Gehman, a brother of Abraham Gehman who was ordained at Gehman's Church in 1874 made his way westward. Two years were spent in Indiana. Finally he and his companion migrated to Emmet County, Mich. Here he was chosen to the ministry among a small number of his faith and a family of children were raised amid severe hardships. J. B. Gehman, Superintendent of the Mennonite Gospel Mission in Reading, Pa., is a member of this family.

(To be continued)

"It is not what you can do, it is what Jesus does for you."

THE VALUE OF STUDYING CHURCH HISTORY

By Mabel Groh

We believe that next to the Word of God, Church History furnishes more instruction and inspiration for the Christian church than any other literature of past or present. We would say of it as Paul said of Jewish history, "Now all these things happened unto them for types: and they are written for our admonition." Each of the nineteen centuries that has passed since the birth of the church, is full of lessons of warning and encouragement for us.

Already in the time of Peter and Paul and John the seed of false doctrine was sown in the church. In a number of the Epistles of the New Testament we have their defense of the truth, against these teachings and practices. During these first years, and the following two centuries, while the church suffered the Roman persecutions, Christianity was kept comparatively pure, and spread throughout the entire Roman Empire. The church thrived on persecution, but when she gained favor with the world corruption began. Christ said, "Because ye are not of the world, the world hateth you." If church history had no other lesson for us, this one taken to heart would save us from one of Satan's most subtle snares.

In the year 313 A. D. the Emperor Constantine made Christianity the State religion. In place of poverty, and simplicity of life the church now became wealthy, and political power took the place of the Holy Spirit in the life and work of the church. It became a wonderful organization but spiritual life declined and the light grew dim. For more than ten long centuries the church continued to increase in worldly power. The ministry began to lord it over God's heritage; the conscience of the people was subjected to the rule of the clergy, who were appointed by the state. The power of the bishops increased as time went on, and this growth of power led to the full development of the Roman papacy. Corruption knew no bounds. Evils of every description were sanctioned by the church. The light of the Gospel was all but extinguished by the ritualism, ecclesiasticism, worldly alliance, and unholy life of the church; and we speak of the dark ages.

We are amazed at the patience of an infinitely holy God. We wonder that He did not withdraw His Spirit and blessing entirely, but, Christ had said that the gates of hell could not prevail against His church, and even in the midst of the evils that we have enumerated, God still had faithful witnesses in the church. In the monastaries there were many pious souls, and devoted missionaries carried the Gospel to the heathen tribes about them. A century before the Reformation Thomas A. Kempis wrote the "Imitation of Christ" which is read by Christians to-day. Jerome, John Wycliffe, Erasmus and others were men of deep spiritual insight, and power in the Gospel. Their work prepared the way for the Reformation. Perhaps there are those who are unwilling to grant that the old Roman church could rightly be called Christian. I think the lesson that church history teaches us here, is the fact that while the church in its outward manifestation as an organization may be far from the standard that is given in the New Testament; within the organization the true church exists in the persons of those who by faith in Christ are born of God. God honors true faith no matter where it is found.

The study of church history then serves to reveal the character of God, and shows His dealings with His people. We see that the purposes of God are not bound by sect or denomination. By a study of Mennonite history we learn to appreciate our heritage of faith and doctrine that marks us as a peculiar people. We cannot be true to our present duty, without a knowledge of our past. Our history covers a period of four hundred years, but during those same four centuries the whole history of Protestant Christianity has come into being. The history of modern missions is not found in the history of the Mennonite church.. It was God's children in other denominations who first heard the call to carry the Gospel to India, China, Africa, and the island's of the sea.

Church history teaches us that God never changes His standards of righteousness. Errors and evils uncorrected, bring a decay of power, but where Christ and the Word are honored, just so far God is ready to use and bless. He bears long with the weakness and ignorance of His children because He delights in mercy. Luther, Zwingli, Calvin and others were mighty men of faith, courage, and perseverance, whom God used to change the whole course of church and world history, yet they in turn persecuted other Christians who did not see just as they saw. Does church history not teach us that it is not for any body of Christians to judge the consciences of other Christians? for, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." (Rom. 14:4)

Church history proves the truth and reality of Christianity. It is more than a religion. It is a life that changes individuals, communities and nations when received by faith. It gives men and women a vision of the things that are eternal and real. The story of the service and suffering of martyrs and missionaries is more interesting than romance. If we are discouraged, or think the service of Christ is hard and unfruitful, we ought to read of the trials, self sacrifice, and faith of some of God's saints of the past.

We have mentioned only a few of the lessons that church history has for us. Perhaps we can best sum up the value of the study of church history by saying that it opens our eyes to the character and purpose of God, the evils and dangers that threaten the church, and gives us a greater appreciation of Christians, no matter of what denominational name; for we are face to face with the fact that God has always had true and faithful witnesses in every age and denomination. And church history serves to give us strength and courage in the midst of the trials and difficulties that beset the work of the Christian church to-day.

Preston, Ont.

PERSECUTION AND REVIVAL IN CHINA

How Prayer Stopped Mobs and Won Souls—Spreading New Testaments throughout the Land—Revivals in Schools and Colleges

By George T. B. Davis

A large part of China is in the grip of an intense anti-Christian agitation which has resulted in wide-spread persecution of the Christians. The methods of the movement are more subtle but less sanguinary thus far than in the Boxer Uprising of 1900.

The sufferings of the Christians recall vividly the trials endured by the followers of Christ in the early days of the Christian Church in Jerusalem. Some of the believers in China have been imprisoned; some have been paraded through the streets; others have been beaten and fined and reviled. In some places churches have been locked up and sealed, in others they have been dismantled. Bibles and hymn-books have been taken out and burned.

In some cases the churches may have received a setback; but in others the persecution has been turned into glorious victory by the courage and faith of the Christians. In one place, as a result of the persecution two members fell away, while the congregation almost doubled in size. In another city, amid intense persecution, two thousand have professed faith in Christ, and the church building has had to be enlarged to accomodate the increased audiences.

The story of the triumphs of faith at Kanchow in Kiangsi, is a modern counterpart of the Acts of the Apostles. For a full year a revival has been in progress in the midst of persecution. Dr. C. E. Bousfield of Sun Wu, Kiangsi, recently gave me an account of the work of grace

at Kanchow, a city of some 200,000 people. He said:

"About a year ago Rev. Charles A. Jamieson, of the China Inland Mission at Kanchow, began prayer-meetings that were held each morning at daybreak. These prayer-meetings started a revival. Small soul-winning bands were also organized. They met together for prayer, and then went out two by two to do personal work on the streets, and in the homes, and in the surrounding villages.

"They went to rich and poor alike. They had cases of healing, and one or two demons were cast out. The work spread to the soldiers, and many of them found Christ. The last I heard there were some two thousand who had professed conversion. The meetings in the chapel became so large that an extension was added to the building by the Chinese at their own expense. There was violent opposition but some of their opponents were saved.

"We sent a delegation from Sun Wu to see the work. One of the delegates came back so much on fire that he began to preach without salary and has been doing so ever since. One of the Chinese leaders of the movement at Kanchow is a man named Mr. Kingdom-of Heaven-Tan. He is a wonderful man of prayer and also a fluent speaker.

"At Kanchow there has been bitter anti-Christian agitation and persecution. They met it with prayer and courtesy and kept all their services going. Once or twice the soldiers took possession of their chapel. They preached to them and gave them so much Gospel that the soldiers left the chapel alone. The revival continued right through the fighting between the Northern and Southern Forces. The church had had dissension for years, but after the revival began it entirely ceased.

"On one occasion the Christians knew they were going to be attacked and had special prayer beforehand. A body of students gathered a rabble of several hundred roughs. Armed with sticks and stones the mob came around to destroy the entire mission compound. The gates were all open. Mr. Tan went out and talked to them for twenty minutes, and they all dispersed and went to their homes.

"On one occasion, after a visit from the Russian Comrade Borodin about two thousand roughs came around to destroy Christianity. They went to one mission church and found it barred up. They broke down the door and smashed the furnishings. Then they went to the China Inland Mission chapel. Here the gates were wide open. All the people were inside praying. When the mob reached the gate they had a row among themselves, and again they dispersed and went to their homes.

"Finally an anti-Christian leader got together a mob of about four thousand of the worst elements of the city. He drove out the Mayor and made himself Mayor in his place. He began a fierce anti-Christian campaign. He put some of the Christians in prison and fined others heavily. He went to such excess in persecution, that even the Kuominchun General told him to be more moderate. The Christians went on praying. When everything seemed about hopeless, the mob turned on its leader, and drove him out, and the Christians had peace."

Still more recent incidents of victories in Kanchow in answer to prayer, were given to me by Mr. William Taylor, the Superintendent of the China Inland Mission in the Kiangsi province. Mr. Taylor said: "Some companies of Southern soldiers insisted on occupying the premises of the Boy's School in Kanchow. Mr. Jamieson protested but they took possession. The Christians began to pray for them and to do personal work among them. The last tidings is that all the officers have professed conversion, and are attending the services, and also a number of the men.

"Recently two military officers, accompanied by some rough soldiers, came in to Mr. Jamieson and demanded the use of the church building. Mr. Jamieson demurred saying it was needed for their services, but the officers insisted they must have it.

"At length Mr. Jamieson said: 'This building is not mine.' They asked 'Whose is it? He replied 'It is God's.' Then they said, 'We are prepared to challenge God; and you can report it to Him.'

"Mr. Jamieson at once said, 'All right. I will do it now. Let us pray.' He closed his eyes and offered prayer in their presence. When he opened his eyes he found them in an awed condition. They ordered away the rough soldiers that were with them, and bowed and went off.

"That was on Saturday. The following day they came to the morning service at the church and remained throughout the meeting. At the close they came forward, and in a friendly way apologized for not having been at the prayer-meeting preceding the morning service!

"In a recent letter Mr. Jamieson told of a still later attempt of the soldiers to occupy the church building. He told how over 100 soldiers came to take over their house and chapel, but they quailed in fear before the demonstration of the Spirit of God, and left the chapel in dread. Later they notified Mr. Jamieson that they had found other quarters."

In speaking of the Work of Grace at Kanchow Mr. Taylor said: "The real powerhouse of the revival has been the early morning prayer-meeting that began a year ago and has continued ever since. The prayer-meeting began as early as 4:30 in the summer; but later in the winter. Neither heat nor rain nor storm prevented the people from attending this gathering for intercession. Mr. Jamieson declares the early morning prayer-meeting 'has been the basis of all the power that has been put forth to save souls.' The chief human agencies in the revival have been prayer and personal work and open-air meetings."

Coincident with spread of the anti-Christian movement, there is in progress a nation-wide distribution of New Testaments in connection with the Million Testaments for China Campaign. Funds are now in hand for more than nine hundred thousand Testaments. Thus far between one and two hundred thousand Testaments have been sent out to missionaries and Chinese Pastors and others. Plans are being made to carry on the work of distribution, for the present at least, largely through Chinese pastors, evangelists, Bible-women and other workers.

A missionary from Anhwei recently told me of twenty young men, some of whom were influenced by the anti Christian movement, and were disturbing the meetings. Little pocket Testaments were presented to each of them. Now they are reading them regularly, attend a Bible class, and are helping in evangelistic meetings. Dr. Jonathan Goforth, one of the best known missionaries in China, recently expressed the fervent hope that two million Testaments might be available to "put into the hands of pivotal men of China at this critical period of her history."

Dr. J. E. Shoemaker, of Yuyao, Chekiang Province, who has been a missionary in China for more than 30 years, said to me recently, "I feel it is providential that this distribution of New Testaments has come just at this time when in so many places in China public preaching is prohibited, and Churches are confiscated. It gives the workers something they can do. This is good for their own spiritual life, as well as for the salvation of others.

"The breaking down of their own old religions, and the uncertainty of the present situation, is producing a state of mind that is very favorable to the reception of new religious ideas. I was very pleased to have one of our country evangelists report that the twelve Testaments given him had been willingly received, and the people were quite ready to put down their names on cards agreeing to read and carry the Books daily.

"It is a spiritual warfare that is sweeping over China at this time; and the power that can win the victory must be spiritual. Therefore the best service we can render will be rendered on our knees in closets and in prayer-groups. It is not mere formal prayer that is needed, but believing intercession. There is cumulative power in united prayer that cannot be measured; and wins victories in spite of seemingly impossible barriers."

There is increasing intercession in China for a great revival, and a growing expectation that the awakening may be near at hand. In some places the fire has already fallen from Heaven, and glorious revivals are in progress. Mr. L. C. Osborn of Chao Cheng, Shantung, in applying for 2000 copies of the pocket Testament, writes:

"The Missionaries of our station are waiting on God many hours a day for a mighty revival in China. He has revived our own hearts, and we are having the greatest results we have ever known. Personally the Lord has been getting me up as early as three o'clock in the morning to watch and pray. God's Word was never so precious. People have gotten under

conviction of sin right in their homes and have prayed through to forgiveness. Our church is a different church. People are coming daily to be prayed with. The revival is spreading. Praise God! All glory be to Him!"

At Tamingfu, in Chihli province, a glorious work of grace has been in progress for more than two months. One of the missionaries there, Mr. A. J. Smith, in sending a report to Shanghai of the outpouring of the Spirit, said, "I am sure you will rejoice with us over the mighty Holy Ghost revival God is sending over this field. The revival started in the Men's Bible Training School and quickly spread to the Women's Bible Training School, then to the boys and girls primary schools, later to the out-station, and has now reached most of the main stations.

"The missionary from Kuang Ping Fu writes, 'Seems surely as if something miraculous had happened to the Chinese Church here. Many went down in deep penitence confessing many wrongs without our urging them; seeming only too glad to get the things off their hearts. After they had prayed through, they went out and brought in others, and prayed with them.'

"The revival has also meant a deep humbling of us missionaries before God and the Chinese. It has been a time of real heart-searching for us, but God has given us the victory, and we now find it a pleasure to pray from seven to nine hours a day. We have discovered that we can do more through intercession than in any other way, and the Lord is honoring our prayers. We believe that God wants to send Holy Ghost revivals to all the missions in China. The revival here is spreading."

The fires of persecution are purifying and refining the church, and probably preparing the way for such a spiritual awakening as has never before been witnessed in China. The fires of revival have already been kindled. You can help in spreading the flame. Will you not set apart some time each day for earnest believing prayer for a mighty revival that will still further cleanse and quicken the church, and lead multitudes into the light?

And do not fail to pray for a special outpouring of God's Spirit upon the missionaries who are still in China; and for those who have returned to the homelands. Pray also that great steadfastness and boldness may be given to the Chinese pastors, teachers, evangelists, Bible-women and Christians, multitudes of whom are passing through the fiery furnace of persecution.

Let us praise God that nearly a million New Testaments have been providentially provided in this hour of crisis when so many churches are closed, and so many missionaries have been compelled to leave their stations; and let us pray that the Holy Spirit will illuminate the pages of each Book given out, and that the full million or more may speedily be supplied, and prayerfully and carefully distributed.

Pray also for a blessed work of grace among the foreign troops that have been concentrated in China in such large numbers in this time of turmoil.

You can also help in mobilizing prayer on behalf of China by reading part or all of this article at missionary and prayer-meetings, and to Sunday schools and Bible classes, in your community; and appealing for prayer for this great and distressed land—Cleveland Gospel Herald.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter IV (Continued)

The Alleged Evidences Examined

IX. Observed facts of mutation

Statement. "Individual specimens of particular wild species are frequently found showing modifications which if they occur constantly in an isolated group, would afford a basis for the description of new species. In a few cases the actual occurence of similar changes has been observed in wild species of plants."[33] "The changeableness of organisms is the fact that makes it impossible for the biologist to deny evolution. Every day we see differences in organisms of the same species, which differences have been brought about by differences in the surroundings, by the behavior of the organisms themselves, by cultivation by man; or by something inherited from their parents."[34]

Since mutation is used both as an evidence and as a factor of evolution, I shall confine my present discussion to their nature, leaving those elements which concern variability as a factor of evolution to a later chapter. All of the questions raised against the evidence derived from changes under domestication need to be raised here. I shall enlarge on the last only. What are the facts as to variety among plants and animals? The fact of variation, all will admit, but the crucial questions concern the kind, nature, and permanence of these observed mutations. One great difficulty to be recognized in a scientific answer of these questions necessarily is the fact that we are unable to see what has taken place in all animals over a long period of time. Nevertheless, there are instructive observations to be noted which carry much weight.

1. In a limited way we have access to pictures, mummified remains and historical descriptions of plants and animals as far back as ancient Egypt, fully three thousand five hundred years ago. The pictures of men and animals on many of the ancient buildings of Egypt, Babylon, Nineveh, etc., are identical with those of to-day. Moses' description of clean and unclean animals 1500 B. C. corresponds exactly with the same to-day. Aristotle also described the flora and fauna of his day. The mummified remains of men, cats, crocodiles, and cattle are precisely like those of to-day. Surely a period of over three thousand years ought to be long enough to show a little evolution. If there has been absolutely no change among these animals over so long a period, is it not scientific to assert that stability rather than change characterizes these animals at least? And a law true of a few animals is certainly true of all. Is not a scientist stepping outside the realm of science if he is asking us to believe that the changes have been still less perceptible than could be seen in a 3500 years period? What is his proof? Does his reasoning not become mere speculation? I am aware, indeed, of the geological evidence and shall consider that in a later section, but the point to be observed here is simply one of actual fact: In the fairly large number of plants, animals, and men of three thousand five hundred years ago whose pictures, descriptions, or mummified remains are observable to-day, there is absolutely no difference from the present flora and fauna of the same kind.

2. The consensus of opinion among scientists, evolutionists and non-evolutionists is to the effect that life so far as it is known to-day is not in process of change but shows a fundamental stability.

Hugo de Vries of the University of Amsterdam says: "Fluctuating variation cannot overstep the limits of the species even after the most prolonged selection—still less can it lead to the production of new permanent characters."[35] M. Blanchard[36] holds: "All experimentation and observation point out that, while the mutability of organisms in a state of nature shows itself in various degrees, yet, in its most wonderful manifestations, it remains confined within a circle beyond which it is impossible to pass." Professor T. H. Morgan of Columbia University writes: "The mutation theory destroyes species; it does not originate them."[37] Professor Bateson said in his Presidental Address in 1914, before the British Association: "We have done with the notion that Darwin came latterly to favor, that large differences are often mere ephemeral effects of conditions of life, and as such are not transmissible; but small diffierences, even when truly genetic, are factoral like the larger ones, and there is not the smallest reason for supposing that they are capable of summation."[38] In Professor Charles' conclusion of his discussion on "The Mutation Theory and Heredity," he says,[39] "So then variations, whether slight or marked, whether arising gradually or suddenly, whether occurring naturally or artifically, cannot be shown to cause transformation from one form to another passing

over the dividing line between species, genera and other divisions."

Even Darwin[40] admitted this point: "There are two or three millions of species on earth, sufficient field, one might think, for observation. But it must be said to-day that in spite of all the efforts of trained observers, not one change of a species into another is on record." Graebner[41] quotes from others thus: "Dr. N. S. Shaler, Professor of Geology in Harvard, asserts that 'it has not been proved that a single species has been established solely or even mainly by the operation of Natural Selection.' Professor Fleischmann of Erlangen has gone so far as to say that 'the Darwinian theory of descent has, in the realms of nature, not a single fact to confirm it.' Dr. Ethridge of the British Museum says: 'In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts.' Professor Owens declares that 'no instance of change of one species into another has ever been recorded by man.' Dr. Martin, Samtaetsrat, of Germany, who has conducted some highly technical experiments in the blood reactions of various animals and man, on which he bases his conclusions, says: 'Since Darwin, we have been accustomed to consider the concept 'species' as something insecure and unstable. The whole organic world must be thought of as fluid if the evolution theory is to find room for action. It required, indeed, all the great investigator's keenness to fence his theory against the difficulty which the lack of transitional forms occasioned, and against the fact that the rise of new species has never been observed, much more against the fact that all processes in artificial breeding have not sufficed to fix permanently the changes which have been attained. We admire the clever structure of the theory, but there is no doubt that the obstinacy with which the organism clings to its species—characteristics is the point on which it is mortal. One is, in fact, as much justified in speaking of a struggle to retain these characteristics as to speak of a struggle for existence.....

"Mr. Huxley is forced to this admission: 'After much consideration, and with assuredly no bias against Mr. Darwin's views, it is our clear conviction that, as the evidence stands, it is not absolutely proven that a group of animals, having all the characters exhibited by species in nature, has ever been originated by selection, whether artificial or natural.' And again, 'Our acceptance of the Darwinian hypothesis must be provisional so long as one link in the chain of evidence is wanting; and so long as all the animals and plants certainly produce by selective breeding from a commonstock are fertile with one another, that link will be wanting.'

"In a recent book, 'Creation or Evolution? A Philosophical Inquiry,' George Tichnor Curtis says: 'The whole doctrine of the development of distinct species out of other species makes demands upon our credulity which are irreconcilable with the principles of belief by which we regulate, or ought to regulate, our acceptance of any new matter of belief.'"

Why quote so many authorities? A little thought will reveal the strategic position of this evidence. Professor Lull of Yale, one of the leading present day exponents of evolution, describes its importance thus: "Variation is the first and most fundamental evolutionary factor,..... Without variation no change could occur and evolution would be impossible." It must be and is admitted that all of the foregoing evidences at best lead only to a presumption in favor of evolution. And many of these, under closer scrutiny, yield a decidedly opposite presumption. The pivotal point then is: Does actual observation give us any proof that variation is taking place among plants and animals? If there is no evidence of change going on to-day, the chief and ultimate proof of evolution must be sought for elsewhere and this is actually the case. Scientists rest the ultimate proof of evolution in the evidence furnished by the geological succession of organisms. This becomes the chief pillar of support of the theory without which the theory is devoid of any direct evidence. This is the reason for the extended list of quotations of world-famed scientists, authorities second to none, who admitted the fallacy of this central basis of evolution. Professor William Bateson,[42] whose scholarship and authority on scientific matters is outclassed by none, has grasped the situation and in the twelfth edition of the Encyclopedia Britannica has summed up the position of present day science thus:

"Evidence formerly regarded as proof of abundant contemporary variability in the species of animals and plants must be submitted to searching tests before it can be so accepted. Observations of variability once deemed adequate are now seen to be capable of quite different constructions. Proof that an observed departure from type is a contemporary genetic variation can only be obtained in exceptional cases which have been critically observed under experimental conditions..... The existence, therefore, of a multitude of varietal forms, so far from simply providing a convenient basis upon which a theory of evolution of species can be erected, becomes itself an antecedent problem; and instead of asking, as they used to, how the species have been built up out of the varieties, biologists are rather concerned to discover whence and by what process these variations have come to exist. The belief that substantial genetic change commonly accrues by summation of impalpable differences has been generally abandoned as devoid of evidential foundation..... The idea that a characteristic could in any other way increase as a result of selection is out of place in an exact or even a logical science.

"Whether the evidence of authentic variation remaining after the deduction of spurious testimony has been made suffice as a basis of evolutionary theory has been questioned by competent naturalists. Lotsy, for example, maintains that we have no proof of contemporary variation arising otherwise than as a consequence of crossing.

"The term **mutation** introduced by de Vries is now generally accepted to denote definite genetical variations which are sensibly discontinuous.

"In allusion to this and other difficulties, which genetic research has forced into prominence, the question is sometimes asked whether the theory of evolution holds its place so firmly as it did, or, more crudely put, whether Mendelian discovery has not 'upset Darwinism.' It should therefore be stated explicitly that in spite of all the objections with which the doctrine of the origin of species by descent is now seen to be beset—objections of which the strength is far more clearly known than before—and though as to the manner by which new species have come into existence geneticists adopt for the most part an agnostic attitude, yet all agree that the lines of argument converging to support the theory of common origin are so forcible and so many that no alternative can be entertained. The geological record is conclusive. To take one most cogent instance: If Angiosperms had existed in the carboniferous age their remains must have been preserved therefore Angiosperms have arisen since that time, and we cannot conceive whence they came if not by descent from the pre-existing plants. Common descent, though rarely if ever a proposition demonstrable in any detail, ranks as an axiom.

"It is not merely in regard to the mode by which species have arisen that agnosticism has prevailed. While unwilling to accept adaptation. with Darwin, as a summation of happy accidents, we have no alterative to offer, nor is there in the recent attempts of various experimenters to find that organisms transmit to their posterity structural emendations in response to parental experience anything which sensibly alleviates the difficulty. Most of these claims are obviously faulty and few require serious notice.

"Each step in the progress of this branch of science has rather compelled the recognition of genetic determinism; and the hope that by change in the conditions of life or by any external influences significant alteration can be induced in succeeding generations, whether of organisms amenable to experiment or of the human population, must be abandoned."

In the article "Genetics" he writes[43] thus:

"Genetic analysis has shown that the appearance of variability as a contemporary and widespread phenomenon is largely

illusory.....That the forms of life have been evolved from dissimilar precedent forms we know from the geological record, but as to the process by which this evolution has come to pass we are still in ignorance."

If, then, the whole weight of the evolution theory rests upon the evidence of Geology, the examination of this must be searching and impartial. Instead of evolution having many bases it has only one, and this one must be subjected to the closest scrutiny. We are willing to state that a single basis, if unquestionably established by the results of the most thoroughgoing tests of science, is sufficient to establish evolution as a law. Let us advance this evidence.

X. Geological Successions of Organism

Statement. "In the rock strata of the crust of the earth we find abundant plant and animal remains in the form of fossils. In the most recent strata we find remains similar to the species of the present time, whether of mollusks, of fishes, or of mammals. The further back we go in the earth's history the less similarity we find between the fossils and the present-day life. The earlier strata show only invertebrate remains; later the fishes appear, although much simpler and more primitive than the fishes of today; later still amphibians, reptiles, mammals, and birds; and last of all man's remains."

At least seven questions may be raised after reading the above statements which need to be answered on the basis of evidence. They are as follows:

1. To what extent are fossils reliable for the purpose of arriving at an accurate knowledge of geologic life?

2. Is the evidence for the remote geologic life satisfactory?

3. Is recent Paleontology more satisfactory?

4. Does Geology reveal a sufficiently complete succession of animal and plant life?

5. Is the "succession" consistent?

6. Is the "succession" progressive?

7. Is the chronological basis for the geological ages valid?

1. To what extent are fossils reliable for the purpose of arriving at an accurate knowledge of geologic life? The real difficulty is seen in the problem of reconstructing animals or plants. True, indeed, many fossils are quite perfectly preserved, but as O'Toole says:[45] "The stone record of bygone days has been so defaced by the metamorphism of rocks, by the solvent action of percolating waters, by erosion, weathering and other factors of destruction, that like a faded manuscript, it becomes, even apart from its actual lacunae, exceediingly difficult to decipher. It is to be granted, however, that one has at his disposal certain facts of comparative anatomy that enables him to fill up the missing parts with some degree of certainty. But as O' Toole says, these reconstructions of extinct forms must not be taken too seriously. He cites the case of the mammoth, whose skeletal remains had been preserved more completely and perfectly than those of other fossil types. Reconstructions of these had to be revised considerably after the discovery of a complete carcass which had been buried in the ice, thus showing "the inadequacy of fossil remains as a basis for exact reconstruction."

This point assumes a position of considerable importance in some of the links of geologic development, especially in that of the horse and man. It is certain that there would be necessitated a similar revision of the Eohippus, Mesohippus, Merychippus, Pliohippus, etc., were complete carcasses of the same found. Clothing a very unhorselike skeleton with flesh, skin and hair similar to a horse does not make the animal a horse. The same must be true of Pithecanthropus, Heidelberg Man, Neanderthal Man, Piltdown Man and the Cro-Magnon Man: To give each of these great ape-like protruding jaws, and to clothe them with ape-like hair is based more upon imagination than upon facts.

2. Is the evidence for the remote geologic life satisfactory? Naturally we would expect a carefully graded series of animals from the simplest to the more complex even though the record becomes gradually dimmer. But what do we find? "The very simplest known fossils, the trilobites, of which nearly a hundred species are known in America alone, and certain cephalapods (sea-snails) are animals highly complex in structure and regarded by Le Conte as 'hardly lower than the middle of the animal scale." I note in Dana's Manual of Geology the following noteworthy remark concerning paleozoic time· "The Lower-Chambrian species have not the simplicity of structure that would naturally be looked for in the earliest Paleozoic life. They are perfect of their kind and highly specialized structures. No steps from simple kinds leading up to them have been discovered; no line from Protozoans up to Corals, Eschinoderms, Triblobites, or other Crustaceans. This appearance of abruptness in the introduction of Cambrian life is one of the most striking facts made known by geology." [48] What do these facts mean? If Le Conte is correct, then half of the Geologic history must be guessed at. That these Cambrian forms arose through a process of evolution is refuted by the simple fact that there is no evidence for the pre-cambrian forms. What hinders one from believing that these Cambrian forms are remnants of the earliest forms of life existing on this globe? If no earlier forms can be produced, what happens to the evolutionary theory? Furthermore, since these forms are entirely aquatic what is unscientific about inferring that these fossil beds were formerly ocean beds contemporaneous with fossil beds containing land, animal, and plant fossils?

3. Is recent Paleontology more satisfactory? Whence came the recent placental mammals? How did our domestic animals originate? Where are the connecting links between man and his supposed ape-like ancestors? Surely recent geologic history ought to be fuller and plainer. Concerning the first question Bateson answers: "Their origin is one of the great outstanding problems in paleontology." To the second, no answer is given. The ancestors of man are of supreme interest to us. Darwin's "hairy, tailed quadruped" has never been found in fossil deposits—it is entirely speculated. Nor do "Pithecanthropous Erectus," Neanderthal et al help us any. None of these is the "Missing Link." "The persistent talk about 'the Missing Link,' in the singular number," says Morton,[49] "is singular indeed. It indicates to us with what small supplies of evidence the human imagination prepares itself to be convinced.....Of all the supposed millions of intermediate forms not one survives in the palaeontological records." What is the significance of these facts? At least one important conclusion follows: the genetic relation of placental to non-placental, domestic animals to wild animals, and from man to the ape, from the standpoint of Geology become merely hypothetical.

[33] Ibid, p. 14.
[34] Galloway, "Text Book of Zoology."
[35] Quoted zy J. D. Charles, "Fallacies of Evolution," p. 28.
[36] Translated and quoted from "La vie des etres animes," p. 102, by J. D. Charles, "Fallacies of Evolution," p. 28.
[37] "Experimental Zoology," p. 233—quoted by J. D. Charles, "Fallacies of Evolution" p. 28.
[38] Quoted by J. D. Charles, "Fallacies of Evolution," p. 29.
[39] "Fallacies of Evolution," p. 30.
[40] "Life and Letters" Vol. III p. 25 quoted by Th. Graebner, "Evolution. An Investigation and a Criticism," p. 63 ff.
[41] Graebner, "Evolution. An Investigation and a Criticism," pp 63, 64.
[42] Art. "Mendelism" Ency. Brit. vol. 31, p. 911 ff.
[43] Ibid.
[44] Galloway, "Text Book of Zoology," p. 479.
[45] O'Toole "The Case Against Evolution." p. 89.
[46]
[47] Quoted by More "The Dogma of Evolution," p. 100.
Chapter IV (Continued ....
[48] Fourth Edition p. 487.
[49] "The Bankruptcy of Evolution" p. 137.

(To be continued)

SUNRISE

By Lawrence Keister

Wondrous pallette, wondrous art,
Flaming in the eastern sky;
As a whole and part by part
Make appeal to seeing eye.

Tints and colors come and go,
Golden bands embroidered pink,
All the colors, all we know
And the shades we never think.

Forms are changing all around,
Curtained light and ocean waves,
Combinations seldom found,
Such as fancy fondly craves.

Magnitude is almost lost
On this canvas that appears,
Here is art at unknown cost
Perfected through unknown years.

Now the brighter colors fade,
Gray-blue pallette comes again;
Composition all unmade,
Save in memory of men.

Scottdale, Pennsylvania.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

We have chosen the month of October as a time when a special portion of a book of the Bible is to be studied by our young people and considered in the Young People's Meeting. The book from which our Study is taken is the **Apocalypse,** (Revelation), the last book of the Bible.

It will be helpful to learn the meaning of words used in this study. The word **apocalypse** is the opposite of the word **mystery.** That would tell us that instead of it being a hidden message it is a revealed message. But as Jesus spake in parables to reveal the mysteries of the kingdom of heaven to those who had ears to hear, so here the revelation is given to the same class in symbols of various kinds which are nevertheless explained in a way that we may know for what they stand. Hence we see the golden candlesticks, the stars, the white head and hair, the flaming eyes, the burnished bright feet, the wonderful voice, the sharp two-edged sword, the shining countenance, the keys, tree of life, crown of life, Doctrine of Baalam, hidden manna, white stone, Jezebel, white raiment, open door, knocking at the door, synagogue of Satan, pillar in the temple, cold, hot, lukewarm, gold tried in the fire, eye-salve, etc., which are used to bear a message in symbolic words which may be understood by their use, or by explanations, or by other Scripture settings.

It is not advisable to go into speculative work in the study of the Message to the Seven Churches. There is so much valuable instruction that grips us as helpful to the churches of to-day that we feel that the messages ought to be read for that reason. If we know what is pleasing to Christ in our churches and what He has against us, it ought to stir us to the center of our being. But when we see people forgetting the vital message for the sake of spinning out wonderful theories of what might be meant, we feel that there is danger that they are leaving the spiritual import for intellectual stunts of the imagination. There is no call for us to use the valuable time of our Young People's Meeting in arguments about our personal views of what prophetic import there may be in these messages. It may be valuable to have some idea of the prophetic side of things that are plainly seen, such as the Coming of Jesus quickly, the future blessing in store for the believer who overcomes, the future judgments upon the sinner and Satan, etc. It will be highly profitable to make a list of the things which Christ is pleased with and another of the things which He is against, and then to see how far short our lives come from fulfilling His ideal; then take the remedies which He has suggested in another list and apply them to our own case. May this study be the means of opening the eyes of our dear young people, and older ones too, to the Church of Christ's ideal and lead them to throw their whole life into making the Church, (as far as their own influence and labor can reach), what Christ would have it be.

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We have another beautiful phase of the life of Paul for the Junior Topic, **"Paul, the Pilgrim."** We hope it may not only stimulate our Juniors but all to the acceptance of a pilgrim life according to the teaching of the Gospel.

CHRIST'S MESSAGE TO THE SEVEN CHURCHES.—Rev. 1-3.

I. Introductory; Church of Ephesus.—Rev. 1:1-2:7.

Topic for October 9

MOTTO

"He that hath an ear, let him hear what the Spirit saith unto the churches."

MEDITATIONS

I. **The Revelation of Jesus Christ.**—The first verse is the key verse to the entire book of Revelation. The first sentence is the title of the writing. The word "revelation" is the key word. The entre book is **Christ's Message to the Seven Churches.** But we are to consider in this study particularly that part of the message which deals with the individual churches as mentioned in the first three chapters.

John has had a vision. He was in an island named Patmos. He had been banished to this place from the society of men because he had been preaching the word which caused wicked men to persecute him. But he was not alone in this lonely island for he "was in the Spirit" there and saw the Lord and had the ministry of angels.

He heard a voice. It was like a trumpet. Its sound was like the sea that surrounded the island. But it spoke words to John commanding him to write the message and send it to the seven churches of Asia. When John turned he saw Jesus in the midst of seven golden candlesticks He was very glorious. His glory so dazed John that he fainted at His feet. But being touched by Jesus he was restored and listened to the words which Jesus spake. He told John who He was and the meaning of the vision of the candlesticks and of the seven stars which He held in His right hand. He said that he should write the things which should be afterward. Then He began to deliver a message for the churches by name and commanded John to write it down.

Jesus represented Himself to Ephesus as the one that holds the "seven stars" in His right hand and "who walketh in the midst of the seven golden candlesticks." He tells how He knows her works, He is pleased with works of patience and intoleration of evil; also for enduring hard things and not getting weary with labor. But He is displeased with her cooling zeal. He wants her to remember what she was at first and to repent and go back to the old time zeal. He is pleased that she hates the deeds of the Nicolaitanes which He hates. His promise to overcomers is that they shall eat of the tree of life in the midst of the paradise of God. He wants all, **who have ears to hear,** to hear what He says to the Churches.

OUTLINE STUDY

I. Introductory.
1. The source of John's message.—Rev. 1:1, 2.
2. Encouragement to read it and hear it.—Rev. 1:3.
3. Salutation to the Seven Churches.—Rev. 1:4-8.
4. John's vision and revelation.—Rev. 1:9-20.
   a. Place.—Patmos 1:9.
   b. Time.—Lord's Day.—1:10.
   c. Heard a great voice.—1:10, 11.
   d. Turned to see and beheld a vision.
      (1) Seven Golden candlesticks, with Son of Man in the midst.—1:12-16.
   e. Words of assurance and command.—1:17-20.
      (1) John fell as dead.—v. 17.
      (2) John comforted.—vs. 17, 18.
      (3) Command to write.—v. 19, 20.
      (4) Explanation of the stars and the candlesticks.—v. 20.

II. Message to the Church of Ephesus.—Rev. 2:1-7.
1. The characteristic of the Lord who sends the message.—Rev. 2:1.
2. Things which He knows and commends.—Rev. 2:2, 3, 6.
   a. Works.
   b. Toil.
   c. Patience in toil.
   d. Intolerance of evil men.
   e. Patience in enduring trial.
   f. Hating the deeds of the Nicolaitanes.
3. Things which He rebukes.—Rev. 2:4.
   a. Left the first love.
4. Exhortations: "Remember," "Hold fast," "Repent."—2:5.
5. Warning: Danger of losing the place of the candlestick.—2:5.
6. Appeal and Reward Held Forth.—2:7.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Voice."**
2. The Glory of Jesus as John saw Him.

For Young People.
1. Significance of the following: white head and hair; flaming eyes; bright feet; great voice; two-edged sword; shining countenance; seven stars; seven golden candlesticks; garment and girdle of Christ.
2. What He Was Pleased with in Ephesus.
3. Leaving the First Love.

For Older Ones.
1. Recommendation of Christ to Ephesus as they Apply to Us.

PERSONAL THOUGHT

Are my ears open spiritually so that I can hear the words which Jesus speaks to Ephesus and apply them to myself as He wishes me to do?

SEED THOUGHTS

"There should be a general revival of reading the Revelation for the things which are clearly revealed. Let the mind dwell on what can be understood. Refuse to be occupied with what you cannot understand, and the book will become a favorite. A man once said he did not read the Bible because he did not believe all it said. One suggested that he might find it profitable to read the Bible for what he did believe. He followed the suggestion and soon came to believe it all. Let Revelation be read by everybody for what anyone can understand. With this as a preliminary, many will be able to understand better the things difficult of interpretation."—W. W. White.

"A wonderful stimulus to reading this book should come in the words found at the beginning and at the end (Rev. 1:3 and 22:7)."—W. W. W.

CHRIST'S MESSAGE TO THE SEVEN CHURCHES.—Rev. 1:3.

II. Churches of Smyrna and Pergamos.—Rev. 2:8-17.

Topic for October 16

MOTTO

"He that hath an ear, let him hear what the Spirit saith unto the churches."

MEDITATIONS

I. **Smyrna.**—Jesus addresses the angel of the Church in Smyrna. He expects the angel or pastor to act as agent in the endeavor to get the churches in the condition they ought to be. The Smyrna Church is in tribulation and poverty. She has to endure blasphemy from false professors and can expect nothing but tribulation for some time to come. It is Jesus who is the first and the last, who was dead and is alive, who knows all about her needs and sends these words to encourage her. Her suffering should not cause her to fear for after she has faithfully endured He will give her a crown of life. What He says to her He says for all who have ears to hear. The second death will not hurt those who overcome.

Pergamus.—The same Jesus addresses this church, but He mentions that characteristic in which we notice the "**sharp** sword with two edges." He sees some good things that He wants them to know is approved. They have dwelt in the midst of Satan's stronghold and have held fast to the name of Jesus. Martyrs have been among their number. But a church cannot continue to be approved on past history. Pergamus has some things that Jesus has against her because she has retained in her membership those who hold the doctrine of Balaam and the doctrine of the Nicolaitanes. If she will not repent of these evils He will use the sharp sword of His mouth against her. He wants all to hear what is said to the churches and has hidden manna and a white stone with a new name written on it for those who overcome.

II. **Study of Expressions.**—**"Synagogue of Satan"**—(2:9). What should have been an assembly of God's people has become an assembly controlled by Satan.

"Second death" (2:11)—In comparison to the first death. Christians may suffer the first death but not the second death which is eternal torment in the lake of fire.

"Doctrine of Balaam" (2:14).—Referring to the way Balaam coveted the rewards of the wicked and was willing to teach them how to overthrow Israel so that God's wrath would come upon them. So the church had in it those who were overthrowing it by bringing corrupting compromises with the world even as the daughters of Moab allured the sons of Israel into idolatry.

"Nicolaitanes".—Said to be a party in the church who taught liberty to indulge similar to the practices condemned by Jude and Peter (Jude 4; II Pet. 2:13-15). While they were not known as Nicolaitanes at Pergamus as they were at Ephesus (2:6), yet in the doctrine of Balaam which was promoted there they, **also** (v. 15), had the Nicolaitanes.

OUTLINE STUDY

III. Message to the Church of Smyrna.—Rev. 2:8-11.
1. Characteristic of the Lord who sends the message.—2:8.
2. Things which He knows and commends.—2:9.
   a. Tribulation.
   b. Poverty (spiritual riches)
   c. Blasphemed by so-called Jews.
3. Things rebuked.—2:10.
   a. Fear.
4. Exhortation: "Be thou faithful unto death."—2:10.
5. Warning.—Sufferings will try you.—2:10.
6. Appeal and Reward.—2:10, 11.

IV. Message to the Church of Pergamos.—Rev. 2:12-17.
1. Characteristic of the Lord who sends the message.—2:12.
2. Things which He knows and approves.—2:13.
   a. Devotion to His name in spite of evil surroundings.
   b. Devotion to His faith.
3. Things rebuked.—2:14, 15.
   a. They have some who hold the doctrine of Balaam.
   b. They have some who hold the teaching of the Nicolaitanes.
4. Exhortation: "Repent."—2:16.
5. Warning: He May War against them by the sword of His mouth.—2:16.
6. Appeal and reward.—2:17.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Life."**
2. Jesus Knows.

For Young People.
1. The Reward of Suffering for Christ's Sake.
2. Discuss the Doctrine of Balaam.

For Older People.
1. The Need of Sifting out Corrupters.
2. Significance of the following: hidden manna; white stone; new name.

PERSONAL THOUGHT

What honors and pleasures await the faithful in Christ! Whether it is in times of tribulation when the flesh must suffer or in the time of corruptions in the church when the spirit is grieved, the faithful find victory.

SEED THOUGHTS

"Smyrna (meaning **myrrh)** yielded its sweet perfume in being bruised even to death. Myrrh was used in embalming dead bodies; was an ingredient in the holy anointing oil (Ex. 30:23); a perfume of the heavenly bridegroom (Ps. 45:8), and of the bride (Cant. 3:6). Affliction, like it, is bitter for the time being, but **salutary**: preserving the elect from corruption, and seasoning them for immortality, and gives scope for the fragrantly—breathing Christian virtues."—Fausset.

"Believers as spiritual priests unto God, shall enjoy the heavenly antitypes to the hidden manna and the Urim stone."—Fausset.

CHRIST'S MESSAGE TO THE SEVEN CHURCHES.—Rev. 1-3.

III. Churches of Thyatira and Sardis.—Rev. 2:18-3:6.

Topic for October 23

MOTTO

"He that hath an ear, let him hear what the Spirit saith unto the churches."

MEDITATIONS

I. **Thyatira.**—Jesus, with eyes like a flame of fire, which can search the inner life, speaks to Thyatira through her angel of how He knows her works, her charity, her service, her patience and her last works are more than her first works. She has an increasing zeal instead of a waning zeal. But with her great zeal for work, she has grown negligent of sound doctrine. She has the Jezebel influence at work leading the Lord's servants astray to fornication and idolatry. Already has this false teacher been warned and God still warns greater troubles ahead if she does not repent. But Christ encourages the faithful in Thyatira who stood separate from this seducing influence. They are to hold fast what they have till He comes again. He will give power to those who overcome, over the nations and the blessing of the morning star. He would have all with hearing ears to hear.

Sardis.—Jesus with **the seven Spirits of** God and the seven stars, speaks to the angel of the church in Sardis. He knows her also and sees that she has a name, but her real state is that she is dead. There are a few things that remain yet barely alive which she is advised to watch and strengthen. Her works are not perfect before God. He advises repentance. She knows what she ought to be if she will but remember and hold fast. But there are a few even in this dead church that are pure and will have the glory of walking with Jesus in white. He promises white robes to the overcomers and their names secure in the book of life and they shall be confessed before the Father and the holy angels. Let all the hearing hear.

II. **Study of Expressions.**—**"Jezebel"** (2:20).—This woman in the history of Israel is typical of corrupting leadership which is tolerated or winked at in the Churches of Christ.

"Fornication."—Spiritual. Just as a natural wife who is untrue to her husband is a fornicator, so a Christian who is flirting with the world is a spiritual fornicator.

"Depths of Satan".—Some of the works of Satan are mysterious and lure the mind of men to enter into its unholy working. Spiritism and demonism, etc., are some of its forms which are not to be followed by any one.

OUTLINE STUDY

V. Message to the Church of Thyatira.—2:18-29.
1. Characteristic of the Lord who sends the message.—2:18.
2. Things which He knows and commends.—2:19, 24.
   a. Works.
   b. Charity.
   c. Service.
   d. Faith.
   e. Patience.
   f. More and more works.
   g. Uncorrupted ones.

(Continued on page 318)

THE SUNDAY SCHOOL

WHENCE CAME THE CRADLE ROLL
How the Oldest Department of the Sunday School Was Begun And How It Has Grown

By Elizabeth Williams Sudlow

The honor of being the first Cradle Roll baby will perhaps be claimed by Moses, for almost the first time he is introduced to us is when he is placed in a cradle basket and hidden by his mother in the rushes growing so close to the river bank. And surely the first Cradle Roll class member must have been the wee boy Samuel, when taken by his mother to the old priest, Eli, and left in the Temple. And because there has always been a place in the Christian Church for the tiniest of children, to-day we have the organized department known as the Cradle Roll.

The first record we have of the title "Cradle Roll" being given to any department or group in the Sunday school is that found in the old Madison Street Presbyterian Church of New York. This is the item: "Charles Carlton Overton, age twenty-three days; father, Richard Carlton Overton; mother, Arrietta Ann Overton; rolled to Sunday school in a cradle August 25, 1839." At the heading of the page was written, "Cradle Roll." This baby never grew away from the Sunday school, and for more than fifty years served as a superintendent. He will be remembered as the one who originated the Christian flag.

While this was the first Cradle Roll of which we have any information, doubtless the idea of enrolling other babies and caring for them through the Sunday school was not followed up, for we do not learn of the plan being carried farther than this one school.

The Cradle Roll movement, as we know it to-day, started fifty years ago. To Mrs. Alonzo Pettit, who was teacher of the Primary class of the Central Baptist Church, Elizabeth N. J., belongs the honor of setting in motion the project. This is her story, as told at the Tenth International Sunday School Convention held in Denver in 1902.

"It came about through the desire to lay the foundation for the future church of Christ in the hearts of the children in the Primary Department, and the belief that the church should stand for nothing less than the evangelization of the world..... Our work in the Sunday school, from the very beginning, is to help the children that they may become loyal disciples of Christ. Nothing then could be more fitting than to connect the birth of the child with the work he is sent to do. This was the thought that in 1877 resulted in the purchase of this little book 'The Children's Birthday Text Book,' in which the names of the children were entered upon the pages given to the dates of their birth; the little verse or text, or both, opposite the name, was sent as a birthday card. As the birthdays were recognized each year, offerings were brought for the world-wide work, and pupils and teacher prayed together, not only for the little ones themselves, but that the children all over the world might hear the sweet story of the Christ child.

"One Sunday a little boy brought a bright new penny and said: 'Dis is for the birfday mission box. Our baby is one year old.' The teacher was sure this was an open door to interest the mothers in reaching out to the regions beyond. The door was entered. Mothers were asked for thank-offerings for their babies, and the money was sent to the Woman's Foreign Missionary Society from the 'Baby Fund,' as we called it, of that Sunday school. Therefore, the Cradle Roll was really started by this little boy about five years of age. In 1883 Miss Juliet E. Dimock (later Mrs. J. M. Dudley) entered the class and began a systematic calling upon all the families connected with it. She entered the name and date of birth of each little one too young to attend the school, in the back of her visiting book, and called it the 'Cradle Roll.'"

In 1891, in the First Church of the Brethren, Philadelphia, Mrs. J. S. Thomas, teacher of the Infant Class, tied the names of the wee brothers and sisters of her pupils to the sides of a toy cradle, and as there was the cradle and there the roll, called it "Cradle Roll." This is the first knowledge we have of the toy cradle being used. This has since become the emblem of the department.

It was probably in 1893 that the first homemade wall roll put in an appearance. This was in the Tabernacle M. E. Church, of Camden, N. J., and was the work of the Primary teacher, Mrs. R. B. Doughty. It was about the same time that she presented homemade certificates of membership to the babies, showing that they were regular members of the Sunday school. Later, in 1896, the late Mr. W. C. Hall, of the Tabernacle Presbyterian Sunday School, Indianapolis, formed a cradle roll and issued a certificate to be sent to each child. This was the first printed certificate of which we have any record.

In 1899, in the Ninth International Sunday School Convention, held in Atlanta, what was probably the first public reference to the Cradle Roll was made by Miss Anna Harlow, Primary teacher of the Bethany Presbyterian Sunday School, of Philadelphia, when she referred to it as "one strand of a threefold cord to bind the home and Sunday school closer together."

From this time on we find articles in the various Sunday school publications touching on this subject. Some are enthusiastically in favor of the department; others rather fear the consequence of having the church thus care for the young child. To quote one: "We fear the encroachment of the Cradle Roll because it seems to say to the parents, 'The Sunday school claims your child.' There will be less responsibility for the religious upbringing of the child in the home." But later this same publication became one of the stanchest backers of the Cradle Roll work, never overlooking an opportunity to emphasize the importance of the department, and the greatness of its place in the Sunday school, the church, the home, and the life of the child.

Various publishing houses now began to show birthday cards, more or less attractive, and but very few of them really suited to the purpose for which they were being offered. Enrollment cards were also put before the workers, and printed certificates which might be filled in with the name of school, name of child, and signed by superintendent and pastor. These simple supplies were the forerunner of the truly remarkable variety of high class material from which the worker of to-day may make her selection.

About the beginning of the century the late Marion Lawrance published a leaflet on "The Cradle Roll" in which he stated this:

"The benefits of the Cradle Roll Department are many.

"1. It forms a vital connection between the church and home.

"2. It shows to non-churchgoing parents that the church is interested in their family.

"3. The fact that the little child is identified with the school will make it more probable that the child will attend that school when old enough to attend anywhere.

"4. Many parents, and even whole families, have been saved for Christ and the church through the Cradle Roll."

The enrollment in this department is usually not included in any public reports of

the enrollment of the whole school, as the customary statistical blank has not provided for the Cradle Roll. Our statistical record of Cradle Roll work in the country begins with 1902, when, at the International Sunday School Convention in Denver, 1,116 Cradle Rolls, with a membership of 211,832 members, were reported.

In 1905 one point in the Elementary Standard was a cradle roll. In 1913 the Children's Division Workers of the International Sunday School Association adopted and promoted the following Standard:

The church and Sunday school may assist in the religious nurture of little children in the home and insure their future membership in the Sunday school. To this end, it is desirable:

1. To keep in touch with the children and parents, by:
   (1) Organizing a Cradle Roll of children from birth to three or four years of age, with a superintendent and any needed assistants.
   (2) Recognition of membership in the Sunday school, a public roll, and an accurate, permanent record of names, birthdays, promotions, removals, parents' names and addresses.
   (3) Public promotion not later than the fourth birthday to the Beginners' Department.
2. To make definite provision for the child's early religious nurture, by
   (1) Suggesting to parents appropriate stories, prayers, songs, or simple lessons, and furnishing helpful literature when necessary.
   (2) Furnishing appropriate and simple preliminary instructions and a sympathetic teacher for the Cradle Roll class, if there is one in the Beginners Department.
   (3) Mothers or parents meetings or classes, in which topics concerning the early training of children shall be considered, and by providing a home library for their use.
3. To provide for social contact between Sunday school and home, by:
   (1) Visits, messages, and invitations for special days.
   (2) Recognition of birthdays.
   (3) A Cradle Roll Day annually.
   (4) An occasional social affair for parents and children.

To Mrs. Mary Foster Bryner, who was at that time serving as Elementary Superintendent of the International Sunday School Association, belongs much of the credit for introducing this Cradle Roll Standard.

Up to 1911 no special attention had been paid to literature for the use of the Cradle Roll worker. True, the different Sunday school journals at times gave helpful plans or suggestions for carrying on the work, and many of the State Associations published leaflets of instruction for the superintendent. The International Sunday School Association also had a leaflet giving the history of the department and suggestions for carrying on the work.

But there was nothing definitely set aside for the Cradle Roll, until, in 1911, the David C. Cook Publishing Company, of Elgin, Ill., issued its splendid little paper, "The Cradle Roll Superintendent." This is devoted entirely to the interests of the department, and is to the superintendent what the Quarterly is to the teacher. At the same time this company put forth a tiny paper called "The Golden Now," intended for mothers of Cradle Roll children. By a strange coincidence, at the same time the Standard Publishing Company, of Cincinnati, sent forth the first issue of their Cradle Roll paper, called "The Baby's Mother," neither publisher knowing of the other's purpose. This was a publication for both mother and superintendent. Since that time a number of fine magazines intended for the use of the Cradle Roll worker and also for the mother of the Cradle Roll child have been placed within the reach of every one.

It was not until 1915 that the first book on Cradle Roll work was published by the Westminster Press. This was called "The Cradle Roll Department," and covered the field of Cradle Roll activities. Since that time a number of excellent books treating the subject of the Cradle Roll from every angle have been printed.

This same year, 1915, to satisfy the demand for a course of suitable lessons for use with the tiny children who were entering our schools in large numbers, Frances Weld Danielson published her book, "Object Lessons for the Cradle Roll." This met with great success, for it filled a need that had arisen,—what to give the wee children. The worker, to-day may make a choice of at least five separate courses or groups of lessons that have been prepared expressly for the Cradle Roll class. In addition, the question of what music to use has been answered by the appearance of song books for children of this group.

This, in brief, is the history of the Cradle Roll Department. See how it has grown. "It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it" (Mark 4:31).—Sunday School Times.

BIBLE STUDY DEPARTMENT

(Continued from page 307)

ry, the covering or veil reveals the glory of the one higher, the head —14, 15.

11. The covering of the head a rule of the Church. No custom as of a woman praying to God unveiled—16.

VIII. The ordinance of the Lord's Supper—11:17-34.
1. There were diversities of ways in observing it—17, 18.
2. The erroneous practices revealed the perverse believers—19-22.
3. The authority of Paul in establishing the correct practice—23-25.
4. The manifestation of truth in the Communion—26.
5. The guilt of a wrong observance of the supper—27-30.
6. The spirit of a proper observance of it—31-34.

IX. Concerning spiritual gifts and their use—12, 13, 14.
1. Those who possess the Holy Spirit acknowledge Jesus Christ as Lord —1-33.
2. The nature of the gifts of the Spirit.
   a. They are diverse in character and operation, from the same Lord—4-6.
   b. They are given for profit—7.
3. The gifts that are bestowed according to His will—8-11.
4. The body an illustration of the gifts of the Spirit and their uses—12-19.
5. The body an illustration of the unity of the gifts of the Spirit—20-26.
6. Believers are the body of Christ and the Gifts are the functions of His body—27-31.
7. The spirit of love is essential in the use of the spiritual gifts—the Charity chapter—13:1-13.
8. The gift of prophesy the most desirable—14:1-33.
   a. It is preferable to speaking in tongues—1-5.
   b. Speaking in unknown tongues is unprofitable without interpretation—6-13.
   c. Speaking should be with the spirit and understanding—14-19.
   d. Speaking with tongues a sign to the unbelievers of other tongues or nations—20, 21, 22.
   e. Prophesying is edifying to all—23-26.
9. The use of spiritual gifts in decency and order—27-33.
10. The orderliness of women in the Church—34, 35.
11. Acknowledging God as the giver of all spiritual gifts—36-38.
12. The orderly use of the best gifts encouraged—39, 40.

X. The doctrine of the resurrection—15:1-58.
1. The fact and proof of the resurrection as taught in the Gospel—1-11.
2. The resurrection of Christ essential to the faith of the Gospel and to salvation—12-19.
3. The resurrection of Christ the victory over sin and death, now and in the ages to come—20-28.
4. The resurrection the hope of believers in this life—29-34.
5. Arguments in support of a resurrection—35-49.
   a. It is reasonable—35-44.
      (1) The same grain appears in different bodies—35-38.
      (2) Different grains have bodies different.
      (3) Flesh differs in the form and nature of the body—39.
      (4) Material and celestial bodies differ—40, 41.
      (5) Therefore, it is not unreasonable that the body will appear in a different nature and glory —42-44.
   b. It is scriptural—according to the Word and meaning of the Scriptures—45-49.
6. The time and the manner of the resurrection—50-55.
   a. Flesh and blood shall be changed in those who do not sleep—5, 51.
   b. The dead will be raised incorruptible—52.
   c. At the time of the last trump, the change to resurrection will occur—52.
   d. At the resurrection will be the victory over death and the grave —53-55.
7. Jesus Christ is the victor over sin and death—56, 57.
8. The resurrection is the hope and encouragement of the believer—57, 58.

XI. The contribution to the needy—16:1-4.

XII. Final instructions, salutations and benedictions—16:5-24.
1. Concerning his proposed visit to the Corinthians—5-9.

2. Concerning his co-laborers—10-12.
3. Admonition to steadfastness—13, 14.
4. Acknowledgment of their messengers and messages to him—15-18.
5. Salutations of the brethren and of himself—19-21.
6. Warning against heresy—22.
7. His final benediction and love—23, 24.

This epistle is remarkable in that its contents are so well adapted to questions and conditions prevailing through all the Christian era. Divisions in Christian bodies have occurred more frequently on account of personal allegiances than because of doctrinal differences. Fleshly lusts are a common cause for purging. Strife among brethren in courts of the world are still to be deplored. The marriage and divorce problem remains a matter of concern for the Church. Worldly fellowship and self-denial are principles on which the decay or prosperity of the Church depends. The appreciation and the practice of Christian ordinances means as much to the believer as in the days of the apostle. The importance of spiritual gifts and their proper use is constantly emphasized in the experiences of the Church. The person of Christ and His resurrection is often discussed and with the true child of God it still remains a vital factor in salvation.

May this epistle be read and studied with prayer, spiritual revelation and profit by all.

THE BABY IN THE CRADLE

(Continued from page 301)

man who never tries the companionship of a little child has carelessly passed by one of the great pleasures of life without plucking it or knowing its value."

The baby in the cradle—what a responsibility his being means!

"Joy thou bringest but mixed with trembling;
Anxious hopes and tender fears,
Pleasing hopes and mingled sorrows,
Smiles of transport dashed with tears."

Dr. John B. Watson who has been conducting notable experiments with new born babies at John Hopkins University, says that in the first few years are formed nearly all the characteristics that distinguish the child in later years. The baby in the cradle will be what we make him. For us it is to lay sturdy physical, mental, moral, and spiritual foundations. This is not the first time such thoughts have been expressed either, for centuries ago the wise man said, "Train up a child in the way he should go and when he is old he will not depart from it." "A creature undefiled by the taint of the world, unvexed by its injustice, unwearied by its hollow pleasures; a being fresh from the source of light, with something of its universal lustre in it. If the baby in the cradle is this, how holy the duty to see that in its onward growth it shall be no other." Truly we must train and educate it, but truly also it trains and educates us.

"What is the little one thinking about?
Very wonderful things, no doubt;
Unwritten history!
Unfathomed mystery!
Yet he laughs and cries, and eats and drinks,
And chuckles and crows, and nods and winks,
As if his head were as full of kinks
And curious riddles as any sphinx.

"Look! how he laughs and stretches out his arms!
And opens wide his blue eyes upon thine,
To hail his father; while his little form
Flutters as winged with joy. Talk not of pain!
The childless cherubs well might envy thee
The pleasures of a parent."

Orrville, Ohio.

Y. P. M. TOPICS

(Continued from page 315)

3. Things rebuked.—2:20-21.
   a. Jezebel corruption allowed.
      (1.) Fornication.
      (2.) Idolatrous fellowship.
   b. Impenitence after toleration and rebuke.
4. Warning: Punishment of Jezebel and her followers except they repent. I will send great tribulation.—2:22, 23.
5. Exhortation: "Hold fast," ye uncorrupted ones.—2:24, 25.
6. Appeal and Reward.—2:26-29.

VI. Message to the Church of Sardis.—Rev. 3:1-6.

1. Characteristic of the Lord who sends the message.—3:1.
2. Things which He knows and commends.
   a. A few names, undefiled.—3:4.
3. Things which he knows and rebukes.—3:1, 2.
   a. Profession without life.
   b. Imperfect works.
4. Exhortation: "Watch," "Strengthen," "Hold fast," "Repent."—3:2, 3.
5. Warning: I will come as a thief.—2:3.
6. Appeal and Reward.—2:4-6.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"White."**
2. The White Ones in Christ Jesus.

For Young People.

1. The Jezebel of the Church of Christ.
2. Profession without Life.

For Older People.

1. The Danger of Tolerating Corrupting Influences.
2. Remedies for Dead Churches.

PERSONAL THOUGHT

We should not be discouraged if we must stand as a faithful remnant in the midst of a drifting Christendom. "Hold fast till I come." The "worthy" have their reward.

SEED THOUGHTS

"HOLD FAST TILL I COME"

"Oh, spirit o'erwhelmed by thy failures and fears,
Look up to the Lord, tho' with trembling and tears:
Weak Faith to thy call seem the heav'ns only dumb?
To thee is the message, "Hold fast till I come."

"Hold fast when the world would allure thee to sin;
Hold fast when the tempter assails from within;
In sunshine or sadness, in gain or in loss,
To falter were madness; Oh, cling to the cross.
Thy Saviour is coming in tenderest love,
To make up His jewels and bear them above:
Oh, child in thine anguish, despairing or dumb,
Remember the message, "Hold fast till I come."

—Mrs. E. W. Griswold.

CHRIST'S MESSAGE TO THE SEVEN CHURCHES.—Rev. 1,2, 3.

IV. Churches of Philadelphia and Laodicea.—Rev. 3:7-22.

Topic for October 30

MOTTO

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

MEDITATIONS

I. **Philadelphia.**—It is the Christ with the **key** who is represented to the church in Philadelphia. He has set an open door before this church which no one can shut against her. He sees in her a little strength and He knows that she has not denied His name. She will be the instrument of winning some of the very **"synagogue of Satan"** causing them to worship the Lord at the feet of the church of Philadelphia whom the Lord loves. Because Philadelphia has kept the Word of Christ's patience He will keep her in the hour of temptation which comes upon the whole world to try men. This church is exhorted to "hold fast" also lest she lose her crown. The promise to the overcomer is that he shall be made a memorial in the temple of God who shall have written upon him the name of God and the city of God and the new name of Christ. Let everyone that has hearing ears hear.

Laodicea.—It is Christ as the faithful and true witness who addresses this church by its angel. He knows her condition. She is neither cold nor hot. He is not pleased. He would rather she was not neutral. He wants her to be on one side or the other positively. Because she is neither cold nor hot He will spit her out of His mouth. She says she is rich and needs nothing. But she is ignorant of her real poverty, wretchedness and misery, her blindness and nakedness. He counsels her to buy the fire-tried gold to become truly rich, to clothe herself in Christ's white raiment, and to anoint her eyes with eye salve for true vision. He rebukes and chastens those whom He loves and exhorts to repentance. He represents Himself as standing at her door knocking for admittance. Any man who will open the door will have Christ as his guest. He promises a place in the throne to the victorious. This message is also for all who have ears to hear.

II. **Study of Expressions.—"Key of David".**—This key represents the power of the kingdom such as was promised to the kingly line of David. Such as make false claims must come to the door opened to the church of Philadelphia if they would enter into eternal life.

"Pillar."—A monumental stone engraved with precious names and standing with sacred memories. The overcomer is made such a memorial in the temple of the new Jerusalem with precious names engraven.

"Cold or hot".—This represents the spirit of zeal for or against Christ. **"Lukewarm".**—Represents a neutrality which is abominable to Christ and will not be tolerated.

"The door" at which Christ **"knocks"** is as the Church door, but is practically the **heart door** of each individual which "any man" may open to receive personally the blessings of Christ's presence.

OUTLINE STUDY

VII. Message to the Church of Philadelphia.—Rev. 3:7-13.

1. Characteristics of the Lord who sends the message.—3:7.
2. Things which He knows and commends.—3:8-10.
   a. A little strength.
   b. Kept my word.
   c. Not denied my name.
3. Things which he rebukes.—3:11.
   a. If any, it is the danger of discouragement.
4. Warning: I will come quickly, (may be counted a comfort).—3:11.
5. Exhortation: "Hold fast."
6. Promises.—An open door; subjugation of the false ones, safety in the hour of temptation.—3:8, 9, 10.
7. Appeal and Reward.—3:12, 13.

VIII. Message to the Church of Laodicea.—Rev. 3:14-22.

1. Characteristic of the Lord who sends the message.—3:14.
2. Things which He knows and commends.—3:19, 20.
   a. The penitent when chastened.
   b. Those who open when he knocks.
3. Things which He knows and rebukes.—3:15, 17.
   a. Lukewarmness.
   b. Being self-satisfied with earthly increase and spiritual poverty.
4. Exhortation: Get true riches of Christ, Repent when chastened, Open when He knocks.
5. Warning: "I will spue thee out of my mouth." (3:16); "I chasten," (3:19); "I knock."—3:20.
6. Promise: I will come in and sup with those who open.—3:20.
7. Appeal and reward.—3:21, 22.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Gold."**
2. Ready for the Coming of Jesus.

For Young People.
1. The Open Door for Service.
2. The Open Heart Door.

For Older People.
1. The Essentials for Being Kept.
2. True Riches.

PERSONAL THOUGHT

High honors are given to the overcomers. No suffering or trial is so great but what there are appropriate rewards for those who endure.

SEED THOUGHTS

"Behold a stranger at the door,
He gently knocks, has knocked before;
Has waited long,—is waiting still;
You treat no other friend so ill.

"O lovely attitude! He stands
With melting heart and laden hands;
O matchless kindness! and He shows
This matchless kindness to His foes.

"But will He prove a Friend indeed?
He will, the very Friend you need;
The Friend of sinners, yes 'tis He,
With garments dyed on Calvary.

"Rise, touched with gratitude divine;
Turn out His enemy and thine,
That soul-destroying monster, Sin;
And let the heavenly Stranger in."

—J. Gregg.

PAUL, THE PILGRIM.—Acts 26:4-23.

Topic for November 6

MOTTO

"Witnessing both to small and great."

MEDITATIONS ON THE TOPIC

I. **Paul's Pilgrimage.**—A pilgrim is one passing through a land on a journey toward another land which is to be his final home. The journey of life from birth to death was compared by Jacob, in the presence of Pharoah, to a pilgrimage. Paul also viewed it so when he wrote in Hebrews 13:14, "Here have we no continuing city, but we seek one to come." The worthies of Hebrew 11, are spoken of as being pilgrims on the earth (Heb. 11:13-16).

Paul looked upon his life in the same way, especially after his conversion. He truly became a pilgrim in that he no longer considered any place on earth as a permanent dwelling but went from one city to another and from one land to another to preach the Gospel. The Gospel he preached was one which included the message of a pilgrim life in which all who accept it are also to become pilgrims in the world, looking for the time when this temporary journey shall be finished and they shall reach the heavenly land. To this view corresponds the teaching of Jesus when He said, "Lay not up for yourselves, treasures upon earth."

It will take much time to read the entire life of Paul as recorded in the Scripture. But it will be helpful to gather together the main facts of the journeys and the purpose of them. Then study those Scriptures in which he teaches of the things "before" toward which he is pressing. As we meditate on the bright prospects of the heavenly home and remember that it is God's will that we spend a little while in this world in His service till we have finished our course, we need not become bound to the things of this life so that we lose sight of our heavenly prospect.

II. **The Text.—Acts 26:4-23.—These** verses tell the life story of Paul in brief, how he began, how he was converted and how since conversion he has been carrying out the Lord's commission to carry the Gospel to all people.

OUTLINE STUDY

I. Paul's Journeys for the Lord.
1. From Damascus to Arabia and back.—Gal. 1:17.
2. From Damascus to Jerusalem.—Gal. 1:18.
3. From Damascus to Tarsus.—Gal. 1:21; Acts 9:30.
4. From Tarsus to Antioch.—Acts 11:25, 26.
5. From Antioch to the Gentiles.
   a. The first journey.—Acts 13:1-14:28.
   b. The second journey.—Acts 15:36-18:22.
   c. The third journey.—Acts 18:23-21:16.
   d. Visit to Jerusalem.—Acts 21:17-23:30.
   e. A prisoner at Caesarea.—Acts 23:31-26:32.
   f. Voyage to Rome.—Acts 27:1-28:15.
   g. A prisoner at Rome.—Acts 28:16-31.

II. His Home was Heaven.
1. It was the place of his citizenship. Phil. 3:20
2. It was his home city.—Heb. 13:13, 14.
3. He had a building of God there.—II Cor. 5:1, 2.
4. He was to receive a crown.—II Tim. 4:6-8.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Testimony."**
2. Why Paul Became a Pilgrim.
3. Trips Made by Paul.
4. Experiences of Paul on His Travels.

For Others.
1. Our Earthly Pilgrimage.

PERSONAL THOUGHT

My home is heaven. I am journeying here on business for my King. When my mission is complete I want to go home.

SEED THOUGHTS

"THE PALACE OF THE KING"

" 'Tis a goodly pleasant land that we pilgrims journey through,
And our Father's constant blessings fall around us like the dew;
But its sunshine and its beauty to our hearts no joy can bring,
Like the splendors that await us in the palace of the King.

"In this goodly pleasant land only strangers now are we,
For we seek a better country, and 'tis there we long to be;
Yes we long to swell the anthem that forevermore shall ring,
From the pure in heart made perfect in the palace of the King.

"Our Redeemer is the King; what a sacrifice He made,
When He purchased our redemption, and His blood the ransom paid;
In His cross shall be our glory, to that blessed cross we cling,
Till we reach the gates that open to the palace of the King.

"We shall see Him by and by, hallelujah to His name!
Through the blood of His atonement, life eternal we may claim;
We shall cast our crowns before Him and our songs of victory sing,
When we enter in triumphant to the palace of the King.

"O the palace of the King, royal palace of the King;
Where our Father in His mercy all the ransomed ones will bring;
Where our sorrows and our trial like a dream will pass away,
And our souls will dwell forever in the realms of endless day.

—Arr. by Fanny J. Crosby.

ASTOUNDING FACTS

(Continued from page 290)

Professor of Physiology, Northwestern University Medical School.

If the same agricultural care were given to food crops that tobacco demands, the yield per acre of foodstuffs in this country would be three times as large as it is today. I give tobacco the credit of having compelled the practice of scientific agriculture. It so robs the soil that the highest skill is required to keep it fertile.—Dr. Harvey W. Wiley, Government Chemist, Washington, D. C.

Tobacco does not aid digestion, prevent lean people from getting too lean, nor stout people from getting stouter. It does not preserve the teeth, does not cure asthma, indigestion or any other disease. It does not do any of the beneficial things it is popularly believed to do. But we positively know that it causes heart disease, disease of the nerves and mucous membrane, and that it diminishes the possibilities of recovery from any disease.—Dr. Matthew Woods, Philadelphia.—Compiled by No-Tobacco League, Pittsburgh, Pa.

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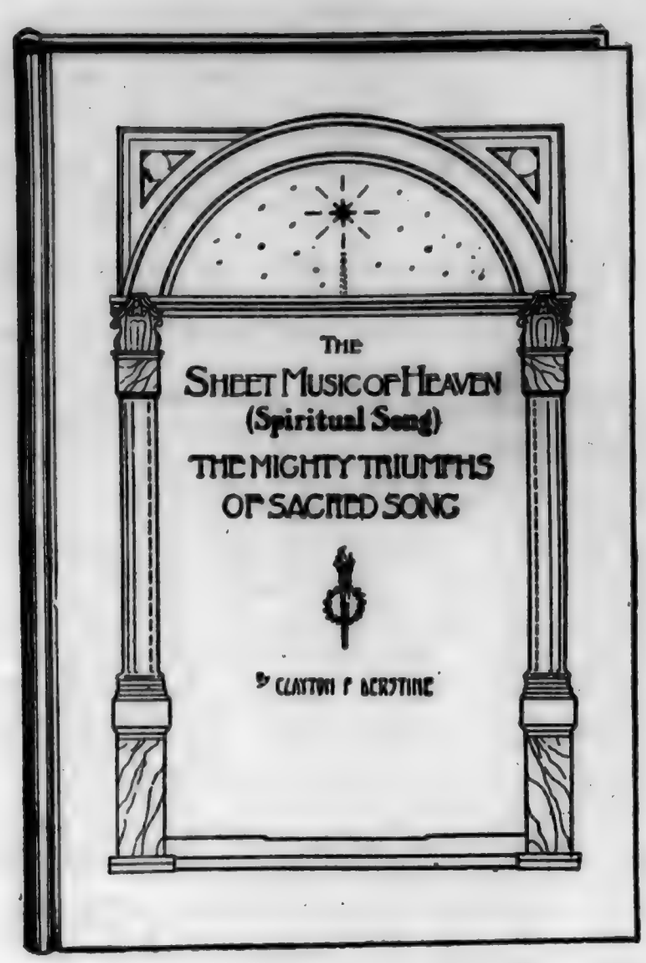

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HELP IN TIME OF NEED

A city hospital, recently enlarged and equipped with all the latest and most approved appliances, was thrown open to the inspection of visitors. A physician connected with the building explained the various improvements, and amongst others the way in which patients could summon attendants. By an old method a button beside the bed rang a bell, but it was possible for the bell to go unheard, or at least unheeded. The sound of the bell was also confusing.

"But now," said the physician, "a patient too weak to lift his arm may touch a button just at hand, and instantly four lights flash out—one in the office, one in the great hall, the two others in different parts of the building; and it is impossible for any one to turn them out until that call has been answered, that room visited."

Shall human skill and pity compass such things as these, and we yet question whether the Creator of all worlds has any system by which He can hear the cry of His children in need? When the weakest hand touches the button of prayer, nor earth nor hell can hinder the signal nor bar the answer.

He delights to hear the prayer of His children. Our Lord said, If an earthly father will give good gifts unto his children, "how much more will your Heavenly Father give good things to them that ask Him?"

Have you ever brought your troubles to Him? He is not too great to overlook you—"Not a sparrow falls to the ground without your Father, and ye are of more value than many sparrows."—Our Children.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

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NOVEMBER, 1927

WHO WILL WRITE THE FIFTH GOSPEL?

By an Indian Layman

Reprinted from "The Indian Witness," Lucknow, India

The Gospels of Saint Matthew, Saint Mark, Saint Luke and Saint John are being read by multitudes in India. The large circulation of these glorious portions of God's Word is one of the most significant facts met in any survey of Christian forces in this sub-continent where one-fifth of the human race is found. They are in far more homes in India than are the sacred books of Hinduism, and while they are not accorded equal reverence in all homes, they are undoubted factors in determining the attitude that prevails in many of them on matters of ethics and morals and also in a more limited way in religious practices. Many Hindus are better acquainted with these Gospels than with any of the vedas or other sacred books.

The four Gospels do not, however, entirely satisfy Indian thought and aspiration. Over and over again I have been told by Hindu friends that they miss the one thing necessary to make them thorough-going Christians. It is a fifth Gospel—a living gospel. They want to read a convincing story of Christ in the lives of His followers. They say they read of Christ in a good many lives and are often much impressed but that they generally run across something that disappoints them so badly that they turn away without caring to know any more.

The four writen Gospels can bring men on to the road that leads to Christ, but ordinarily the fifth Gospel, living in flesh and blood, is necessary to bring them along that road to the feet of the Savior. This fifth Gospel is permeated by love. It is conscious of power but is not proud or boastful. You and I can be transmuted by divine power into copies of this Gospel. It is the highest possible destiny for us. Let us submit ourselves to God for the working in us of this miracle of His Grace.

"HAPPY THOUGHTS FOR HARVEST DAYS"

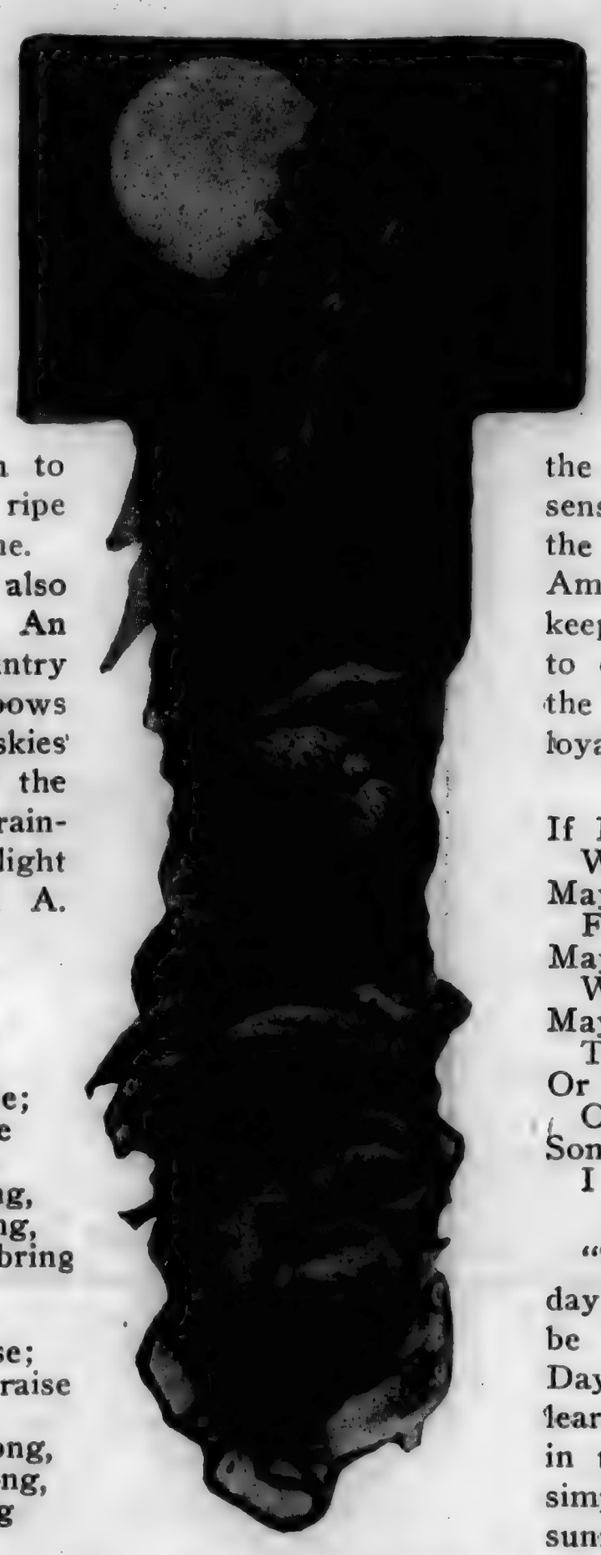
"When the Frost Is on the Punkin and the Fodder's in the Shock"

SELECTED GLEANINGS

HARVEST

And now with autumn's moonlit eves
  Its harvest-time has come;
We pluck away the frosted leaves,
  And bear the treasure home.
Then let the good old crop adorn
  The hills our fathers trod;
Still let us, for His golden corn,
  Send up our thanks to God.
—John Greenleaf Whittier.

Autumn is the evening of the year, when every forest is a sunset and every tree a burning bush. Autumn is the Commencement week of the forest and the graduating season of the leaves, the time when they get their diplomas from the God of Nature for the work that has been done.



Mother earth blossoms and ripens the fruit for man, while she ripens the leaves for herself. She will eat the pear and the apple that may fall upon the ground, but she prefers to give them to men, while she keeps the ripe leaves for her table alone.

The leaf in ripening also beautifies the world. An autumn forest in this country looks as if all the rainbows had fallen out of the skies and broken to pieces on the trees. Every leaf is a raindrop, dividing the white light into prismatic colors.—C. A. Dixon.

HARVEST SONG

The God of harvest praise;
In loud thanksgiving raise
  Heart, hand and voice.
The valleys laugh and sing,
Forests and mountains ring,
The plains their tribute bring
  The streams rejoice.

The God of harvest praise;
Hands, heart and voices raise
  With sweet accord.
From field to garner throng,
Bearing your sheaves along,
And in your harvest song
  Bless ye the Lord.
—James Montgomery.

(This may be sung to the tune "America.")

Yes, seed and harvest time are past;
  Once more we come and raise
To God our joyful, happy hearts
  In thankful prayer and praise.
In lowly cot, in stately hall,
  In church with lofty dome,
Thanksgiving prayer and praise ascend
  To God for Harvest Home.

I trust in Nature for the stable laws
Of beauty and utility. Spring shall plant
And autumn garner to the end of time.
—Robert Browning.

Praise God for wheat, so white and sweet,
  Of which we make our bread!
Praise Him for yellow corn with which
  His waiting world is fed!
Praise God for fish and flesh and fowl
  He gave to man for food!
Praise God for every creature which
  He made and called it good!
Praise God for winter's store of ice,
  Praise God for summer's heat!
Praise God for fruit trees bearing seed,
  To you it is for meat!
Praise God for all the bounty
  By which the world is fed!
Praise God, ye people all, to whom
  He gives your daily bread!

Thankfulness is one of the most fragrant of the graces. It is an emotion which must not only be experienced, but also gladly and fully expressed. The expression of it deepens the capacity for feeling it, and sweetens not only the life of him who gives utterance to it, but also the wide life of mankind. The sense of gratitude is one of the greatest traditions of the American Republic, and to keep it alive and hand it on to our descendants is one of the high privileges of every loyal American.

If I in harvest fields,
  Where strong ones reap,
May find one golden sheaf
  For love to keep,
May speak one quiet word
  When all is still,
May help some fainting heart
  To bear Thy will,
Or sing one high, clear song
  On which may soar
Some glad soul Heavenward,
  I ask no more.

"Thanksgiving" is not a day; it is a habit. We cannot be thankful on Thanksgiving Day unless we have been learning how every other day in the year. There are some simple rules: Walk on the sunny side of the street; live as much as possible in the best room in the house; think about your friends, not your enemies; talk about good luck, not your bad. These are some of the ways of acquiring the spirit of cheerfulness which is the only soil in which the flower "Thanksgiving" will grow.—James M. Farr.

My God! I thank Thee, who hath made
  The earth so bright—
So full of splendor and of joy,
  Beauty and light.
So many glorious things are here
  Noble and right.
—Adelaide A. Procter.

WESLEY'S PRAYER FOR LOVE

For flowers that bloom about our feet,
  Father, we thank Thee.
For tender grass so fresh, so sweet,
  Father, we thank Thee.
For song of bird and hum of bee,
For all things fair we hear or see,
  Father in Heaven, we thank Thee.

For blue of stream and blue of sky,
  Father, we thank Thee.
For pleasant shade of branches high,
  Father, we thank Thee.
For fragrant air and cooling breeze,
For beauty of the blooming trees,
  Father in Heaven, we thank Thee.

For mother love and father care,
  Father, we thank Thee.
For brothers strong and sisters fair,
  Father, we thank Thee.
For love at home and here each day,
For guidance lest we go astray,
  Father in Heaven, we thank Thee.

For this new morning with its light,
  Father, we thank Thee.
For rest and shelter of the night,
  Father, we thank Thee.
For health and food, for love and friends,
For everything His goodness sends,
  Father in Heaven, we thank Thee.
—Ralph Waldo Emerson.

Thank God for rest, where none molest,
  And none can make afraid;
For Peace that sits as Plenty's guest
  Beneath the homestead's shade.
Oh, favors, every year made new!
  Oh, gifts, with rain and sunshine sent!
The bounty overruns our due,
  The fullness shames our discontent.
—John Greenleaf Whittier.

For the year that is past and the year to come,
For the ripened stores of our harvest home,
  For the home that blossoms here;
For the thoughts and fancies that 'round it cling,
For the hearts that love and the lips that sing,
  Let us thank our Father dear.
—Dora Read Goodale.

Oh, common are sunshine and flowers,
  And common are raindrop and dew,
And the gay little footsteps of children,
  And common the love that holds true.
So, Lord, for our commonplace mercies,
  That straight from Thy hand are bestowed,
We are fain to uplift our thanksgivings—
  Take, Lord, the long debt we have owed!
—Margaret E. Sangster.

Over fields that are ripe with the sweetness
  That hides in the full-tasseled corn,
Over vineyards slow-reaching completeness,
  Dim purpling at dusk and at morn,
Shine down in thine affluent splendor,
  Oh, moon of the year in her prime!
Beam soft, mother-hearted and tender,
  Earth hath not a holier time!
—Margaret E. Sangster.

The best thing that hearts that are thankful can do
Is this: to make thankful some other hearts too.

This is the feast-time of the year,
When Plenty pours her wine of cheer,
And even humble boards may spare
To poorer poor a kindly share.

Do not wait for a special day in which to be thankful. He who waits for Thanksgiving Day to be thankful in will not be thankful when it comes.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XIV SCOTTDALE, PA., NOVEMBER, 1927 No. 11

MY CUP RUNNETH OVER

By Esther Brunk

Mary slammed the broom into its corner. It fell down. She picked it up, and stood it rather forcefully in its place again. "Now stand there, won't you?" Turning she walked into the kitchen, picked up the alarm clock, and passed up the back stairs to her room.

Mary was the house-maid in the Chilton home, and it was the evening before Thanksgiving. That day she had baked pies and cakes, and had made salads and dressings. The shelves and refrigerator were loaded with delicacies. There was to be a Thanksgiving dinner the next day, and in the evening a party for Lorena, the idol of the home.

Mary, ready for bed, knelt down to pray. She would need much grace for the next day, for it would be a hard one, indeed. She knelt but only for an instant.

"I don't want to pray," she said to herself. "I won't. There's no use."

Switching out the light, she crawled into bed. She was so tired that every nerve and muscle was tense, but sleep would not come. Her eyes stared at the darkness. There was a soft tap on the door, and a voice spoke. "Are you asleep, Mary?" The door opened and the light flashed on showing a girl in the doorway, a brilliantly beautiful picture. Her dark eyes sparkled beneath a halo of black hair, and white teeth gleamed between her scarlet lips. A red silk kimono enhanced her beauty.

"You're tired, aren't you, Mary? Well I won't bother you long. I just thought I'd tell you before I forget it to serve punch while we are playing cards tomorrow evening—about an hour before the refreshments. You'll remember, won't you?"

"Yes, I'll try."

"All right, then, Good night!"

The door closed.

"Well, who is she that I must spend my days in waiting on her? She has everything she wants, yet her mother and father are always trying to find something more to give to her. Society and pleasure! Someone always bowing to her! Yes, she considers herself a Queen. She spends all her time in thinking of her own beauty and pleasure. She never prays, yet she has everything she wants. Why should I pray? I've been praying earnestly for years. What do I have? My mother is dead, my stepmother indifferent. My father is poor, and I must work to get decent clothes. What for? Kitchen clothes are all I need it seems.

"Then Lorena is constantly ordering me around, and I must always wait on her highness. Where is there any time for me to have a little pleasure? Who is there who has ever tried to make me happy? If some one should fuss over me sometime, as Lorena is fussed over all the time, I think I'd die from the shock.

"Well, what is the use to pray, I'd like to know? What have I ever received for my prayers? I think I'll stop asking and go after the things I want!—Why I do believe I'm angry with God!

"Let not the sun go down upon your wrath." These words rang in her ears. They would not leave her. She had not prayed and she could not sleep. She tossed and sighed, and turned. The clock struck ten before she finally breathed her prayer.

"Father, forgive my rebellion. Make me submissive. Teach me to be patient."

She sighed and slept.

In a room at the other end of the hall—a pink and gray room with silk hangings and velvet rugs,—dark furniture and mirrors, Lorena sat before her dressing table where a bouquet of pink roses nodded at their reflection in the glass panels. She moved them to various positions before her and studied the effect. Presently she walked to a wardrobe full of silk dresses. Drawing out a gorgeous gown of black satin with purple edgings and embroidered pansies of purple and gold at the waist, she slipped into it and promenaded before her mirror. "Mother," she called, and a voice answered, "Yes, Darling."

"Come here, Mother Dear, please!" in coaxing tones. The woman, who appeared a few years older than her daughter, entered the room.

"Ah, Lorena!" You are perfectly charming! Wonderful! That really is a magnificent creation! You are brilliant in it! Don't worry Lorena, no one can look more queenly than you tomorrow evening. No one can hold a candle to you!"

"But don't you think it a trifle too long?"

"No Lorena, it's perfect in every detail—a marvelous work of art, just designed for you."

When the clock struck ten Lorena lay between her fine linen sheets, and under a pink silk comforter. The reading lamp at the head of her bed was burning, and for several minutes she paged restlessly through a magazine, only to toss it impatiently aside. She pressed a button and the darkness enveloped her. Thoughts—many thoughts came stealing in from the shadows upon her.

"Will Mary remember about the punch? The lace napkins—are they all clean? The card tables? Yes, I had them polished to-day. The cigarette boxes are full—the roses—will they come in time—and the new floor lamp—what will the guests say about it? Oh it's a miserable thing to give a party. It keeps me awake! I'll get up and get a sleeping tablet. My! I guess Mary never has to take a sleeping tablet. I suppose she knelt down by her bed, said her prayers, and has been asleep for ever so long. I wonder what she prays about? I always knock on her door since that evening I burst in upon her. I wouldn't know how to pray! What would I pray about? Should I ask God to make my party a success? That would be silly!

"Mary is happy though! I heard her singing in the kitchen to-day. Just imagine me singing on a day like this! Oh, I've been worried nearly to death over all the preparations. I wonder how Mary can be happy? I wonder if it's her prayers? She never has any fun—and such cheap clothes! She works nearly all the time—cooking, too! I'd hate it!

"I wonder how it would feel to change places with her awhile? She's really quite pretty—I imagine she'd look quite charming in my new dress. I guess I'll give her a couple of my old dresses. Maybe she'd feel insulted though! Why can't I sleep? It certainly is a miserable thing to give a party? I'm glad Thanksgiving day comes just once a year. But, I must go to sleep now!"

At twelve o'clock Lorena fell asleep to dream that the new dress touched the floor, and everybody laughed because it was so long.

At ten o'clock the next morning Lorena trailed into the kitchen in her kimono. She wanted her breakfast.

"Oh Dear! I'm so tired! I couldn't sleep

last night. That horrible party gets on my nerves! Where is the cream, Mary? Will you please make me some toast? And where is my grape fruit? Do you know I was thinking about you last evening? I do believe I thought about everything under the sun. Oh, dear! I spilled my cream on the floor. I'm awfully sorry. Do you know I was wondering what you prayed about? I would feel perfectly silly to try to pray. I'd like for my party to be a success, but I couldn't pray about it. I heard you singing out here, yesterday, too, and I absolutely envied you. I was in a perfect maze of excitement and worry. I don't see how you could sing, either, on the day before Thanksgiving."

A voice called, "Lorena!" and she fluttered out of the kitchen. Mary mopped up the cream, brushed away the crumbs, and washed the dirty dishes Lorena had left behind. As she dried a gold edged cup she found herself saying, "My cup runneth over."

"Why does my cup run over? I guess it runs over with troubles! The cup of Lorena runs over, too,—with everything good. But does it? She doesn't know how to pray. She can't sing. She's worried, too, half of the time about nothing. Perhaps if she'd ever had some hard times, she'd know how to pray. 'My cup runneth over. Surely goodness.' I'm glad, I guess, for my own cup. It doesn't have a gold border on it, but I wouldn't exchange with Lorena."

Goshen, Ind.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

By John Horsch

V

(Continued)

Burgeois, the Waldensian refugee from Savoy, who had listened with close interest, took immediate advantage of the slight break in the conversation. "These Anabaptists, then, hold the principle of nonresistance," he said. "You may be aware that the Waldenses have advocated this principle from their earliest times until the earlier years of the Reformation period. They discarded it through the influence of Reformed theologians, they substantially accepted the Reformed creed at the Synod of Angrogna, in 1532. Now our recent experiences have led me to question the wisdom of disowning the principle of nonresistance. You are acquainted with the fact that not many years ago we were driven from our native valleys by the Duke of Savoy, and that we fled to Switzerland and from Geneva we undertook an armed expedition to conquer our beloved native valleys and to retain them by force of arms. We believed that right and justice was on our side and that therefore the Lord would crown our efforts with success and help us to overcome our enemies. But while it was quite true that the Duke did the wrong thing in driving us out, we overlooked the evident fact that, by taking the sword, we acted contrary to the clear teaching and example of our Lord. We failed to realize that the wrong done by the Duke of Savoy did not justify us to commit a wrong also.

"You know," Burgeois continued," that the undertaking ended in disastrous failure. Some of our forces indeed reached the valleys but found it impossible to maintain themselves against superior forces sent by the Duke. Only a few hundred of our men, after terrible bloodshed, escaped to Genevan territory, among them my uncle John Jacob Burgeois who had been one of the commanders of the Waldensian forces. But since our forces had invaded Savoy from Genevan soil, the authorities of Geneva, though they were of the same Protestant faith with us, were forced to arrest the Waldensian army leader and sentence him to death. My uncle was publicly executed by decapitation.

"This experience," Burgeois said further, "was to me sad beyond words. The more I reflected over it the clearer I saw that the whole affair was exceedingly ill-advised and regrettable. Two armies, both claiming the Christian name, had opposed each other in battle array striving to annihilate each other. Thousands of our brave men had given their lives, not indeed as martyrs to the faith but as warriors fighting the Duke of Savoy, their own rightful sovereign. I was forced to conclude that the salt had lost its savour when the teaching and example of our Lord were so grossly violated. The light given our people had become darkness. And the fact dawned upon me that the cause of it all was our acceptance of the teaching that wars is not contrary to Christian principles. I have, by the way, repeatedly noticed that the Reformed church historians severely condemn the insurrection organized by the Anabaptists of Muenster; but have we done any better than they? To me it is certainly interesting that here is a people standing for the principle of nonresistance."

"As concerns religious wars," said Oliver, "a sad story could also be told of my native land. France has had a number of long and bloody civil wars between the Catholic and Huguenot parties. For while we Huguenots are confessors of the Reformed faith or, in other words, we are a religious organization, at the same time we, in France, were a political party. Therefore it could not be expected that we stood for any such principle as that of nonresistance. Obviously nonresistance and politics will not blend. And what has been gained by all this terrible bloodshed? Nothing whatever. We have lost out in the end. The Catholics have come out victors in this carnal strife. Now while I do not defend the principle of nonresistance, I cannot deny that, from a religious point of view, it strongly appeals to me. One thing is sure, a people holding this principle are entirely harmless. Rising in arms against a government is out of question with them."

"You spoke of evident sympathies of the population with the Anabaptists," said Burgeois to Freudenreich, "what may be the indications for this assumption?"

"These sympathies are manifest in various ways," replied Freudenreich. "There are districts in which the parishioners of the established church strenuously object to preaching against the Anabaptists. A number of young, inexperienced pastors in those districts have taken the attitude that this is a question to be decided by the pastor, not by his flock. They have preached against them contrary to the desires of their parishioners, with the result that the treatment they received from their own flock necessitated resigning their charge. When an 'Anabaptist chase,' that is to say an organized attempt to apprehend and arrest them, is undertaken by the police forces, it is always evident that they have sympathizers among the adherents of our established church. By blowing horns and shooting, their friends warn them of the danger. It may not be everywhere as we find conditions in our valleys, but it is rather bad here. I cannot see how we would keep the Reformed state Church together without the aid of the strong arm of the government. I have prepared myself zealously for my office and have diligently studied at school, but if you would allow one of these Taeufer cowherds to preach in one of the villages, all would go after him and I would stand alone in my church."

(To be continued)

AUTUMN

The woodlands are gleaming in beauty untold,
Resplendent with colors of crimson and gold;
And lingering touches of summer's bright green
Amid the rich splendor are still to be seen.

The fruit-laden orchards and fields of ripe corn
May dimly be seen through the soft mists of morn;
The few hardy flowers remaining in view
Smile brightly at noonday 'neath skies that are blue.

May we, too, thus find our best treasures at last,
When the springtime and summer of life have gone past;
May the fruits of our toil in abundance be found,
And with beauty autumnal our lives will be crowned.

—Alice McKeever.

HELEN'S THANKSGIVING

By Elizabeth G. Gish

Millions still think that the pathway to happiness lies in the direction of abnormal and sinful pleasures. This article proves anew that the greatest joys lie in the direction of the normal pleasures and ordinary experiences that come to one and all, no matter in what quarter of the globe they live, whether rich or poor, whether learned or unlearned. The Creator has strewn the flowers of life not near the ledge of moral danger, but in the field of safety within the reach of all.—Editor.

It was a chilly morning in late November. During the night a gentle rain had fallen, taking the last faded leaves from the trees, and soaking the bare trunks until they were quite black. The roofs and west sides of the houses looked old and weather-beaten. The ground seemed to have taken up, like a sponge, all the rain it could hold, leaving here and there little pools of water covered over with brown floating leaves. In the sky were small, gray clouds with broad patches of blue above them. Soon the sun appeared from behind the river hills, streaming its floods of brightness upon the wet little town of Milford.

Day was just dawning when Helen West pulled aside the white ruffled curtain from her window and looked toward the river. From the long rows of houses along the river-front gray columns of smoke curled upward in the damp morning air. The tall brick factories along the railroad were dull and sleepy, even at seven o'clock. Life had hardly begun to stir in the homes up-town, for this was Thanksgiving day.

Three months ago Helen West had come to this little river town to teach in the high school. Her parents had considered the undertaking too much for their oldest daughter, now only twenty; but they finally consented when they saw her enthusiasm. In this time she had satisfied both herself and them that she was realizing marked success in her work. It is true she spent hours each night going over papers and lessons for her classes, yet the joy of achievement made the effort well worth while for her.

This morning she closed the books on her desk, laid them aside on her little book case, and determined to forget them until after the holiday. She arranged her room neatly and then prepared for breakfast. Already the odors of cocoa and toast had come from the kitchen where Mrs. Hoover had been busy for a half-hour or more. Helen descended the steps softly so that she might come upon her unawares, and then upon discovery, help in preparing the morning meal. At Helen's sunny "Good morning," Mrs Hoover turned about, wearing a gray percale dress and over it a stiff gingham apron. Her thin gray hair was neatly combed back into a small roll. In her eyes shone that deep and tender affection which only a mother's heart can hold. She placed her hands on Helen's cheeks, kissed her, and asked:

"How is my little girl, this morning?"

Helen tightened her arms about Mrs. Hoover's neck and bending downward a little, kissed her dear face.

"I'm so happy to-day," Helen answered. "And how are you feeling?" she inquired.

These two had become as fond of each other as any real mother and daughter. Ever since the evening Helen West, the new teacher, had stopped at the fine Hoover home in her search for living accomodations, Mrs. Hoover had taken the girl into her heart and into her home, as though she had been her own dear child.

In a few minutes the table was spread. Helen set on four plates each containing half a grapefruit—one for Mrs. Hoover, one for Mr. Hoover, one for George, their son, and one for herself. Then she placed on the toast and served the cocoa while the eggs were being prepared. Everything was ready. Mr. Hoover appeared at the door in response to his wife's call. He was several years older than his wife, short, and rather feeble from age. He walked to the table with little steps, stroked his short black beard and chatted with his wife and Helen while they waited for George. Soon he came into the room, hurried to his chair and drew it up energetically.

"Now Georgie," his mother said in a playful voice. He lifted his round brown eyes to hers and gave a little chuckle which told of the fine companionship between them. Of the four children in the family, George—now twenty-one, was the only one at home. He was a handsome young man, full of energy and ambition, yet always devoted to his father and mother.

The meal was almost finished when there was a rap on the door. A neighbor, Mr. Shirk, had come to call Miss West to the telephone. Somewhat excited, she walked back with him, while a dozen or more possibilities flashed through her mind as she tried to imagine who was calling her. As she listened at the receiver she immediately recognized the voice which said:

"Is that Helen?"

"Yes, why, is that you, father?"

"Don't be alarmed, daughter. I have only good news—an invitation for you. We have been invited to a family reunion far out in the country and we are all anxious to have you go with us. Can you?"

Helen's voice spoke her delight as she answered: "Oh, I'd love to go along."

"Can you meet us at the Columbia bridge by nine o'clock? We will drive past that place on our way."

"Yes. Thanks for thinking of me," she added. "Good-bye."

It took a very few minutes for Helen to return to the house and explain the message to Mrs. Hoover who, too, was glad, but for Helen's sake. George had the car at the step in short order, ready to take the girl to the bridge.

There was only a short wait until the West family came and took their daughter into their car. The meeting was warm and affectionate for Helen was a favorite among them all. For thirty or more miles they sped along through the country with its large fields of brown fodder on either side of the road and occasionally a little village with its post-office, garage and store.

"Well, children, you are now getting into the neighborhood in which your great-grandmother's people lived years ago. Things have changed wonderfully since I visited the old homestead when I was a boy, but I believe I shall be able to find it yet," said Mr. West.

At the next lane he turned the car and drove in toward a large old-fashioned brick house with a long bannistered porch along the side and deep set doors and windows.

"Oh, there is the chimney to an old-time fireplace," exclaimed Helen. "I do hope they have a fire built in it to-day."

"I would be interested more in seeing the family quilts and rugs and things handed down from some old-fashioned grandmother," remarked one of Helen's sisters.

By this time they had walked through the gate, toward the porch, when the grandfather appeared at the door and welcomed the guests very heartily, as he shook hands with every one of the family and began a lively conversation. Then grandmother came, too, and showed them the way upstairs to the guest room. Here was a genuinely old-fashioned bed-room The high ceiling and walls were white-washed and adorned with only a picture or two and a calendar. A dozen home-made rugs with designs of flowers artistically worked in bright color combinations covered the floor. In the corner was a high posted bed with curtains around the top and bottom and a lovely white quilt with a colored tulip design spread upon it. A high chest of drawers made of solid walnut stood between two win-

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CHRISTIAN MONITOR PULPIT

THE CAMEL'S NOSE IN THE CHURCH'S TENT

Sel. by John H. Mosemann

(This article by Dr. Greenway, pastor of the Bethany Presbyterian church of Philadelphia, was delivered as an address last summer at the Stony Brook Assembly, where it was announced as a review of Ernest Gordon's book, "The Leaven of the Sadducees.")

The old Arabian story, variously told, is familiar to all. The camel plead with the Arabian nomad for permission to put his nose through the flap of the tent. Thinking this to be harmless, the Arab consented. While the Arab slept, the camel pushed through his head, then his shoulders, finally his body, and when the Arab awakened from his sleep he found no room in the tent for himself, it being all but wholly occupied by the camel.

There was an evil camel's nose that diligently sought admission into the Church's tent at its beginning. It has been quietly but persistently working its body into the Church, until now it is head and shoulders within and it is high time we awakened, before our tent is wholly occupied. Modernism is the nose of the camel. The camel is Unitarianism. The nose, Modernism, is considered harmless by a large element in our Church to-day. This is because they fail to see the camel to which the nose belongs. The camel is that doctrine that robs the Son of God of His special divinity and brings Him down to the level of man. The camel, Unitarianism, has always stood just outside the tent of the Trinitarian Church, seeking admission.

It appeared in the first century, when we find certain of the Jewish Church were attracted by the personality of Christ, and agreed to accept Him as a leader, but would not recognize Him as divine. In the second century there were those who were willing to recognize in Christ one superior to a man, a kind of a connecting link between God and man, but in no wise God. In the third century Ammonius Saccas and the philosophers of his day loudly proclaimed the beauty of His character, but declared Him only a lovely man. In the fourth century, Arius of Alexandria went so far as to acknowledge the preexistence of Christ, and even proclaimed that He would be the Judge at the end, but denied He was God.

So one could continue in each century to find the camel trying to work his way into the Trinitarian fold. For want of time, we pass to the sixteenth century, where we find Socinus developing a theory almost identical with that held by the Modernists to-day, and which is only Unitarianism in a veiled form. According to his theory, Christ was a man, who so thoroughly developed Himself in his moral character that God accepted Him as the Messiah. This opinion gained rapidly for a season, but seemed to die out within the next century. Then it came forward with renewed force. The camel was determined to get in the Church's tent. The Socinian idea, Modernism (Unitarianism), was allowed to percolate into the Presbyterian Church in England, and stifled its growth there. The idea crossed to Massachusetts and began to bore from within into the churches in Boston. Again it met with a measure of success. Fully twenty-five per cent of the Congregational churches accepted the theory of Socinus. Dr. Ellis, in a history of Unitarianism, prophesied that in fifty years the Trinitarian Church would be a matter of history and that the Unitarian idea would be the dominant religion of North America. The Socinians, or Unitarians, worked openly and boldly for a season. By every conceivable method they sought to rout the Trinitarians of New England, but a little faithful group persisted in staying in the Church and fought so desperately that the camel was forced to partially withdraw from his position. At last he decided to change his method of operation. He decided not to work openly, but quietly and secretly from within.

During the past century he has continued to work in Jesuit form, until we must admit to-day there is somewhat more than the camel's nose of Unitarianism found in the tent of the Trinitarian Church. It is high time that the Evangelical Church should recognize the presence of this force seeking to work from within and understand the disastrous results if allowed to continue. If the camel which is now appearing at the door of our Church's tent with its nose is given favorable consideration, Modernism will push on and eventually the camel of Unitarianism will be standing boldly in our place. This done, all that the Evangelical Church has stood for, fought for, and died for, will have gone for naught.

The Unitarian doctrine is essentially different from that held by Evangelical Churches. Its idea of God brings God down to the level where we find Him in the Koran, the bible of the Mohammedans. We read in the Unitarian organ the account of the visit of one of their representatives, fresh from their school in Meadville, Pa., to a professor of theology at the Azhar Mosque School in Cairo. The Unitarian reports the interview between himself and the professor of Moslem theology as follows: "I told him what I was,..... and asked him whether or not the Mohammedans would favor coöperation with the Unitarians.....He asked me if besides denying the Godship of Jesus, we believed in the prophetic mission of Mohammed and in the religious value of the Koran. On receiving an affirmative answer, he was completely satisfied and said that he knew no obstacle why the two religious bodies, Moslems and Unitarians, could not work together with the utmost cordiality." Another professor says in **The Christian Register**, official organ of the Unitarians, "Islam should be looked upon as a sister of Christianity. It is nearer liberal Christianity in many respects than is the orthodox Christian faith." Rev. J. H. Dietrich, of the Minneapolis Unitarian church, says: "The character of a man's life upon this planet depends not upon divine intervention, nor upon prayer, but upon what we ourselves are and what we ourselves do. We do not believe in that friendly Providence which the other religious sects feel sure will establish the kingdom of God. The many cases in which individuals have to suffer.....forces us to give up the idea that we are under the protection of an external or beneficent Providence. In its place we recognize a mighty evolutionary force,....the great unknown."

As would be expected, when they have taken away our God, with Him would go His Word. So the same minister declares, "Modern knowledge has also taken away the Bible as the Word of God,....and when you realize what a cruel and foolish Word of God that was, you surely are not sorry." To make his suit complete, he declares, "Another thing which has been taken away is the theory that Jesus is Savior alone of humanity....In His place, we put a whole shining galaxy of men and women whose smile is the light of the centuries." With God, God's Word and God's Son banished, with it goes hope, and so he adds, "I wish very much for the sake of humanity to stop men from yearning after the great undiscovered future."

The Unitarian doctrine of man is directly opposed to that held by the Evangelical Church and taught by the Word of God. The Unitarian believes in "the capacity of human nature to do the greatest thing that human life requires." They say they are in no way dependent on Jesus. The same divine quality that was in Jesus is in every man that is born in the world. Jesus to a Unitarian is not the Alpha and Omega. He is only one of a line of revealers

to men. One of their professors says, "He had the power of making a credulous people believe he was in a highly specific sense the direct agent of God."

His belief concerning Christ is brought down to the lowest standard. He considers the narrative of Christ's birth of a virgin mother an insult to motherhood. They not only deny His miraculous birth, but rob Him of His ideal life. John Chadwick, in "Old and New Unitarian Belief," says: "To say that Jesus was a perfect man is an assertion as impossible to believe as that the inhabitants of Mars eat nothing but unleavened bread. Certainly there are things about Jesus in the New Testament which are not helpful to the doctrine of His impeccability, for example, that dreadful treatment of his mother." It will at once be recognized that His sacrificial, substitutionary work has no place in their thoughts. Edward Everett Hale exclaims: "We do not believe it possible for any substituted being to take the consequence of a man's sin or to turn over to him a fixed quota of blessing." Another of their writers says: "We do not call Him Savior because we are certain that humanity has had as many saviors as it has had good men and women.....No man can be transformed from bad to good vicariously any more than he can be healed from an illness through another receiving medical treatment for him." To declare one's belief that Christ will come again to judge the quick and the dead is to be pronounced by Unitarians insane. The Christian Register **declares the second coming** "a doctrine more heinous and rotting to the soul than polygamy, witch-burning and slavery combined." One of their ministers characterizes the second coming as "the debauching second coming enormity."

It naturally and logically follows from what has already been said that his hope for a future is not very encouraging. President Eliot, speaking before the Harvard Summer School of Theology, on "The Religion of the Future," has this to say: "To a human soul, lodged in an imperfect, feeble or suffering body, some of the older religions have held out the expectation of deliverance by death and of entrance upon a rich, competent and happy life, in short, have offered a second life, presumably immortal, under the happiest conditions..... Can the future religion promise that sort of compensation for the ills of the world any more than it can promise miraculous aid against threatening disaster? A candid reply to this inquiry involves the statement that in the future religion there will be nothing supernatural." One puts it more compactly when he says, "We leave heaven to the sparrows." Another of their ministers, writing in The Christian Register, speaks of heaven as "that ridiculous spiritual roof garden in the next world." This is only a miniature picture of the camel of Unitarianism whose nose, Modernism, is already in the tent of our Church.

His method of propaganda is deceitful. It is a movement from within the Church. The American Unitarian Association carries on its active propaganda almost entirely among members of the Christian churches by the distribution of free pamphlets. As many as a million pamphlets go out in a single year. They are persistent in their effort to get control of those allied organizations of the Christian Church. Why are they so interested to get into the Y.M.C.A., Y.W.C.A., and other organizations of American Christianity? A Unitarian editor gives the correct answer: "Our doctrines are especially good for budding and grafting on older stock,....we are sometimes astonished to see how our position on the Virgin Birth and miracles have been incorporated into the body of an old faith. To be sure, these new and vigorous branches are of a nature to render the remainder of the tree of but little value. We should frankly confess that the honest truth, frankly uttered, does not appeal to the masses, but when a strong flavor of it appears in an old stock, it is often welcomed with enthusiasm. Then it appears under the enticing name, 'Liberalism.'" They no longer advise Unitarians in connection with Evangelical or Trinitarian Churches to sever their connection and come over boldly into their body. A leading Unitarian minister speaks for them when he says: "A good many Unitarians are doing more good where they are than they could do anywhere else. They are undoubtedly capturing strongholds that we could never carry by direct attack. They are the Modernists of Protestantism who are working from within the fold. We want more of them, and we want them where they are." Rev. Minot Simons says: "Liberals, unhatched Unitarians, are in all the Churches. Some way must be found to bring them together and to organize them on the basis of Liberalism. To be suspected of Unitarianism would discredit them with their associates."

The next item of interest is to note to what extent the camel with his method referred to has succeeded in getting into our Church. Some idea can be had from the following statements: "Unitarians are on all important committees of the Massachusetts Federation of Churches." So wrote the president of the American Unitarian Association some years ago. The Federation of Churches in Boston lowered its standard, giving Unitarians and Jews voting rights in that Federation. The Keith theater services, held under the Federation auspices, employ Unitarian speakers. Unitarian pastors are retained in the Federation of Churches of Philadelphia, in spite of the protest of a large, active group of Evangelicals. The Massachusetts Sunday School Association has voted to admit Unitarian schools. The report of the American Unitarian Association for 1918 congratulates its constituency on the admission for the first time of a Unitarian delegate to the meeting of the International Sunday School Association. During the World War the Unitarians contributed and the Y.M.C.A. accepted their gift of $75,000 for war work in France. A number of Unitarian ministers were sent abroad under the red triangle. At last the camel's nose was in the tent of the Y.M.C.A., in which has been invested $150,000,000 on the strength of its Evangelical movement. No sooner was the nose thus admitted than they began to criticize the evangelical work of the Y.M.C.A. The president of the American Unitarian Association told the public the Y.M.C.A.'s hymn book was a composition of musical slang and literary trash, and said: "Chaplains and Y.M.C.A. secretaries who have some real religious sensibility welcome our Unitarian hymn pamphlets."

In our universities are being formed a so-called Student's Christian Association, in practically all of which Unitarians are admitted, and in some, Protestants, Catholics, Buddhists, and non-church members are admitted on the same basis. A prominent Unitarian has made the following statement: "Ten years ago we set out to capture the large universities of the land, and we have practically done it, and now we are setting about to capture the Y.M.C.A. and Y.W.C.A."

The same camel pushing his nose into the Church's tent is just as ambitious to get a foothold in our educational institutions. His presence here is probably more disastrous than in the Church. It is in the educational institutions that the pliant mind is being bent. The leaders in the world of Modernism, which is the nose of the camel, Unitarianism, have long since recognized this and have erected a veritable network of influence in this direction. It would be impossible in so short a space to give the various ramifications of this effort in our schools, academies, colleges and universities. Perhaps the most energetic and the most invidious arm of the octopus is the so-called "Religious Education Association," founded some years ago by President W. R. Harper, of Chicago. It is a "Religious Education Association," and not a "Christian Education Association." Unitarians are lined up in the Religious Education Association. Prof. F. G. Peabody, a Unitarian, was formerly president. President Eliot was a speaker at one of its conventions. A writer in The Christian Register says: "No association could come nearer the ideals of our own churches than this. It is an association devoted entirely to aims identical with our dearest loyalties. Unitarians can do no better work for their own cause than to enter into cordial relations with the brave enterprise so splendidly carried on by the Religious Education Association." The plan of operation of the Religious Education Association is identical with that of the Unitarian Association. It definitely advocates against the development of new and separate organizations. Its plan is to advise and coöperate with organizations already in existence. The Unitarian Church

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EDITORIALS

THANKSGIVING DAY

Thanksgiving Day, to the Christian, should be only one of the **many** days of giving thanks to God for His mercies which are **new** every morning. It should be a day of **special** devotion and praise rather than a day of feasting and frolicking. There are a great many people in this world who seldom if ever have a thought that they **should** give thanks to a Higher Power for what they are privileged to enjoy. Some one may say, "Give thanks! what have I to give thanks for?" Could you see as God sees, you might feel that you had many reasons to be thankful.

True, life may have its stern duties. It may have its stern demands. God may send trials and sorrows, but He never sends a trial without its triumph. He sends no grief without its joys. There may be losses and crosses, but there are also gains and blessings. He always "strikes" only to heal. His wrath is tenderness in disguise. His chastisement is love unfolded. Ah, ye worldly-minded ones. Please do not give us mere cold scientific reasons and laws for all the changes, the trials and triumphs, that may come. **God loves us,** and that is **why** they come.

Nature even rejoices in Thanksgiving in its time, why should not mortal man? The world was made beautiful, it shows forth the glory of its Creator. That is why the snow sparkles and glitters like diamonds. That is why the mountains lift up their heads toward the sky. That is why the brook ripples on its way and the cataract leaps so joyously in its course. Even animal nature is joyous in its existence. Watch the pasturing herds in the valleys. Then again look upon the rich fields of golden grain waving in the sun. Look at the vast orchards of luscious fruits. Look upon the vineyards on the mountain slopes.

Go to the Psalmist if you would learn to be thankful for everything. Read Psalms 103, 104, 111, 145, on to the 150th, and see the praise and thanks that were upon the Psalmist's lips continually. Life is full of rich and wonderful possibilities. There are lovely things to look upon, lovely deeds to do and lovely thoughts to think. Truly, His children have a right to a season, a **special** season, besides the daily seasons, for praise and thanksgiving to God for His bounties bestowed upon them from time to time.

If our thanksgivings do not affect our whole life they are not what they should be or were intended to be. The praise rendered to God should not be a careless praise. It should never be a service to fill up the time while the feast is being made ready. It should be a voluntary act of the will, the earnest choice as alone worthy of keeping the day. It should be a time of shutting out some things, such as business, with its cares and trials. It should be a whole-hearted service. The Psalmist says, "I will praise Thee with my **whole** heart." The Thanksgiving Day thus spent is well spent and will tell in the life for all eternity.—Cleveland Gospel Herald.

THANKS-LIVING

Two incidents of remarkable consecration are given by C. F. Reitzel, in his "Couplets of God's Will." Remarkable, indeed, in the sense that there is so little submission to superiors anywhere these days, and so little reverence toward the will of God when it comes to being "cut short" in natural enjoyments. Few are ready to say with Job, "Shall we receive good at the hand of God, and shall we not receive evil" (Job 2:10)?

One incident is that of a poor saint, the horizon of whose vision was no great distance from her, but in the sweet bliss of content she said,

> "The Lord said to me, 'Betty, mind the house, look after the children,' and I did it. By-and-by He said, 'Betty, go up-stairs and cough twelve months.' Shall I not do that also and not complain, for it is all that I can do?"

The other is that of a widely used servant of God—J. R. Miller, when affliction kept him from his desk and pulpit:

> "I understand that when I am physically unable to do the work I would be doing if I were able, it is not my work at all. It would have been mine if I were strong and well. But now my duty is just to rest and be still, and let others do the work which I cannot do. The Good Shepherd's call to me now is not to **follow** in the dusty way, but to 'lie down' in 'green pastures.' Neither is the time of lying down lost time."—Selected.

ARE PREACHERS TAMING DOWN?

The prophets were men of fire, they opposed sin in high and low places, but they often landed in jail. Nowdays it is a rare thing to hear of a minister of the Gospel getting jailed, except in some foreign field, or for crime. The prophets did not condone sin and ungodliness, they did as the Son of God, who "testified against the world that its works were evil." This testimony raises the ire of the world. Many preachers are tamed down by their own congregations, through the idea, "I don't think I'd say too much about these things, it might stir up some trouble, then also some opposition might result." Did it ever occur to the reader that the Church made her greatest forward strides, when she was opposed. The Church seems to lose out spiritually, and loses her moral backbone when she stops opposing the evils in the world. All that the Devil wants is for the Church to let him alone.

The Apostles of the Lord had a rare reputation; they were called, **"these that have turned the world upside down."** The truth would have been that they are the men that helped to turn the world right side up, for it was upside down when they arrived upon the scene. Paul's Evangelistic Tours nearly always ended in a revival or a riot. Fellow ministers, if we have no opposi-

tion, might it not be that we have tamed down, or our messages are tamed down somewhat? It will be worth while giving the matter some consideration.

Fellow Christian, stand back of your minister these compromising days, and tell him that you will back him by your prayers, and by your life. It will cheer your pastor, it will hearten the minister of the Gospel. They are intensely human. Our Lord, though Divine, felt the human need of association, and fellowship in His conflict with "the powers of the darkness of this world," when he said, "could ye not watch with me one hour." STAND BY. STAND TO-GETHER. STAND FOR THE GOSPEL. STAND AGAINST ERROR AND SIN. TILL HE COME.

If men were as anxious to bring the Gospel to the hearts of the benighted heathen across the seas, as they are to cross the seas in aeroplanes, the Kingdom of God would all the sooner be ushered in, and the hour when the Lord's enemies shall be made his footstool be a reality.

"OH THAT MEN WOULD!"

Would what? "Praise the Lord for His goodness and His wonderful works to the children of men." Do we do this daily, constantly? Then we are sure that there will be no time for grumbling, murmuring, complaining, discontent. Folks that praise the Lord for His goodness are kept busy. The Lord above us is doing a thousand and one things daily for His children, and very much for them that are not His children, but His creation. Not a hair falls from your head but His eye sees it. He knows the number of them. He attends, as Gypsy Smith says, the funeral of every sparrow that falls to the ground. That is the character of our Lord. He does all this to make you glad. If it does not, we are sorry. Just start praising the Lord, and the "blues" will take wings. Start to praise the Lord and the joybells of the heart will ring their carols to your being. Praise the Lord. Let everything that has breath praise the Lord. PRAISE YE THE LORD.

CONCERNING YOUR MONITOR SUBSCRIPTION

Have you lately looked at the figure on the label of your paper which tells whether you are reading your own paper, or one generously sent you by the House? They are very generous, I am sure. They write no ugly letter urging your payment. They sue nobody at law. They are not anxious to lose one subscriber, money or no money. Then on the other hand, their bills must be paid, their taxes come due, their men need the weekly pay envelope. They know that you have the cause of God at heart, they trust you. This you will appreciate, we are sure.

The Christian Monitor needs your subscription for several reasons. In a small denomination there must be a united pull. The loss of one subscriber counts. May we depend upon you yearly?

Then again you need the Christian Monitor because it seeks to help in every possible direction to inspire, encourage, correct, instruct, and direct. This for the child, the youth, manhood, and old age.

A BEAUTIFUL AND TENDER TOUCH

A beautiful touch of sentiment is evident in the way that thousands of our boys and girls from the United States and Canada are supporting the missionaries' children in India and South America. That is fine, boys and girls at home; keep up this splendid spirit. When your brothers are in a foreign field you at home are caring for them. The Lord will bless both of you in this common service.

To have a religion that stands all kinds of weather is a matter of great value to the Church of the Living God. A religion that is weather proof, that "hot weather" cannot melt away; that "cold weather" cannot freeze out; that "rainy weather" cannot wash out. Fellow Christian, does your religious experience stand the weather test? If not, it won't stand the test of the white light about the Throne of the Eternal God, with whom we have to do.

When a man is truly sorry for his life of sin, and has repented; that is has turned his back on the sins of his past, and believed on the Lord Jesus Christ who made an absolute and eternal atonement for sin, he won't need to have an angel dispatched from heaven to tell him that his sins are forgiven. **That man will have peace.** Some timid and ignorant souls may need someone to aid them in their faith, but this is the exceptional rather than the general rule.

I have always read in the Bible about "uncleanness," but never knew the full force of it, till I read two separate letters written by two different excuses of young men to two different girls. Since then I feel more keenly the force of the words in the book of Revelation, "let him that is filthy, be filthy still." Unclean, rotten or filthy are the only words adequate to describe some people's lives.

Old Faithful Geyser at Yellowstone National Park seems more dependable than some humans, for he stays faithfully on the job belching forth torrents of hot water at regular intervals to the amazement of thousands of tourists from all parts of the world. Would that the Lord's people were as regular in their attendance upon matters of Divine interests and eternal moment.

More hell fire preaching would save the world from many hellish crimes, and many a man from the damnation of that same hell. As long as hell remains in the Bible we had better preach it, or give up Christian pulpits and start an atheistic temple. At least this would be consistent with honesty.

Much of the trashy "sheet music" of the day that is sung by the millions is not of the kind that folks sing who will be found in the "Hallelujah Chorus" in the Glory after earthly things are past. Their singing stops when the undertaker presses the upper and lower jaws together.

CHRISTIAN LIFE

THE PREDICTED DEPARTURE FROM THE FAITH

By Oscar Burkholder

Part IV

The causes mentioned in Part III are by no means all of the reasons for believers slipping from the true foundation, Jesus Christ. In II Tim. 4:3, 4 it is predicted, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." In this scripture are found three very remarkable statements as to what would come to pass in regards to people's attitude toward the preaching of God's Word: First, they will not endure sound doctrine; second, they will supply themselves with an abundance of teachers of their own liking, and third, they shall turn from truth unto fables. Again our observations compel us to face the facts of the actual coming into fulfillment of this prediction, for there are those who believe that modern attitudes toward the scriptures are in harmony with the will of God, while at the same time that which they believe is a positive denial of the statements of God. It is with these modern attitudes toward the preaching of God's pure Word that we have to do, and their disastrous results we wish to avoid.

"They will not endure sound doctrine" The question as to what constitutes sound doctrine may arise here, but the blood-bought Christian never has any doubts. Neither is it our purpose to enumerate, at length, those doctrines that are accepted by Christianity as fundamental. Neither do we share the view of a recent writer who says that Fundamentalism has successfully met and conquered Modernism, and that our great spiritual danger now is not accept the faith of our fathers as fundamental. They say that our fathers' ideas of truth are not logical nor practical to-day, or in other words, the attitude of the modern Christian is simply putting every statement of Biblical doctrine to the test of his own personal judgment, and if not thus approved the doctrine is wrong. He does not accept the possibility of his mind being unable to conceive the mind of God, much less being unable to understand the statements of God. The reason why men will not endure, or accept, or believe the sound doctrines of the Bible is because they prefer the judgment of their own minds to that of the judgment or wisdom of God, and as long as this condition exists just so long will it be necessary for warnings to be broadcasted against the evil results of such an attitude.

In the realms of sound doctrine that will not be accepted by liberalism perhaps that of the inspiration of the scriptures is least tolerated of all. The idea that the Bible is the Book of God, that nothing may be added, and nothing taken from it, without violation of God's will, seems preposterous to the one that is governed by reason. How can any sane man accept or believe such meagre story of the existence of God as the opening words of the first verse of Genesis. "In the beginning God?" And according to all the principles and methods of human reasoning it is impossible — besides God never intended that this should be the way to believing that He is. The scriptures are full of statements and examples of believing God by faith, not by sight or reason. Surely it is a mystery as to the age of God. No one knows and no account of mental energy ever will determine His age. But this very circumstance in humanity ought to convince all concerned that there is a God and beside Him there is none other. The fact that our minds are unable to grasp this great truth ought to increase our admiration and adoration of such a supreme majestic God rather than reject Him because we can't understand Him, and because we can't understand Him refuse to endure His doctrines. Until man is willing to recognize his own helplessness and his many limitations in the realm of thought, and continue to measure the existence of God, and the authenticity of the statements of God by his own that long there are going to be men who will ridicule the reasonableness of believing that the Bible is the Word of God. It never can appear reasonable to the unregenerated mind. God does not fellowship with the sinner neither does the sinner know God. Consequently there is only one thing for man to do. Either go on disbelieving God's message and thus tell everyone of his sin, or allow God to change him and believe God's messages by faith.

They shall heap to themselves teachers having itching ears. It must be distinctly understood that the true Christian is always a whole-hearted supporter of the acquirement of knowledge that will teach him more about God, will help him to a fuller appreciation of the blessings of God, and will develop him for a larger service in the vineyard of the Lord. It must be just as emphatically stated that the seeking and acquiring of knowledge that fills our minds with thoughts that are detrimental to our Christian growth, and unfit us for Christian service, must be shunned by the believer in true holiness. From the vantage ground of this view of Christian education the child of God who is endeavoring to prepare himself for greater usefulness in this world, is confronted with a systematic studied movement by modern educators, that when once recognized, makes the lover of truth and its dissemination, tremble for the future. For it is everywhere evident, in a thousand ways, in every conceivable kind of a school in existence in the world, while not in every individual school, that teachers are being sought, supported, and sponsored who are avowedly opposed to the great truths of the Bible. There was a day when a teacher in any school would not have dared utter the words of unbelief in the class room. The officials responsible would, very speedily, have dismissed him. But how times have changed in the last quarter of a century! There was a time when no one would heve been allowed to teach public school in Canada, unless he could give positive evidence that he was a Christian. The case of an old public school teacher comes to mind. He was willing to subscribe to such religious demands twenty-five years ago. Several years ago, while he was holding a very influential position as Principal of a 24-roomed Public School he made this statement to me that he no longer believed everything that was written in the Bible. He is allowed not only to renounce Christianity, but takes the privilege of teaching his materialistic ideas to young and impressionable minds. If this were an isolated instance it would not be worthy of mention, but the devoted Christian teacher is becoming the exception, and the prediction at the head of this paragraph is in actual fulfillment. It is time that Christian fathers and mothers make a thorough study of the kind of knowledge that is being placed before their children and if at all possible, make a school selection that will help to ground their children in the most precious faith. For of what value is man on the earth, if he rejects the statements of the Creator? He becomes an absolute menace to the spiritual welfare of the human race, a disseminator of untruth, and an instrument in the devil's hand to prevent a coming generation from

enjoying sweet fellowship with a loving God. As one listens to the plea from many sides for education for our youth. may we subject every argument, every claim, every prospect to the final dictum of Biblical requirements. And disregarding the itching desires of worldly minded pupils or teachers, determine that our youth shall have the privilege of receiving the knowledge and training that will best fit them for loyal Christian citizenship. The liberal desires of this generation will bear fruit in the avowed infidelity of the following one. The heaping to themselves of itching teachers is the evidence of the trend to darkest unbelief.

They shall turn from the truth unto Fables. The war between truth and untruth is becoming more and more manifest, and the surrender of the exponents, or supposed exponents, of the truth to half-truths, and the suppressing of truth is noticeable even in the Christian pulpit Just very recently I heard a supposed orthodox minister of the Gospel say, in support of a statement that he confessed he did not know was true, that "it is the preachers privilege to think as he pleases about the great truths of the Bible." Conditions have come to the point of considerable uncertainty, when expounders of truth take such attitudes. What can be expected of the Christian layman as he endeavors to follow such a shepherd? Again, I overheard two High School girls discussing what their teachers were reading to them in the class room. One said that the teacher is reading a story of a girl, who lived in a drunkard's home, and who was compelled to steal to feed the rest of the family. The other said that her teacher is reading a fairy story to them. Neither one of the stories are true. The argument for their reading is good literature, but the question that arises, even though it has long been settled in the writer's mind is, can any kind of literature be good literature, if the untruth is told? Surely no amount of beautiful language will annul an untruth, and make it helpful in mind culture. It still remains the opposite to truth and no one reads that which is not true and is not affected in a greater or lesser measure with its deadly effects.

But what is a fable? And as we think of Aesop's Fables, among the most famous, we gather that they are statements of that which is not true, made for the purpose of teaching truth. While I know that educators disagree with this definition, it yet remains to be proved that the definition is incorrect. Now the prediction of the Scriptures is that they who have once accepted the truth, have embraced truth as truth, will turn away from it unto fables, which are not true. And verily this is the condition in these last days. One needs only to listen to the great speeches of University Presidents, as I listened to Sir Robert Falconer, President of Toronto University, last winter, to verify the facts of such a movement. But these symptoms are not found only in the halls of education. They are found in the Christian pulpit when the cults of India, and the teachings of Mohammed are held up as being of great value to the human race; when ministers contend that it is necessary to study all isms possible in order to appreciate the religion of Jesus Christ; when religious leaders, such as a Toronto Jewish rabbi, exult in the fact that they may sit on the same platform with Protestant ministers and contend for the same religious, not Christian, teachings and methods; when Sunday school teachers will deliberately and boldly declare that they do not believe the Genesis account of the creation, and claim kinship with a monkey instead of an omnipotent God; and when mothers will switch on the radio for the bed-time stories for their children, rather than tell them the stories of truth from the Bible. Yes, the evidence is here that believers, called Christians, are turning from the precious faith of the Lord Jesus Christ, unto that which is called religion, and may be designated as the religion of Satan.

But there is consolation for the believer and lover of truth. We need not be overwhelmed. We need not be discouraged. Truth is mightier than fiction. The effect of truth is sweeter and more lasting than the effect of fable. The mind and heart that stores the truth of God need not be shaken by the presence of lies, nor all the efforts of the father of lies. We read in Romans 5:20-21 "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Anchored in Him who said, "I am the Truth" the believer has no desire for fables, but enjoys a full, complete satisfaction in the truth of God's Word, and it's manifestations in the human being.

Breslau, Ont.

"WATCHMAN, WHAT OF THE NIGHT?"

By B. B. Janz

This article on the "Dark Night of Suffering by Mennonites in Russia" should be read by all our people, and then prayer should be made day and night to God, that Russia may see a better day, and that the Mennonite brethren in that land of persecution, bloodshed, and spiritual darkness, may indeed be a "light and a salt to the earth." May God give them the grace for endurance, and a mighty spirit of evangelism to counteract the work of "the powers of darkness."—Editor.

The sorrows of the Mennonites in Russia and much want among those who have immigrated into Canada still continue.

It was in those terrible days of the years 1919, 1920, 1921 and 1922, while the history of the Brethren in Russia was being written in blood and tears that the hearts of all the Brethren across the ocean were opened, the various congregations of all America came together, formed the "Mennonite Central Committee" and opened all their hearts and hands. The call came: "Our Brother is perishing in that far off desolate land, we will save him by all our combined strength."

Half-dead:—that was the condition of the one who lay wounded on the way to Jericho in the parable. More than half-dead:—that was the condition of the unfortunate Brethren in Russia, where for seven long years war and rumors of war, revolution and banditry raged, and pestilence and hunger came in their train, where godlessness and atheism took the upper hand and even yet to-day cries out and preaches and declares "There is no God; no heaven, or hell; no sin or eternity!" In the darkest land in all the world many people were dying of the terrible hunger and cold.

Then appeared those sent by the Brethren from America, like messengers from heaven, and brought us bread in our misfortune and clothing and the first Fordson tractor, and brought love and gave us a new hope of life. That told us "There is still a God and Father who is mindful of us and who saves us! There are Brethren who are His helpers and servants!" And thousands upon thousands live!

Men contrived evil for us; to them our destruction would have been welcome; God ordained otherwise; and thousands upon thousands live. Many brethren in America have done much, some among them did more, in that they themselves went over to serve the brethren and incurred all manner of dangers. Yet no one in America did as much as a certain mother in the neighborhood of Perkasie in Pennsylvania; Mother Kratz gave her son for the brethren. Clayton Kratz was one of the first that came among us back in the time of the Civil War of 1920. As yet no agreement for relief work had been made (with the government) either by Mr. Hoover or by Brother Alvin J. Miller. Actual famine conditions first came in 1921. But there was already great need among the thousands of our Mennonites who were refugees, and who had neither clothing, nor food, nor shelter, for their houses and belongings had been destroyed. Less than a hundred miles from our settlement raged the battle, when the Brethren Orie O. Miller and Clayton Kratz appeared among us. They brought much joy and hope to us in our night of gloom, yet the beginning of actual relief was not yet accomplished; and so the night grew darker. Brother Miller returned immediately to Constantinople in order to send relief supplies; Kratz stayed, he was to distribute them. Then the battle front changed again. We warned Brother Kratz by all means to go in time, before the Bolshevists would get there. Yet his love and sense of duty to the brethren held him firmly to his place, he wanted to do good to the brethren and believed that the Bolshevists would not

disturb him in doing so. But the Reds did not understand. We went with him to the newly established Soviet office, and informed the officials as to him and his work and presented his American passport. The authorities were in doubt, but arrested him in a few days. The Mennonites interceded for him and vouched for his trustworthiness. He was released. They arrested him again and sent him from Halbstadt to the district town of Melitopol. Then they took him to the Red capitol of the South, (of the Ukraine), Kharkoff. That is as far as the discovered traces of him go. Whether Brother Kratz died there of hunger or of contagious disease, or was shot, God knows; and the officers of the G. P. U. (Secret Service) in the Red capitol know Brother Kratz gave his life for the suffering brethren:—and thousands upon thousands live. The Lord bless every helper and every gift in the great rescue work, but above all Mother Kratz in the neighborhood of Perkasie, Pa.

The godless attitude of the Soviet Government has not improved nor changed, only their methods and plan of attack have become different. No open and direct persecution of Christians is carried on, as did Emperor Nero of Rome, but clever scheming and force are resorted to, just as the Roman Emperor Julian the Apostate sought to do. The older people, inclined to Christianity, are to die out in this generation and with them all Christian belief, while at the same time all the youth are to be filled with the spirit of anti-Christ. In city and country the youth are being relentlessly and systematically poisoned with bolshevism, atheism and communism. The Mennonites were the hardest to reach. But, alas, some groups of Mennonites in Russia have already become affected. Evil eats its way in like a cancer. The shadows of night are growing deeper. This godless attitude of the whole Russian Government makes Russia the darkest land in all the world. This is the chief cause of the emigration of the Mennonites. Many thousands of other Evangelical denominations of Russian as well as German nationality have likewise made the most strenuous efforts to get out, but in vain. Some of the causes of their failure lay in Russia, but chiefly because they had no committee in America, all their efforts came to nothing; only a few scattered individuals came over. They wanted to come with the stream of Mennonites. This could not be because it was far from possible to take care of the great numbers of the Mennonites themselves who insisted on coming.

Again it was the Brethren in America, whose hearts God inspired; the congregations in Russia cried unceasingly to God for an open door; for a good and safe way for themselves and their children; the committees in America worked earnestly; the representatives of the Mennonites in Russia worked with the Bolshevik authorities; and God gave success to these efforts.

The doors became open both out of Russia and into Canada. But can one go without money, and make a journey halfway around the world? Who in all the world can give credit for an unlimited time to a multitude of beggared, burdened people, for the passage, which runs into millions of dollars? There were financial difficulties, also political, diplomatic, medical and technical difficulties, of which people in the ordinary course of life have no conception. "With men it is impossible, but not with God; for with God all things are possible" (Mark 10:27). "Thy way is in the sea, and thy path in the great waters" (Psalm 77:19).

And there came in the last four years, great multitudes of these sorely burdened people, up to the present nearly 18,000 souls. Their bitter poverty of course followed them, but the anxiety is gone and the hopelessness, the poisonous propaganda, the moral destruction, the administrative violence, the danger of death, the unremitting espionage of the G. P. U., which suspected in every non-communist an enemy and a counter-revolutionist, and the terror of the soul. We are now rescued, saved. Yes, thousands upon thousands live;—Good hopes, secure rest, peaceful labor, the message of the Gospel for young and old,—this is life.

But the more of our brethren came from Russia the greater became the pressure on the part of the others to go also. Ten thousand wait in painful anxiety. The door into Canada now stands wide open to receive them, but in Russia the door is forcibly closed; the Government absolutely refuses the passports. Without passport one is not permitted to go. The condition of Russia itself and particularly of our brethren in that country is again becoming terribly bad. The crisis is at hand. Serious conditions are developing. In addition, a new crop failure has reduced our settlements again to food shortage. In the Crimea, the Molotschna, and the Old Colony, (Chortitza), the spring wheat is drying up and is being cut up for fodder. In Melitopol the people stand in long rows for bread. Political conditions are so bad that many again stand in anxious fear of death. More Mennonites among them preachers, were arrested, but have since been released again.

How thankful, therefore, are those who have come to Canada! It is true the beginning is hard and bitter. If the brethren upon their arrival in Canada had nothing but their children, even this would to the vast majority of them seem very good, but they have the burden of the heavy debt for their passage; and as soon as they have gone on the land, there is added the still much greater debt for the land purchase. Some at home did not have money for the passports, and so this debt is added too. All this has to be paid,—and it shall be paid!

If only all could remain in good health so that they could always work diligently. But here lies the trouble. Here a father becomes seriously ill, and there a mother, elsewhere, a beloved child. The doctor orders many of them to the hospital, so that they may be better attended to. So there are additional expenses; the hospital cannot give credit, it demands prompt payment. The Canadian Government welcomes the Mennonites, but cannot help them until these people have become citizens. This takes years. If the bills are not promptly paid, such people, under Canadian law, are threatened with deportation back to Russia. This is worse than being sick; and the path of life again becomes one of deep darkness. Watchman, what of the night?

Eighteen thousand souls is a large, very large, number; the sick among them have also become numerous. Of course only healthy persons are admitted by the Government; some were detained for months on the way, until the Government found them in fit condition for admission.? Atlantic Park, in Southampton has become a place full of lamentation and want. Many persons, particularly children have died. Yet only healthy persons are admitted into Canada, just as only the pure men enter heaven. The immigrants before, while over in Russia, always endured fear and want, always need, and for a long time actual hunger; they live here under great need; their percentage of mortality and sickness is greater than among others. Whence will relief come?

The great rescue from terrible starvation came from the Lord. Therefore we again lift our eyes to the hills, beyond the hills to the Lord, who made Heaven and earth, but who hears the call of the young ravens that cry to him. And he has awakened the hearts of all the brethren, in the United States, in Canada, in Holland and elsewhere. To-day, too, our help comes from God through the brethren.

We address this appeal to every congregation, every conference, every home;—"Brethren, he whom you love, (and have saved from hunger,) lies ill!"—The Christian Evangel.

GODLESSNESS

The saddest thing in this world is a man without God. We may be without health, wealth, friends, power, or prestige, and still sustained by hope. But to be without God is to be an orphan without a home; a wanderer without destination; an eternal outcast in a wilderness of doubts and fears, forever haunted by the ghosts of uncertainty.—Selected.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Phil. 4:8.

"If you pray till you weep, the thirsty plants of grace will grow in your heart."

SOUNDNESS IN DOCTRINE ESSENTIAL FOR A HEALTHY SPIRITUAL LIFE

By Mrs. A. R. Miller

We thank God for every sound doctrine accepted by anybody, nevertheless one feels ashamed when a Fundamentalist rejects other vital teachings of the Bible. We think that the Lord rejoiced in the work of the man who cast out devils in His name, even though he did not follow the disciples. We, His followers to-day, ought to be glad whenever Christians emphasize the "Fundamentals of the Bible," and should then seek to get all Christians to accept the "All Things of the Bible." Sister Miller's well-written article merits reading by all, and we believe if her first point, "The Inspiration of the Bible," is accepted, other Christian ethics such as Nonresistance, Nonsecrecy, Nonconformity to the World, and all the Ordinances of the Bible will also be accepted.—Editor.

Soundness here means truth. Doctrine is teaching. Therefore, one who is sound in Bible Doctrines is one who believes the true teachings of the Bible.

To-day we hear a great deal of radios. We marvel when we can listen in and hear programs given hundreds of miles away. We are mystified when we realize that the air about us is full of sounds our ears cannot hear, unless we have an instrument properly tuned to condense them for us.

Each one of us has within us an instrument which is capable of tuning in to receive the "still small voice" of God. We can both receive and send messages through this spiritual radio by study of God's Word and daily talking with Him in prayer.

Jesus promised, "I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him for he dwelleth with you and shall be in you." It is no wonder that those who are away from Christ cannot understand His teachings, for they have no spiritual vision. The promise was given only to those who believe, that the Spirit of Truth would be in them. Job 32:8, "There is a Spirit in man, and the inspiration of the Almighty giveth them understanding." Therefore, a healthy spiritual life is one in which the Spirit of Truth dwells, giving it capacity to share the mind of God, by tuning in or communing with Him.

The radio of itself is of no use whatever unless it yields its dial to the operator. Just so, our spiritual life must be yielded to the divine Operator's will. Then will our spirit be responsive to His operating, it will keep growing in the knowledge of Christ, it will bear the fruit of the Spirit, and will hear His comforting messages in times of trials, sufferings and sorrow. "God is a Spirit, and they that worship him must worship him in spirit and in truth". (Jno. 4:24). "He that is joined unto the Lord is one Spirit" (I Cor. 6:17).

The question is, why is such a healthy spiritual life dependent upon belief in the true teachings of the Bible.

We could not mention all the teachings or doctrines of the Bible, for they are many; but we will take up one at a time five fundamental doctrines:

1. **The Bible, the Inspired and unerring Word of God.**
2. **The Virgin Birth of Christ.**
3. **Christ's Substitutionary Atonement.**
4. **The Bodily Resurrection of Christ.**
5. **The Working of Mighty Miracles.**

1. **The Bible the Inspired and Unerring Word of God.** The attitude of Higher Critics is that the Bible is merely a human book written by men of superior insight, in an attempt to arrive at some knowledge of God; and that their writings may be in error. Therefore, if any statement seems unlikely to the intellect or can be explained some other way, it should be rejected, or at least held under suspicion. But any findings in any other ancient works must necessarily be correct and sufficient to prove the inaccuracy of the Bible. Thus, human intelligence is made to be the judge as to the nature and character of God.

Now the findings of science and archeology are constantly changing and advancing, so that even scientists admit that much that was taught a generation ago was ridiculous ignorance. Such uncertainty leaves the spirit hanging in mid air without rest or peace.

Aside from the present day findings in archeology, which prove the truth of many events in Bible history which were previously believed impossible or improbable, how can we know that the Bible is historically and even prophetically correct and unerring?

We are Christians, followers of Christ. If He, being divine and knowing all things from the beginning, accepted the scriptures as true, can we, whose minds are so prone to err, reasonably reject them? We hear Him say, "Think not that I have come to destroy the law and the prophets: I am not come to destroy, but to fulfill." And again, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5). "It is easier for heaven and earth to pass than one tittle of the law to fail" (Luke 16:17).

Let us notice how Jesus was able to overcome His archenemy, Satan, by quoting from the scriptures, "It is written—It is written— It is written—" Again, we hear Him say, "If ye believe not Moses' writings, how shall ye believe my words" (Jno. 5:47)?

In His teachings, Christ was always explaining the Old Testament scriptures in light of His fulfillment of prophecy and explaining the significance of certain events. Being Himself Truth, if there had been any error in the scriptures, He would most certainly have pointed it out. But what does He say of those who do not believe? "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25).

Can we be sure that the New Testament scriptures are just as much breathed of God as the Old Testament? It is comforting to note that the New Testament writers place the writings of one another in the same category of scripture with books of the Old Testament. Paul wrote in II Tim. 3:16, "All scripture is given by inspiration of God and is profitable for doctrine." In I Tim. 5:18, Paul quotes from the scriptures thus: "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the labourer is worthy of his reward." The first clause of the quotation is taken from Deuteronomy and the second from Luke's Gospel. Thus in one breath he quotes from the Old and New Testaments, declaring them both to be Scripture.

Peter likewise testifies of all scripture being of God. II Pet. 1:21, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." And in the same epistle (3:16) he places Paul's epistle in the same category of Scripture as the Old Testament, thus: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do the **other scripture** unto their own destruction."

We know that the whole Bible is the direct Word of God, because when accepted in simple childlike faith, it works. It is food and drink to our spiritual life, without which the spirit would die. Job said, "I have esteemed the words of his mouth more than my necessary food."

II. The Virgin Birth of Christ

is a great stumbling block to many because it is a great mystery, not humanly understood. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned" (I Cor. 2:14). Mary, overshadowed by the power of the Highest, shouts, "He shall be great and shall be called the Son of the Highest——the Son of God."

What is the testimony of those most intimate with Mary and Jesus? Dr. Luke was very intimately acquainted with Mary. In his gospel, he very reverently tells us the details of the great mystery of Jesus' conception. Though he was a great physician, he never doubted the truth of Jesus being the actual Son of God.

John the Baptist said, "I saw and bear record that this is the Son of God."

Nathaniel believed saying, "Rabbi, Thou art the Son of God."

Peter said, "Thou art the Christ, the Son of the living God."

John, the most intimate and dearly beloved of the disciples, wrote his gospel saying, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have

life through His name." So fearful was John that some might fall into doubt, that he warned them, "He is antichrist that denieth the Father and the Son."

How does the teaching of the Virgin Birth of Christ, or that He is the actual Son of God affect our spiritual life? "Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him and he in God." This is perfect spiritual fellowship. Without Christ there is no access to the Father nor guidance of His Holy Spirit, but a burial of all hope.

III. Christ's Substitutionary Atonement

The Hebrew word which has been translated atonement means cover.

When Adam sinned there came a great gulf between man and God, who alone is able to satisfy the yearning of the soul. Therefore, God instituted a plan by which that gulf could be spanned. All down through the ages, this plan has been to cover sins with the shedding of innocent blood in sacrifice. We find that Cain's sacrifice of fruits was rejected while Abel's sacrifice of shed blood from his flock was accepted. Down in Egypt, God said to the Israelites, "When I see the blood, I will pass over you."

Think then, of the significance when John the Baptist first recognized Jesus as Christ, he cried, "Behold the Lamb of God which taketh away the sin of the world" (Jno. 1:29). The only way a sin can be covered from God's sight and the only way a sinner has ever been able to approach God is through the shedding of innocent blood in sacrifice. Heb. 9:22, "Almost all things are by the law purged with blood and without the shedding of blood there is no remission."

Think of the unfathomable love that prompted God to allow His Only Begotten and Beloved Son to cover our sins with His blood. "For he hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."

Without the blood covering there is no spiritual fellowship. By this great mystery, we are redeemed from the power of the enemy and through it we find peace. "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will" (Heb. 13:20, 21).

IV. Christ's Bodily Resurrection

Why did Paul say in I Cor. 15, "If Christ be not raised, your faith is vain," or in other words, you are lost? Why does our salvation depend upon the raising of the body of Christ from the dead? Why is a healthy spiritual life dependent upon belief in the bodily resurrection?

Heb. 2:14, Christ came to destroy the works of the devil who has "the power of death" of the body. If Christ were not able to undo the destruction that Satan and sin caused in the death of the body, then Christ's power would not be equal to Satan's. He would not be a complete Savior if He could save only the spirit. Heb. 7:25, "Wherefore, he is able to save them to the uttermost that come unto God by Him." Christ left no possible chance for Satan to boast his power being greater than His, but defeated him at every point.

Since Christ conquered death by resurrection in the body, but a new body made incorruptible, immortal, spiritual, we know that our bodies also shall be raised from the dead and that they shall be celestial, glorified bodies, the same as Christ's. What a glorious hope to stimulate and invigorate our spiritual lives! Paul concludes his 15th chapter of I Cor. with these inspiring words, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

V. The Working of Mighty Miracles

If our spiritual understanding is enlightened to the extent of believing in the first fundamental, the Inspiration and Inerrancy of the Bible, then belief in the mighty Miracles of the Bible will not tax our faith in the least.

It is interesting that even in Old Testament times God taught His people through mighty miracles. The Old Testament records fifty-four miracles performed by God and His holy men. The New Testament records thirty-five performed by Jesus and twenty-five by apostles and others. Yet the subject of miracles has given rise to much discussion by critics, who claim that God never does anything contrary to the established law of Nature. Miracles are made a stumbling block because they can find no contemporary "man of science" to defend them. Therefore, they must be attributed either to illusion or fraud.

But the Bible idea of miracles is an extraordinary work of God, entirely beyond the usual course of Nature, to make manifest His Divine power, character and will.

If we are looking for a man of science to defend the New Testament miracles, investigations have proved to the satisfaction of such a scholar as Harnack, that St. Luke was a trained physician. His testimony, therefore, ought to qualify as scientific evidence, recorded by a physician being an eyewitness. Luke bears witness that Jesus' entire life on earth, from the conception to the ascension was a mighty miracle.

Jesus' miracles, manifesting His power over all nature, flesh and spirit, reveal His Sonship, and prove without doubt, that He is the Savior. "All the miracles of the New Testament, whether wrought by Christ or His Apostles, reveal a new source of power in the person of our Lord for the Salvation of men." Therefore, if we deny the miracles of the New Testament, we deny Our Lord's saving power.

If we are willing to accept the miracles of the New Testament in their real significance, as revealing the nature and will of Christ by word and deed, we will have little difficulty in accepting those of the Old Testament, as revealing the existence, nature and will of God.

Thus we find in taking up the doctrines of the Bible that we cannot reject one teaching and hold to another. Everyone is so closely bound up with all the rest that to reject one is to reject all, causing the death of the spiritual life.

John's last words of warning were, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: If any man shall take away from the words of this prophecy, God shall take away his part out of the book of life."

Elkhart, Ind.

INDIAN SUMMER

After the death of the flowers,
And before they are buried in snow,
There comes a festival season
When Nature is all aglow—
Some spirit akin to the rainbow
Then borrows its magical dyes,
And mantles the far-spreading landscape
In hues that bewilder the eyes.

There's a luminous mist on the mountain,
A light azure haze in the air,
As if angels while Heavenward soaring
Had left their white robes floating there.
The breeze is so soft, so caressing,
It seems a new token of love,
And floats to the heart like a blessing
From some happy spirit above.

O beautiful Indian Summer!
Thou favorite child of the year!
Thou darling whom Nature enriches
With gifts and adornments so dear!
How fain would we woo thee to linger
On mountain and meadow a while,
For our hearts, like the sweet haunts of Nature,
Rejoice and grow young in thy smile.

Not alone on the sad fields of autumn
Dost thou a lost brightness restore,
But thou bring'st to a world-weary spirit
Sweet dreams of its childhood once more.
Thy loveliness thrills us with memories
Of all that was brightest and best,
Thy peace and serenity offer
A foretaste of Heavenly rest.

AUTUMN FIRES

In the other gardens
And all up the vale,
From the autumn bonfires
See the smoke trail!

Pleasant summer over,
And all the summer flowers,
The red fire blazes,
The gray smoke towers.

Sing a song of seasons!
Something bright in all!
Flowers in the summer,
Fires in the fall!

—Robert Louis Stevenson.

In autumn, when the wind is up,
I know the acorn's out its cup,
For 'tis the wind that takes it out
And plants an oak somewhere about.

—F. D. Sherman.

In November the harvest is gathered;
Thanksgiving brings praise and good cheer;
We thank the good Lord for the blessings
He sends us all through the year.

• MISSIONS •

A LETTER FROM AFRICA

This letter by Sister Engle is indeed informational, coming as it does direct from Africa. One delightful thing in Africa, there is no fear of overlapping denominational work, the field is large, and the laborers are few. In the foreign field the Missionaries are not hindered to the same extent as they are in America, by rival denominations. God bless the Brethren in Christ Mission Work and Missionaries in Africa, as well as the supporters of the work in the homeland.—Editor.

My Dear Friends:—

Greetings from the land beyond the Atlantic where "Afric's sunny fountains roll down their golden sands" in that name so precious to each of us—our Redeemer's. For is it not He who brings sweet deliverance and peace of heart to the needy here who come to Him as well as to such in America? It is truly, for in the short time I have spent among the black-skinned people I am persuaded within my own heart that foreign missions do pay. Who in fact could doubt it when privileged to listen to the testimony and prayer of those who have found victory in the Lord, or even to see the light on their black faces?

This is Friday afternoon and I have some time for writing, so want to spend some of it in visiting with you. It might be more desirable to be able to step into your cozy home and sit and chat, or perhaps even still better to offer you the two chairs here in my room which I may claim as my own, a rocker packed in one of my boxes and brought from home, and my steamer chair. But air castles though easily constructed are often of rather short duration, and so this one might as well crumble at once. And consequently as this must be a one-sided conversation, at least for about two months, I might as well begin and try to imagine what I should be interested in were I in your place.

Mtshabezi is the second oldest of our five mission stations here in the Rhodesias, comprises perhaps 6000 acres, is about 370 miles from the east coast and 1400 from Capetown, and has an altitude of approximately 3750 feet. Of course we are in the tropics, and that means the vertical rays of the sun, and heat. So far since my arrival the thermometer has run up to 105 and one day just about 107; oh, we are glad to think those extremely warm days are past for another season, for now we have delightful weather during our fall. You may think of our seasons being just the reverse to yours; when you are thinking of starting your gardens in the beginning of April or before, we may see our mealies (corn) in tassel and ear, and begin to think of the harvest. However this year our rains have been so late and scanty that it is not a fair sample; for a time we did not know to what extent we might be facing a famine, and how many of our girls we could keep. There has been some rain and nothing yet preventing, we shall have a partial crop here at the mission, but unless we get more rain soon a number of the mealies can hardly be expected to mature. And conditions among some of the natives are not very encouraging, already one at least has been here for grain.

With a family right here at the mission of 150 or 200 we may hardly hope to be able to do very much outside helping, particularly if our own harvest is far below normal yield. Yet it is precious simply to trust God, knowing He fully understands all and never forsakes. There is a girls' school here and at present about 115 girls, most of whom are in school, some are working to enter. You may think it is no small work and responsibility to oversee the housing, food, clothing, work, and general teaching and training of that number of girls. Then, too, there are some men and boys who work at the mission and some of these receive teaching in the evening. Being about ten miles from the siding to which our post comes (we are about seventy miles I think from Bulawayo by rail) we need some one to carry the post which comes semi-weekly. Occasionally the boy walks; then too, drivers are needed as we go out kraal visiting or go to out-schools; and also there are the herd boys or men for work which the girls can not do so well, although the girls are quite helpful in general work. With just two European workers as a male staff, and one of those gone for several months to help out at the Matopo Mission while Brother Climenhaga is on his short furlough, you may well see Brother Winger's need of brawn, for let me tell you apart from the spiritual and educational parts of the work there is a big field of service, which also has its place in the carrying on of the work. The lady staff of European workers (you understand we are Europeans here) at present is five, and each can find plenty to do, for there is the gardening, the dairy, the laundry, cooking, sewing classes, school proper at midday, morning school for children from the kraals, not boarding here, school for the missionaries children, morning and evening prayers, native and missionaries' mid-week prayer meetings, Saturday afternoon services, besides the Sunday services or special needs of girls who come to our individual rooms, kraal visiting, and medical work.

My own work and experiences here in these nine months have included a rather varied assortment of little jobs and responsibilities, among which I may mention: giving of Gospel messages, kraal visiting, conducting morning prayers, praying with a dear, needy girl here in my room, teaching native girls and one native preacher, teaching missionaries' children (I have charge of this school at present), cooking, picking oranges, using saw, hammer, and drawing knife, using paint brush and shoelast, pulling teeth, taking thorns from bare feet, trying to put in a dolly's eye and sew on its head, kopje climbing, mule driving, snake killing, coffin lining, besides of course Sindebele studying with its blunders as I try to speak it. One day I wanted to tell a girl to put gathers (amabuko) into a garment, but instead told her to put soldiers (amabuto) into it. But then one may also be amused as a girl attempts to speak English and hear in answer to a "Good-morning," "Good-night, Nkosazana."

The lining of the coffin was an experience I shall not soon forget. One of our school girls, a dear girl baptized just since my arrival, had been quite sick and had a high fever, but we did not realize the death angel was so near. Saturday evening just as we were about ready to sit down to our evening meal, the word came that Elina had gone. It was quite a shock, was not one of our family taken? So it meant prepare the coffin yet that evening, and after Brother Winger and some of my school children had finished the frame of it, three of us began the lining. It was a sad, sad experience to see the deep grief of her half-sister also here and contrast conditions with similar ones at home, yet too there was deep joy to think she was resting in Jesus. We were glad that it was a girl, whose life spoke for the Lord here among the other girls as hers did, who was taken rather than one unprepared. I shall remember her frank sweet smiles as I would pass out by the dairy where she worked.

Some of our girls really are fine black-faced girls, who know God and love His work. Some of our native preachers too, are men with messages to their own people. One of them who lives near here is a fine spirited man, in fact he is one of

the heads of the native church. I am glad when he arises in the church to give a message, for even though I don't understand it all, I enjoy his spirit manifested. But on the other hand there are so many yet to be reached, so many yet who need real deliverance in their lives, so many who even though they have heard and partly followed the Lord are not victorious. The work is great, the need is greater, but thank God He is on His throne, He is strong to deliver all who really appropriate His grace and power, and He is answering prayer.

One part of my work I much enjoy is that of conducting morning prayers with the girls about sunrise in the church. I have had charge of morning prayers since the first part of January. I ring the rising bell shortly before sunrise and then as its early morning rays light up the kopjes (rounded hills of huge rocks, trees, and the like) to the west even before it can be seen itself I know it is time for the second bell. We gather in the church, it is a pretty sight to see the girls gathering from their quarters and other places where they had early morning duties, and have song service, Scripture reading—the girls taking part—and prayer. Afterward the girls go to their work, some to the fields, others to regular duties here, and so on before breakfast and midday school.

Well, this has been a rather long conversation, although but one-sided. When I hear your answer then I shall have the privilege of listening. How are you? May our Father sweetly bless you there in your work and use you to His glory in your field. Then please remember His work here and ask Him to make us just that to this needy people which He has designed in calling and bringing us to this land. Surely, I am happy in Africa, have not been homesick, though I will not say never lonesome at all, or that the tears have never come. But the Lord has been very, very faithful, and gives me deep joy and satisfaction here in His service.

Sincerely yours,
Anna R. Engle.

THE CAMEL'S NOSE IN THE CHURCH'S TENT

(Continued from page 327)

advocates permeating present organizations by working from within. The Religious Education Association has adopted the same method with reference to our educational institutions. It disavows allegiance to any particular school of thought. It appoints commissions, councils, committees of every kind to carry out its program within existing organizations.

One of its greatest and most productive fields of operation is the Sabbath school. Up until a few years ago the Sabbath school had received very little attention from men who called themselves educators, but within recent years a group of men saw the opportunity of quietly working in the Sabbath school in paving the way for reconstructing our religious thought for the next generation. Now they are determined the old Sabbath school system of America shall be transformed. They have commended the Beacon Series of Sunday School Lessons as the best in the world. Suffice to say the Beacon Series of Sunday School Lessons is Unitarian. After attacking the educational field of the Sabbath school movement, they turn to the Young Men's and Young Women's Christion Associations. The report of the International Committee of the Y.M.C.A., 1924, says: "The religious work department of the Y.M.C.A. is to maintain relationship with the Religious Education Association and the National Association of Bible Instructors."

The next push for Mr. Camel, following his nose, was into the Bible chairs in our colleges. It is sad to admit that our Bible chairs are dominated by men in close touch with the so-called Religious Education Association, which we have found to be a kind of a mongrel religious association. A large number of those who hold Bible chairs in our institutions are members of the National Council of Bible instructors, whose president, until his death, was Professor Kent, of Yale. It may be worth while to pause here and make a brief review of his beliefs as gathered from his book, called "Life and Times of Jesus." Referring to the resurrection, he says: "Pursued by fear and anxiety, Peter would easily reach the Sea of Galilee on the third day from Jerusalem.....With the eye of faith he saw the Friend and Master." And again: "Many hold that the body was removed sometime between the close of the Jewish Sabbath and sunrise of the first day of the week, at the command of Joseph, who had offered the tomb as a temporary resting place. Naturally, Joseph would wish to reserve the tomb for the use of his own family. In any case, the problem of what became of it was of significance chiefly to those who shared the current Jewish belief in a bodily resurrection." How does this conform to Paul's categorical statement, "If Christ be not risen, your faith is vain?" Again, he says: "Jesus' mighty works were not so mighty after all. Even the miracles of healing were not always permanent..... The cure of leprosy was presumably merely the relief of a curable skin disease. The daughter of Jairus was in fact not dead, but sleeping, and Jesus, knowing this, undertook to raise her from the dead. Of course, our Lord's power over the forces of nature cannot be sanctioned." For instance, he says: "Jesus' words, 'Peace be still,' were addressed to his perturbed disciples rather than to the troubled sea. The feeding of the multitude was only a spiritual feeding. The account of how Jesus, in the blackness of the night, waded out to meet His disciples, has been unintentionally clothed with a miraculous halo." A Unitarian reviewer of Dr. Kent's book has this to say: "A new day has opened for the presentation of the Christian religion, a day in which men, hitherto divided, will clasp hands and work together in spiritual ardor." Bear in mind that Professor Kent, who so loosely and lightly interprets Scripture, was, until his death, president of the National Council of Bible Instructors, in which organization a large number of the teachers in our Bible chairs are members.

Bible chairs were established in our colleges by men and women of Christian faith and character.

Mary Lyon, a pioneer in women's education at Derry Academy, taught so much Bible the trustees objected, so she went to the farmers of Western Massachusetts and secured funds to found an institution which should be, as she said, "perpetually Christian." This institution is Mount Holyoke. The army of women that went out from this institution, trained in the Scriptures and Butler's Analogy, have gone over the earth. To-day, Professor Laura Wild teaches the Bible at Mount Holyoke. President Wooley introduced her as follows: "A re-interpreter of evangelical Christianity for the young men and women of the student classes who cannot be held by an outworn phraseology." Professor Wild tells the young women of Mount Holyoke that the Apostle's Creed is a kind of shibboleth, a necessary password to the orthodox, but totally without meaning in as far as real living is concerned. Professor Wild has also written concerning "The Evolution of the Hebrew People." Here is a sample referring to the Hebrews: "There were three factors that entered into their development, the land, their outside enemies and their native genius." Notice, God is left out. Therefore, in beginning the study of the Bible at Mount Holyoke, God is left out of account. She advises her class to compare Galatians with other essays, as Emerson on "Self-Reliance," and Cabot's "What Men Live By," thus putting these on a par with that wonderful and inspired message of St. Paul to the Galatians. The first book recommended for collateral reading at Mount Holyoke is the "Outline of History," by H. G. Wells, to say the least, a free-thinker. Professor Wild, of whom we have just been speaking, was sent to Gingling College, Nanking, China, a union college for girls, operated jointly by Presbyterians, Baptists and Disciples, to spend her sabbatical year teaching Chinese girls.

For another instance, take Wellesley College, founded by Henry Durant, who was converted under the ministry of Dwight L. Moody. Just a little more than fifty years ago he laid the corner-stone of the new college for women at Wellesley. In that corner-stone he placed a paper in which he had written: "This building is humbly dedicated to our heavenly Father with the hope and prayer that He may always be first in everything in this institution, that His Word may be faithfully taught here and that He will use it as a means of leading precious souls to the Lord Jesus Christ. Except the Lord build

the house, they labor in vain that build." He refused to have his own name given to the college. He always said, "The college belongs to God, not to me." Mrs. Helen Gould Shepard founded a professorship in Biblical history at this college. That professorship is now filled by Professor Ezra Kendrick, who is an active member in the aforesaid Religious Education Association. With regret it must be added here also that Professor Kendrick spent her sabbatical year in mission institutions in the Far East.

Another instance is to be found in Smith College for Women. Sophia Smith, in her will, left $375,000 for the purpose of establishing an evangelically Christian college for women at Northampton, Mass. One article in her will reads as follows: "Sensible of what the Christian religion has done for myself and believing that all education should be for the glory of God and the good of man, I direct that the Holy Scriptures be daily and systematically read and studied in said college and that all the discipline shall be pervaded by the spirit of evangelical Christian religion." Now notice how this has been perverted. Professor Woods, the head of the Bible Department, is a Modernist. Rev. Margaret Crook has been made associate professor in Biblical Literature. Miss Crook is a Unitarian professor from Norwich, England.

Bryn Mawr is another case in point. It was founded by Dr. Taylor, who desired that it should teach an evangelical Christianity, as revealed in the New Testament. It was Dr. Taylor's prayer that Bryn Mawr should become in the highest and most blessed sense a school of Christ, in which the students should learn of Him under the training and discipline of the Holy Spirit. It is hard to see how Professor Leuba, now in that institution, can in any way carry out the wish and prayer of the donor. Those who are familiar with the questionnaire which he sent out some few years ago, under the caption, "Belief in God and Immortality," can scarcely escape the conclusion that Leuba is an ultra modernist, if not more. He would tear down all that reminds us of God. Says he: "The Thanksgiving Proclamation of the President should be discontinued. From an expression of genuine belief this custom has become an objectionable tradition, which the sooner it is abandoned, the better for those who keep it up and for those to whom it is addressed. It were better instead that we should be taught to realize our dependence upon each other and the gratitude we owe to the millions who strive, often in material distress, in order to build our material and spiritual prosperity." "A death that ends all is satisfactory, even a desirable goal,....many of the most distinguished moralists contend the belief in immortality is ethically wrong, yet," says he, "much is made of it among benighted Christian populations."

The camel is thrusting his nose in the Vassar tent. At the first meeting of the board of trustees of Vassar, Matthew Vassar insisted that the training of their students should never be entrusted to the skeptical or irreligious. Professor Durant Drake, of this institution, is a member of the Religious Education Association. The American Unitarian Association has published a tract by him, entitled "What Religious Education Might Be." In this tract we read as follows: "The so-called religious education of to-day consists chiefly of bits of the history legends and chronicles or even the gospel incidents and the missionary journeys of Paul are the directest and most vital means of awakening or reinforcing the religious life of youth. To try to awaken interest in the religion of to-day through a study of the Psalms and sermons and anecdotes of the Jews of two thousand years ago is a curious pedagogical inversion."

Professor Votaw, of the University of Chicago, says: "The American college began as an institution of religion. This status is passing. Some denominational colleges have discontinued their ecclesiastical connections and others will do so in the future on the same principle that the public schools are free from Church control." Enough has been said to show that the Bible departments in our colleges have been perverted from the evangelical wishes of their founders and donors. One would only find more of the camel's body in the educational tent by continuing the study as it relates to the great state universities. Out of such institutions and under such influences come the youth back into our churches to continue their deceptive work and push the camel's nose of Modernism and body of Unitarianism into our pulpits and pews with the result that the Christ of Calvary is crowded out of the tent.

—By Walter B. Greenway in The Presbyterian.

HELEN'S THANKSGIVING

(Continued from page 325)

dows. Behind the door was a long deep chest covered with a many-colored homespun blanket. The room was quite chilly without any fire, so the folks descended the stairs and were ushered into the parlor by the grandfather.

"These are my seven sons and their wives," he explained and each one arose as he spoke of them.

Many guests were already seated in the circle of chairs around the room. Several girls of Helen's age sat around the fire-place having a lively time together. They welcomed the West girls into the group. Soon they all felt well acquainted with their cousins of whatever degree of relationship.

Just before dinner was announced a number of young men filed into the parlor from the little party of their own on the porch. Under pretense of warming their hands they gradually drew up to the fire place and soon made their acquaintance with the young ladies there. The conversation became so lively and interesting that they did not hear the announcement of dinner. It was only when the older folks began to stir that they were told grandfather had invited everyone to the table.

Such a feast baffles one's powers of description. It seemed as if the horn of plenty had been poured upon this country festal board, for there was a lavish abundance of turkey, cranberry-sauce, pumpkin pie, among the variety of vegetables, fruits and preserves not mentioning the families of pies and cakes.

All the guests bowed their heads in reverential silence as the grandfather offered his thanksgiving unto the Lord of heaven. As he continued his prayer he asked a blessing upon the guests around his board and the pleasant associations of the day. The neighbor women who prepared and served the dinner prevailed upon the visitors to taste this dish and that, lest it might appear that the cooking was at fault. Indeed, it would be unkind to record the indulgence of that excellent company of people.

After the meal was finished the grandfather asked all of his guests to walk with him to a large willow tree along the creek in the meadow. It was here that his mother had done the family washing each week when he was a boy, and the spot had become hallowed ground to him. The gigantic trunk with its bare gnarled branches showed great age and remarkable endurance through a long life. While the folks were standing grouped about the tree several pictures were taken, the grandfather having provided for the event beforehand.

It was four o'clock when they returned to the house. Several persons had already spoken of leaving, when Mr. West suggested to his wife and daughters that they really ought to start for home very soon. After such a pleasant time everyone was reluctant to break up the party. Affectionate good-byes passed around the group, between young and old folks alike, and along with farewells were many wishes for another reunion for the next year.

"Children," said Mr. West, "I have surely enjoyed this day's associations with the dear folks out here. Everyone seemed so happy."

The mother and daughters all agreed that the simple, old-fashioned celebration of Thanksgiving day among one's relatives in the country seemed so because it resembled the spirit of the original Thanksgiving day back in old colonial days.

—Goshen College Record.

Stand up on this Thanksgiving Day: stand upon your feet. Believe in man. Soberly and with clear eyes, believe in your own time and place. There is not, and never has been, a better time nor a better place to live in.—Phillips Brooks.

BIBLE STUDY

BIBLE STUDY COURSE

I Corinthians

The Purpose of the Epistle

One recalls the statement made by the Apostle, Paul, when writing to the Church at Corinth concerning the method and the conditions in which the Communion service was to be observed, that the rest he would set in order "When I come" (I Cor. 11:34). It is always interesting, if possible, to follow up the story of these early missionary activities, to know when, and under what circumstances this promised visit to Corinth was made. In the first epistle there are evidences that some of the Corinthian brethren had not confidence in the proposed visits of the apostle—4: 18; and in the second there are certain intimations that the love of some of the brethren was questioned as to its sincerity. Such conditions called for an effort on the part of their faithful shepherd to reconcile himself to their confidence. This seems to be the first motive of the second letter to this Church.

A second purpose, as gathered from the reading of the letter, seems to have been the apology for not carrying out his intention to visit the congregation as intimated in the first letter. Paul speaks of at least three efforts made by himself to make the journey to Corinth. In I Cor. 16, he had planned the journey through Macedonia, wintering in Corinth, and then proceeding elsewhere. This plan may have been in accord with his proposed plan to visit Rome and Spain. Rom. 15: 24. However, at the time of the writing of the second letter this purpose had not been fulfilled, and there is no data by which the elapse of time between the two epistles can be estimated. How long the journey was delayed is uncertain. But it is evident that the delay had been so far extended that certain brethren were disposed to lose faith in the love and concern of their leader in faith for their welfare.

The intimation of the possible estrangement of their love is found in the first chapter, verses 12-24.

Still another purpose of this letter was that of comforting the Church on account of the sorrow that had resulted from an earlier letter in which he charged certain of the brethren with gross sins and set for them a rigid form of correction in order to bring the erring ones to a sense of their sins and to true repentance. This letter had two results. The first result was to effect the repentance of the transgressor, and the other was that of hardening some who continued to resist the authority of the Apostle in the matter of teaching and discipline. 12:20, 21.

The Particular Nature of the Epistle

The Second Epistle to the Corinthians differs from all others in the nature of the matter with which it deals. Other letters deal with doctrines, questions of Christian conduct or order of service, with encouragements in trials, or personal instructions to individual laborers. This letter has in it some of these elements, but they are not prominent in its purpose or nature.

The peculiar nature of it is rather an epistle of reconciliation between the apostle and an estranged affection in the Church. There had been misunderstandings which might easily have resulted in the breaking of former ties of warmest fellowship. These conditions led to the strongest effort to bring about reconciliation and restoration of the love and fellowship of faith, the effort of the most intense spiritual struggle and agony of soul. 2:4; 12:20, 21.

In this effort to bring about a renewed confidence the apostle manifests an attitude of love, showing a desire for their correction and improvement. He is ready to forgive offenses and proves that his interests are not selfish, but that he is concerned to fulfill the will and Word of God. 3, 4, 5. He also tells the Church that their response to his efforts in righting the wrongs among them has been a pleasure to him—6, 7, and that their profit in their ministry to the saints is an appreciated service although he has no personal benefit from that ministry. 8, 9. In conclusion, he presents to them the position which he occupies among them, that of spiritual leadership, as a service for which he was enabled only by the grace of God, considering his weakness, the trials which he endured and the opposition created by his enemies. The weakness of the flesh was sufficient to have brought about failure, but the power of the resurrected Christ alone made his ministry successful. In his final appeal he encouraged the Church to continue in spiritual progress, which was of greater importance to him than his own welfare. 10-13.

The Author

There is no question as to the author, for he and his companion, also, are named in the introduction. The location is also not questioned, since he tells the brethren at Corinth that he had gone as far as Macedonia in order to meet their messenger, Titus, who had come from Corinth bearing the epistle from them to Paul. Paul's companion when writing the first letter was Sosthenes.

There are a few matters of interest in connection with the author and this letter. From statements made in the former letter there had been a letter to the Corinthians at an earlier date. I Cor. 5:9. Also in II Cor. 2 there are suggestions of a special letter written to the Church concerning certain sins which needed to be corrected, the letter causing great sorrow and distress of soul among them. The I Cor. letter might have fulfilled such a mission. Yet it is possible that II Cor. might easily have been the fourth letter from Paul to the brotherhood in Corinth. In such a case it only emphasizes the great concern of a true servant of the Lord for the success and spiritual growth of those over whom the Lord has made him shepherd.

A. The Introduction—1:1, 2.
   1. The author and his companion, Timothy.
   2. The usual salutation.

B. The Epistle—**Paul's Apology to the Church at Corinth.**

   I. His appeal for reconciliation, based upon the love existing between him and the Corinthian brethren.
      1. His joy in them on account of their steadfastness in faith while undergoing trials—1:3-7.
      2. Their love and concern for him manifested in ministering to him in his trials—1:8-12.
      3. Their past and present acceptance of his spiritual ministry among them—1:13, 14.
      4. His purpose to continue the same ministry—1:15, 16.
         The "Second benefit" could refer only to the benefit of a second visit and ministry of the truth of the Gospel among them. It could not apply to a special state of grace or of holiness to be experienced by them. The final chapter suggests only the attainment of the usual standards of Christian life and experience, and that by the usual method of putting away the evil and manifesting the characteristics of righteousness.

   II. His lack of personal interest or gain in His ministry among them.
      1. He had no personal advantage from it—1:17. He did not intend deception by his proposals to come to them.
      2. He was true to his word and must be true because the Word of the Lord is true—1:18-24.
      3. His ministry was not for the purpose of accomplishing any physical or fleshly consequences—2: 1-17.
         a. Not fleshly sorrow, but spiritual gladness—2:1, 2.

b. Letters of sorrow were letters of love—2:3-5.
c. Chastened sinners were made to profit by spiritual repentance—2:6-8.
d. A corrected Church proved their faithfulness by love and obedience to the faith—2:9-11.
e. His love for them shown in special effort to meet their messenger and learn of their spiritual condition—2:12-17.

III. His ministry proved by its spiritual results—3:1-18.
1. Spiritual results commend his ministry—3:1-3.
2. The Gospel, of spiritual nature and result, was not of men, but of God—3:4, 5.
3. The Gospel which gives life is spiritual—6.
4. The Gospel is better than the glory of the law of Moses—7-15.
5. The glory of the spiritual life attained by the Gospel—16-18.

IV. He lays no confidence in the accomplishments of the flesh—4:1-5:10.
1. The ministry in the flesh requires the grace of God, and the manifestation of His mercy—4:1.
God does not exact perfection, but exercises mercy toward His servants.
2. The fleshly nature must be renounced—4:2.
3. The power of the ministry is in the truth proclaimed—4:3, 4.
4. The Gospel is the treasure in the casket of an earthly body.
a. The Gospel is of Christ—5.
b. It is the light from God—6.
c. It is the knowledge of the glory of God as revealed in Jesus Christ—7.
5. The flesh suffers for the sake of the blessings of the spiritual ministry—4:8-11.
a. The nature of the fleshly sufferings—vv 8-10.
b. The nature of the spiritual blessings—vv 9-16.
c. The spiritual hope of the believer—vv 17, 18.
d. Attainments are not in the flesh, only in the Spirit—5:1-10.
(1) The flesh is temporal and infirm—vv 1-8.
(2) The Spirit is the desire and hope of the believer—vv 9, 10.

V. The ministry of the Gospel is for the Spiritual salvation of men—5:11-21.
1. The spiritual needs of men is sufficient cause for the enduring of suffering for the Gospel's sake—vv 11-13.
2. Men who are saved are looked upon as spiritual men, not as men after the flesh—vv 14-17.
3. The power of salvation is the ministry of the Gospel,—salvation of and through Christ—vv 18-21.
Paul here presents himself as an ambassador of Christ, justified only in his spiritual effort and desire. Judged as a man in the flesh he could not have been justified in his failures in his ministry to the Corinthians.

VI. The proof of the spiritual life is seen in the character of the believer, not in his fleshly perfections—6:1-7:1.
1. It is effective spiritually in those who receive it—vv 1, 2.
2. It bears physical suffering for the sake of the faith—vv 3-5.
3. It reveals spiritual virtues—vv 6, 7.
4. It is unchanged by opinions of men—vv 8-10.
5. It is separate from the flesh and world—vv 11-18; 7:1.

VII. Paul's spiritual aims the ground for his plea for love and confidence.
1. The nature of his ministry among the Corinthians—7:2.
2. His love for them—7:3.
3. His comfort in their faith—7:4.
4. His concern for their spiritual welfare as a result of his former ministry—7:5-16.
a. His desire to meet Titus—vv 5, 6.
b. His joy in their repentance—vv 7-10.
c. His praise for their zeal and faithfulness—vv 11-13.
d. His expectations realized in their changed life—vv 14-16.
5. His appeal for their ministry to the saints as a fruit of their faith—8:1-9:15.
a. It was in harmony with other churches—8:1-5.
b. It revealed love to others—8:6-8.
c. It was following the nature of Christ—8:9.
d. It was brotherly to share the burdens with others—8:10-23.
e. It was a ministry of love shared in by all saints—9:1-7.
f. The blessing of the Lord upon such ministry—9:8-15.
(1) Material blessings given—vv 8-11.
(2) Brought thanksgiving and prayers of saints—vv 12-14.
(3) It is the unspeakable gift of God—v 15.

VIII. His plea for his ministry of correction—10:1-12:12.
1. He desired to manifest the meekness and gentleness of Christ—10:1.
2. His was not the boldness of the flesh—10:1-3.
3. His use of spiritual means to effect spiritual results—10:4-6.
4. Men's claims and authority are equal in Christ—10:7-12.
5. His interests were wider than Corinth—10:13-16.
6. All should be for the glory of Christ—10:17, 18.
7. The extent of his love to the Corinthians—11:1-12.
a. Jealous over them—vv 1, 2.
b. Safeguarded them, from evil teachers—vv 3, 4.
c. Personal obligations—vv 5, 6.
d. His self sacrifice for them—vv 7-12.
e. Warnings against false teachers and their burdensomeness—11:13-20.
f. Personally suffering for the sake of the Gospel—11:21-33.
g. His special revelations and exaltations from the Lord—12:1-12.
(1) His heavenly visions—12:1-6.
(2) His infirmity which revealed the grace of God—12:7-11.
(3) The miracles,—signs of apostleship—12:12.

IX. His desire and purpose to come to them again—12:13-14:10.
1. In love and sacrifice as at former times—12:13-18.
2. His desire to find them faithful in Christ—12:19-21.
3. His plea to all to be faithful and to expect the fruits of righteousness—13:1, 2.
4. Declaring the resurrection life of Christ as the power of the new life—13:3, 4.
5. The need of proving one's own life—13:5-9.
6. The purpose to save men by proper corrections—13:10.

C. Conclusion.
1. Admonitions—13:11.
2. Salutations to the brethren—13:12, 13.
3. The usual benediction—13:14.

In this special manner Paul appeals to the Church at Corinth for recognition as the apostle of the Lord to them. He does not justify his failure in keeping his promise, but endeavors to show that all spiritual attainments are independent of the perfections of the flesh. Righteousness and Christian life must be accounted for in the nature of the spiritual life and ministry. The grace of God is sufficient to accomplish in spirit what man is unable to accomplish or to find in his flesh.

THE CHRISTIAN MAIDEN'S GLORY

"But if a woman have long hair it is a glory to her."—I Cor. 11:15.

We're living in a danger zone,
Oh, Christian maid beware,
The devil with a cunning tone
Would have you bob your hair.

He'll tell you that it's falling out,
Or else it's getting thin:
Your headaches would be gone no doubt,
And thus he tries to win.

Your hair, your glory, just to think
That which took years to grow;
The devil in a crafty wink
Would lay your glory low.

That which the angel's wond'ring eye
Deem as subjection sweet;
That which fond Mary took to dry
Her blessed Savior's feet.

'Twas love that touched, that broke her heart,
Love drew her glory down;
But greater love, the Savior's part,
He crowned her with renown.

Let not the devil's scissors touch
Thy hair, it is a treasure,
But keep thy glory be it such,
To use it for His pleasure.

—M. I. C.

HOW TO TELL TIME BY STARS

If the stars in the northern sky are visible, says Popular Mechanics, you can set your watch by them within fifteen minutes of the correct time and without the use of complicated table. The Pole star is considered as the center of a huge clock and the pointers of the Dipper, the hour hand. The numeral six will be below the Pole star and twelve above. Taking the time as indicated by the Dipper's pointers, you can add to that figure the number of months that have elapsed since the first of January to the nearest quarter month. The resulting sum is doubled and subtracted from sixteen and a quarter. If the result is more than sixteen and a quarter, subtract it from forty and a quarter. The answer is the time in hours after noon. For instance it is late September and the pointers of the sky clock correspond to the position of the hour-hand at seven o'clock. Eight and three-fourths months have elapsed since New Year's Day. This is added to seven, making fifteen and three quarters. Double this is thirty-one and one-half. Subtracting from forty and one quarter gives eight and three-quarters or 8:45 P. M.—Selected.

"New songs are rung out upon the anvil by the hammer of affliction."

EDUCATIONAL

"FOR WHAT IS YOUR LIFE?"

Elvin V. Snyder

In some missionary literature there is a recognition of three kinds of Christians. There are those who are breathlessly anxious to have western civilization exported and adopted by non-Christian people. Another class is devoutly engaged in tucking Christianity under the arms of pagans, while still another handful is of the conviction that the Gospel of Christ is the only worth-while means for the redemption of mankind. We want to think of these three ideas in a very personal way.

If we should consider this problem only from the Mennonite viewpoint, would the classification still hold true? Do we have any cultured Christians, any nominal Christions and any Christocentric Christians? Is civilization all that we see in life? Or, have we absorbed enough religion to give us a sort of a "churchified flavor?" (Our civilization and ecclesiastical system may be as nearly ideal as any that can be found but what is it if they lack that wider, deeper, soul-regenerating Life that transforms the hearts and minds of men to that which is in Christ Jesus?)

What do we mean by our western "Christian" civilization? Do we mean our systems of education, the catalogue of our industries, our commerce, the standards of society and morals, our high-pitch politics, etc.? Or do we mean our conquests of war, the iron hand of domination, our stinging race-prejudice, luxury, intemperance and infidelity? We are proud of the progress we have made in refinement, art and knowledge. Schools everywhere are diligent in disseminating truth among the growing generations. Industry is the people's habit of diligence in useful occupations or professions which provide both comfort and pleasure. The scheme by which we regulate law and order is called our political machine. The social and moral standards of our civilization claim to provide the happiness and backbone of our nations. This is all so worthy and beautiful but it is not all that belongs to our Christian civilization.

When the white man came to America, the civilization which he brought with him crushed the Red Man on the continent. When the Pilgrim Fathers left the good ship "Religious Freedom," its next great mission was to bring a load of slaves to this "Land of Liberty." In the Great War—which war was to end all war, make the world safe for democracy, and to establish the nations in eternal peace, there were nearly eight million lives lost and at least two nations wrecked for ten years after its close. And to-day—some say it is such a flood of radical thought, which, were it carried out in practical living would break down the very props of society. One of the currents in this stream is the increase in divorce, for example. In 1870 there were three divorces for every hundred marriages or one out of every twenty-eight. Now statistics show that there are thirteen divorces to every one hundred marriages, which is one in seven. What is the cause of this increase? There may be a number, but above even the social and economic reasons and conditions it seems rather to rest in the attitude to, and changed ideas of, the home and the family.

What do these illustrations show to us? Regardless of whether they prove anything or not, it must be admitted that the magnificent culture which we call our western civilization may not be as Christian as we had hoped it to be. One cannot deny the amazing limits to which invention, scientific research and the power of thought have brought us. Yet it may be true that with all these glorious accomplishments in science, education, society, industry and political relationships—we have another line of thought to pursue.

Our civilization has had a peculiar effect on our Christianity—or rather on our religion. We allow popular opinion to influence our thinking and action. Rather, should not Christianity which is "the highest style for man" not only mold the character of a nation but be the principle for which she lives. This may involve more than we think. Is it possible for a nation to be as good a Christian as an individual can be? Or, how much of Christ's teaching can we expect a nation to practice? Would it be according to present-day international politics to practice all of, it?

Such questions may produce a few skeptical glances or a considerable howl of doubt but why should we limit Christianity with them? What is Christ's peace policy for if not to preserve happiness and goodwill among men? Perhaps the injunction "prefer one another" was meant only for a certain sect. Certainly it was meant for Christians, and if for Christians, why should not nations profit by it?

That is where the difficulty lies. How is the nation to know the benefits of a close practice of Christ's teaching if it has not been tried and followed by His disciples? Is the Church giving the world a fair sample of the social, moral, economic and international principles of Her Master? After all, that is the only evidence the world has.

When Christianity flounders in the muddy path of indifference which the world has made for her, is it not time for an era of extra intensive Christian living by the church that claims the investiture of Divine Life? Of course it is an individual matter, but let us think what kind of an impression Christianity and the Church in general are making. Christianity helps social reform. Industrial and political circles use its principles. It has opened new worlds to commerce and trade. It has fought against moral evils until some of its principles have been embodied in legislative records.

What more, then, is Christianity? Is it a series of good deeds? A history of some activity? a series of propositions for the ills of the world? or perhaps a ritual? It is neither one of these nor all of them combined. It is even more than a purpose or a high ideal—it is a Life. "Science may speak of improvement, development and progress but Christianity speaks of regeneration, sanctification and perfection." History may record wondrous acts of men and nations but Christianity is the working of the hand of God in the lives of men. Social reform, legislation and welfare work may change the skin of the leopard but it requires the Divine act of God to change the spots.

What is my life? Peter, James and Jude suggest a few things—"a vapour," "a flower," or "a cloud without water"—but none of these is like the life of a Christian. It may be that the development of one's mind or body or social life has become a beautiful double rose but in the acid test of life the petals drop off. One may even spend all his life in unrestrained sacrifice for humanity through missions or charity and yet Paul says, "What is flesh, is flesh." Our lives have been dry, fleecy clouds flitting high above what the world really needs.

One Hindu lawyer said, "I hate Christianity, but if Christianity is Christ, I do not see how we Indians can hate it." What is my life? Is it a culture?—So was that of the Greeks and Romans. Is it a belief, a discipline or an act?—So is Hinduism, Mohammedanism, or Confuscianism. Is it a controversy or a blind search after truth?—So is modern materialism and modern Dilettanteism. Or is it a present-day re-incarnation of that Love, that Life—that Christ?

Paul said, "Consider Jesus Christ;" "Reckon yourselves dead" and hide your lives "with Christ in God." "For to me to live is Christ"—and perhaps that does mean—speaking reverently, that we ought to transplant Christ from Sunday to Monday or Tuesday living. Or from the church house to the home, the schoolroom, to the garage, or to the grain-field. It may mean that we transplant Him from a superficial knowledge and belief about Him to an everyday working out of that salvation He has given us.

What is your life? Are you a Christian school-teacher or a Christian who teaches school, a Christian farmer or a Christian who farms? There is a danger in any occupation or profession to be more of that vocation than of a Christian. If you are a Christian at all you ought to make that your primary business rather than an inconvenient pastime. Zinzendorf, the founder of the Moravian Church said, "I have one passion. It is He, He alone."

Goshen, Ind.

THE GEHMAN FAMILY

By C. Z. Mast

The Ancestral Setting

Valuable data is herewith duplicated from the pen of D. M. Gehman (now deceased), Narvon, Pa., who was an intimate friend of the writer for several years prior to his death. He died in November, 1926. In his letter of March 2, 1923, he writes the following:

My Dear Friend:—

I shall by your request endeavor to write you a few lines, for I was quite fortunate in securing some years ago a brief history of the early Gehmans which was rather incidental.

A cousin from either Ohio or Illinois had visited in our community before the days of the automobile. He was desirous of learning about the early Gehman pioneers. I then concluded with Samuel Sauders of Goodville, Pa., to hitch two driving horses together and convey our cousin to the residence of my great-grandfather's housekeeper who was a woman in mature years. Her name was Sara Messner. She had kept house for my great-grandfather at the time of his death.

(Samuel Sauders died almost two years prior to D. M. Gehman's death.—The writer.)

The information which she gave us from her vivid recollections is as follows: Benjamin Gehman was married four times, and died a widower at the age of ninety-four years, who was my great-grandfather, having emigrated from Switzerland in 1732 in company with his two brothers. One named Daniel settled near Adamstown, the other brother whose name could not be ascertained had located at Skippack, Montgomery County, Pa. My great-grandfather Benjamin had chosen Weberstaal or Weaverland for his abode. He married Mary Gehman of Skippack, Pa. To this union were born the following children: Daniel who married and moved to Cumberland County, Pa., Benjamin married to Magdalena Weaver, who resided on the farm now owned and operated by Mast Stoltzfus of near Morgantown, Pa., Elizabeth married to John Kroll. They had lived in Lebanon County, Pa. Catharine married to John Weaver who settled in Canada, Anna the youngest child married a Correll and moved to Cumberland Co., Pa.

Benjamin Gehman married as his second wife a Souder, by maiden name. The children born to this union were: Barbara who married a Metzler and moved to Ohio, Fanny married to John Legron. They had also migrated to Ohio. Henry married Barbara Legron and resided on the old homestead in Weaverland. Christian, the youngest died during his teens.

Benjamin Gehman after the death of his second wife married again, but the name of the party could not be learned as survival was only a short time after marriage. He then married his fourth wife named Brower, a widow.

Hoping this data which is meagre in form will be of interest to you, I remain,

Very truly yours,

D. M. Gehman.

Writer's Note.—The names of the emigrant ancestors in the foregoing letter do not harmonize with the statement in the beginning of this sketch and also to their respective location. We feel rather to vouch to the authenticity of the archives of Pennsylvania, or as stated in the beginning of the sketch.

The name Christian is likely true to the pioneer that settled near Adamstown, Pa., as taken from a letter of administration. It approves the last will and testament of Christian Gehman of Brecknock Township in Berks County, a yeoman. The executors are: Daniel and Benedict Gehman, bearing the date of April 14, 1789. Signed Henry Christ, register.

Reckoning Christian's age as twenty-four years at the time of his arrival in 1832 he could probably have lived to the ripe old age of ninety-one years.

For lineal descendants of Benjamin and Magdalena Weaver, see Mast Family History, pages 370-376. A daughter Fanny, who was born May 22, 1810 and died Jan. 23, 1890 married May 4, 1830, to Jacob K. Mast, 1803-1858, who was a Methodist and became the first Sunday school superintendent in Conestoga Valley or in the vicinity of Morgantown, Pa. To this union were born the following children: Benjamin married Parmelia Parton, Isaac married Ellen Benson, Anna married Silas Benson Best, Leah married John Wesley Knapp, Joseph F. married Sarah Ricker, William W. married Esther Meriam Wells, Magdalena died single.

Benjamin and Isaac were Methodist preachers, as was also the husband of Elizabeth. She is still surviving in her eighty-fifth year under the tender care of her only son Herbert B. Best, near Elverson, Pa. She and her brother William W. Mast of Coatesville, Pa., are the only members of the family now living.

Daniel Gehman, son of the emigrant ancestor Christian Gehman had four sons, namely: (1) Christian, born July 20, 1775, died March 26, 1856, the father of five children: Samuel, who had a daughter Salome; Daniel, who went West; John, who died unmarried; Elias, who reared a large family, in which was a son John; and Christian, born Sept. 17, 1817, who had a family of four children, Reuben, Samuel, Elijah and Anna; (2) Daniel married a Bowman, and had eleven children: Benjamin, born Feb. 15, 1808, died Sept. 5, 1882, had eleven children, Lovina, Solomon (born Jan. 15, 1835, married in 1861, Barbara, daughter of Bishop Jacob Moseman, a native of Germany, and had children, Jacob, Samuel, Menno, Isaac, and Amos), Fanny, Lydia, Maria, Israel (1836-1862), Joseph, Elizabeth, Benjamin, John and Noah; Joseph, born June 10, 1810, died Nov. 17, 1894, had three children, Henry, Lydia, and Annie; Samuel, born Aug. 25, 1812, married Elizabeth Messner, and died Dec. 23, 1891, the father of five children, Hannah, Eliza, Sarah, Daniel (born Nov. 5, 1845, has five sons and two daughters), and Richard; Judith married Isaac Bowman; Lydia, married Jonas Bowman; Leah, married Isaac Bowman; Mary died unmarried; Susan, married Jacob Leinbach; Nancy, married Henry Eberly; Hettie, married Jonas Leinbach, and they moved to Michigan; and Elizabeth died unmarried. (3) Johan, born 1738, married Betsy Brendel, and died in 1838. They had no children. (4) Samuel, the youngest son of Daniel Gehman was born near Adamstown, and died at the advanced age of eighty-four years, eight months and twenty-six days. He was a wheelwright by trade, and carried on that occupation at his home near Adamstown, together with the cultivation of his small farm, and also did some work at carpentering. He was active in the Mennonite Church, and is buried at the Allegheny Church. His wife Fannie Bowman, died, aged seventy-two years, three months, twenty-six days. Of their children the first two were twins, one of whom died in infancy, and the other, Lydia, married Jonathan Good; and John was the third child.

Another House of Gehmans

The early home of this Gehman family was in the Palatinate on the Rhine as gleaned from the history of Berks County by Montgomery. They were Mennonites in religious faith. One Christopher Geeman (also spelled Gehman) settled in Hereford Township, Berks County, prior to 1737, and became the owner of 300 acres of land. This tract has since been divided into three farms, all owned by his descendants. In 1759 Christopher Gehman paid a federal tax of ten pounds in Hereford Township. The Gehman who located in Brecknock Township in a part now belonging to Berks County was, without doubt, Christian Gehman, as his name appears in the tax list of 1759. It seems that the one who located in Hereford was Christopher, not Christian. The names are very similar, and the same abbreviation is often used for both. The name Gehman is spelled on the records Geman, Geeman, Geyman, and in Bucks County it appears Gayman. (1) The pioneer who located in Hereford Township had three sons and several daughters. His eldest

son, Abraham, bought a farm near Telford, Bucks County, occupied in recent years by Abel Horning. (2) Johannes Gehman, second son of "Christ" of Hereford Township, was a Mennonite minister. In 1767 he purchased a tract of land in Hereford, from Andrew Maurer, and this tract included in 1909 the farms of the Jacob Greiss estate, John B. Gehman estate and Sylvester Shuler (formerly Jacob Gehman) and eighty-six acres of Joel M. Gehman. Johannes Gehman married Anna Stauffer, of Colebrookdale Township, and she died young. Both she and her husband are buried at the Mennonite Meeting House at Zionsville, Lehigh County. Their children were: David, of the Hosensack; Lydia, married to Samuel Weinberger; Elizabeth, married to Jacob Stauffer; Heinrich and Johannes.

(3). Heinrich Gehman, son of Johannes, was born in Hereford Township, and became a farmer, owning an eighty-six acre tract on which his father erected a large barn in 1824. There is also a small stone house, which is very old. Heinrich was a Mennonite, and is buried at the Meeting House in Upper Milford, He married Elizabeth Bechtel, and their children were: Lydia, married Isaac Oberholtzer; John B.; Susan, married (first) Joseph Kriebel, and (second) Lewis (Taylor) Snyder; Elizabeth, married Joseph Romig; Barbara died small; and Cassie, married Abraham Musselman.

(4). John B. Gehman, son of Heinrich, was born on his father's farm, Dec. 18, 1829, He died July 4, 1901, and is buried at Upper Milford Mennonite Meeting House, of which he was a member. He was a farmer all of his life except for six years which he spent in partnership with his cousin, Solomon Gehman, in conducting Kriebel's mill in Hereford. In 1861 he married Mary Oberholtzer, and they had seven children: Alvin O., of Coopersburg; Charles J., of Allentown; Henry A., (born Nov. 18, 1868 a carpenter at Allentown, married Rosa Wendling, and has children—John B., Anna M., Arthur R., Bertha W., Willard F., Marie W., and Robert W.); Anna who died in her second year; John O., of Pennsburg; Katie, married Francis Hoffman of Reading; and Franklin B.

(5). Franklin B. Gehman, son of John B., was born on the homestead on Nov. 20, 1878. He married Annie Mensch, of Hereford, and they have four children: Florence, Ada, Elsie and Ralph. John Gehman, son of the preacher Johannes Gehman was a lifelong farmer. He married Lydia Moyer, daughter of Conrad Moyer, and they had twelve children: Sarah, Joel M., Solomon, Lydia, Ambrose, William, David, Allen, Rebecca, Elmira, and Abraham and John who both died young.

A Letter Written in the Revolutionary War Period

This letter is dated April 9, 1778 and was written by Abraham Gehman of Paxter Twp., Dauphin Co., Pa., who was a brother to Daniel Gehman or a son of Christian Gehman the emigrant ancestor near Adamstown, Pa. The letter is a translation from the German.

Dearly Beloved: Out of sincere love I have not been able to refrain from writing you a brief answer. First I thank my God and you for your love that you are still thinking of us. Further as a hearty greeting, I wish you much grace and peace from God, the Father, and the pure love of the Son and the comforting communion of the Holy Ghost. Furthermore I inform you that I have received your letters and understand therefrom that you are still well, and it has given us much pleasure, because also for a long time we had no news from you, and we also have been thinking much of you, how you might feel in these strenuous times; yet we know that God does not forsake His people, but everything must serve for their welfare. In your communication I have read that you are wondering how things have passed with us. We cannot thank God sufficiently for His grace and fatherly protection and support. He who so rules everything, that so far we have had no lack of any good thing. To the good God alone be the praises and thanks for it, although we had many disturbances and also suffered the loss of our goods through robbery, but until the present we have had no need. How it shall go in the future, is known only to the good God. He wishes to turn all things for the best, not only with the transitory, but most of all with the eternal, because God now gives over His people into the furnace of tribulation. Although this is the beginning of affliction, with many it is already revealed the spiritual gold is, since the foundations (or pillars) upon which a short time ago people built houses now already have been overthrown. Oh you dear brothers and sisters, I would have many things to write you, but now you must adapt yourself to circumstances, for it is a bad time. Therefore should like to wish myself and all God-loving souls that we be protected through God's power and presence in the furnace of affliction and that we may come forth as the pure gold. For this way the Lord will arm us with the weapons of the spiritual knighthood which Paul has described for us. Ephesians 6:10-20.

My wife and children, also father and mother greet you. Give my best regards to your father and mother and all those that fear the Lord.

These few lines I have written to my much-beloved brother-in-law and sisters.

Daniel Gehman, and Franica, and Benedict Gehman, and Elizabeth and Jacob Gutt (or Good) and Anna, also greet your beloved servant Christian Bauman and Ulrich Burchhalter (or Burkholder) herewith committed to the good God. Remember us in your prayer. We hope to do the same in our weakness. So much out of love.

Abraham Gehman.

(To be continued)

THE SECRET SOCIETY OF MOTHERS

In Which a Mother of Eight Children Chats with Other Mothers

Selected by Martha E. Yake

I had a call, once upon a time, from a dear old friend, herself the mother of many sons and daughters. She came to inspect my first baby and to congratulate me—as she said—upon my initiation into "The Secret Society of Mothers!" The talk most naturally bore on the bringing up of a family. One remark of hers I have remembered many times since. It was: "Oh, my dear, bringing the children into the world is nothing compared to the problem of what to do with them after they get here!" The stupendous process of getting that little son into the world where he belonged had quite obliterated the fact that there was further responsibility ahead of me. I had given him life; was that not enough? No—only the bare beginning; just a faint foretaste of the suffering, the watching, the waiting, the hoping, planning, guiding, warning, teaching, loving, punishing, rewarding, stimulating that must come throughout his babyhood, boyhood and young manhood. I felt weak under the pressure of it. His little body seemed like the weight of the whole world.

The Great Thing for the Young Mother to Learn

Luckily the strain of the years does not come all at once. By a wise provision of the Father no two days have to be lived simultaneously. They come one by one; each with its own problem, difficulty or trial; but just as surely each with its own lesson and uplift. The great thing for the young mother to learn is to take her days singly and not get out of breath trying to live a week at a time: "On tiptoe to foresee the future," as Emerson puts it. It does not pay: for herself, for her husband, least of all for the children. There are some things we cannot have in a hurry, they must grow sedately: good, comfortable old shoes, large, shady trees, and reasonable, dutiful children are a few of these. You never get a fine rose by picking at the unopened bud.

So here I was, bringing up this first little boy all at once on the first day that I was left alone with him. Would he be well and strong? Would he be obedient and never give me a moment's anxiety? Should we be able to send him to college? To which of the colleges should we send him? Suppose he should fall in love with the wrong girl? The thought nearly floored me, and by this time I was in tears. I do not know which I dreaded more the whooping cough he was sure to have when he was five, or the doubtful daughter-in-law that he might bring me when he was twenty-five.

Since then I have had seven other chances to borrow trouble, as each new little son or daughter was laid in my arms. But I have learned better. People who knew what a high strung, nervous girl I was prophesied that eight children would reduce me to nervous wreckage. But there is a kind of pressure that steadies and does not destroy. I see no sign of a breakdown, thank God! I may not keep up with "society," whatever that is, nor the fashions, whatever they may be. I am too busy keeping up with my family. I have a horror of being left behind these eager little minds, seizing all the new ideas

and putting them into practice. I want to see things with their young vision; to keep in touch, for their sakes, with the great world—never to drop into that apathetic stagnation which builds a wall of separation between parent and growing child. I want them to think that, next to "teacher," Mother knows everything.

Thus far I believe I have succeeded in my role of domestic oracle. The children want me on all occasions. My first intimation that school is out is the slamming of the side door and a vociferous demand for "Mother!" They generally all call at once, before they have taken off their caps or mittens, Donald's voice above the rest. They clatter up the back stairs to find me at the sewing-machine or at my writing-desk, arriving out of breath with the necessity of seeing me and communicating some important intelligence instantly. But once at my side the imperativeness of the occasion seems to be fulfilled. They have nothing particular to say, not even a request to plead; they only want to be sure that I am on hand: they smile foolishly, kiss me and go out to play.

Confidences Come to Mothers Who Stay at Home

Therefore, I always try to be in the house after school hours, that they may find me tranquilly waiting their return: ready to answer questions, to tell a story, to hear a confession, to settle a dispute. It is the only way, I maintain, to keep the "cordial feeling," without which many a family life "gaes aglee." What I hope may come true is that when these boys of mine are grown-up, bearded men, bearing the burdens of life which we are now keeping from them, that when trouble comes which they do not know how to meet, or pleasure which they want to share, when disappointment has touched their lives, or when they have found the girl of their heart's choice, I hope that then they will come as they do now, thundering into the house, rushing pell-mell up the stairway, calling at the top of their voices, "Mother!"

I did not suppose when I started out on this taxing, trying, overwhelming, superlatively-glorious profession of motherhood that there were to be so many different types and temperaments to deal with. I took it for granted that my children would be small duplicates of myself and of my husband, and thought I knew how each should be dealt with. But, lo! Donald is like my father: energetic, forceful, rampant, impatient, thorough. Maurice forgets everything and has visions when he ought to be lacing his shoes and I'm sure that isn't like anybody in either family. Judith loves to sew and I hated it. Amy has beaux already, while I was afraid of a boy until I was twenty. Tom has red hair and the temperament that goes with it: the attributes of a distant great-uncle whom we never saw. Why it should crop out in our family is past telling. Gillett, ah! but Gillett is my great comfort; if he is a problem it is because he has just arrived at the "girl" age and takes such a lot of explaining to upon certain matters. Ruth is so quiet that I cannot imagine her as really belonging in our family, where the inclination always is to express our opinions decidedly and maintain them somewhat violently. She is so reserved that I fear I shall lack understanding of her, and allow some crisis in her little life to go by without the touch of my experience and sympathy upon it. Anne? Baby Anne? Well, the darling is too sweet for words, but—I shall have to confess it—she is contrary. It is funny, now, her performance when she does not want to be dressed. But later? Ah, that is what we mothers should look forward to: the time when the funny little ways that are so sweet in a baby shall develop into ugly, big faults that will wreck lives.

With this bundle of eight young individualities: the contraditions, hopes, fears, ambitions involved in them, I find myself aghast at the wisdom I shall need as I go along.

The library where I sit, awaiting their return from school, is a long, low, broad room, the walls lined with bookcases only four shelves high, so that the littlest child can reach. It is a "home-y" room, even if it is always—as my husband's aunt reminds me—"always in a clutter." I own the severe impeachment. It is cleaned thoroughly once a week, but Katie, as she gathers up broom and dustpan, is the last one who sees it so. Let Maurice be the first in from school, and you can trace his passage through the house. Here is a cap and one mitten (the mate to it is on the step outside), on the orderly table he has deposited a leaky paper bag of peanuts and shells, over by the window he evidently pulled out his handkerchief, emptying a crumby pocket to get at it, and then dropping it, a black and abhorrent rag, on the window-sill. Here he has sharpened a pencil, there eaten an apple: the circumstantial evidence is conclusive. Tom's method of entering a room is taught at no dancing academy. His legs and arms are unmanageable. He bangs against the furniture, falls over a hassock, and blazes a trail through the room which an expert woodsman could follow by noting the nicks in the furniture.

Books and Music the Great Bonds of Family Life

I began, as a bride, to keep house in the most approved manner. My wedding occurred during the era of onyx tables, spindle-legged chairs and candelabra. For some time I attempted to conform to public opinion and live worthily of my wedding gifts. I spent the first three or four years "shooing" the babies away from these fragile elegancies. But in time I reformed, being persuaded that people were not made to serve tables and chairs, but that tables and chairs were made for people. Therefore you will find, if you choose to search, the onyx table doing duty in the reception-room at the "Home for Incurables," and the candelabra ornamenting the parlor of the lady who did up my curtains in exchange for them. The gilt chairs, now in a dark corner of the attic, are replaced by sensible, solid ones, and comfort is finally secured by a wide and comfortable sofa, cushions that the boys can throw at each other, and rugs that won't show dirt.

Here is the big, round, mahogany table with the lamp upon it: the center, geographically and spiritually, of the home. Here it is that I sit and read aloud on the long winter evenings, and many are the books I have gone through—not once only, but to each set of children as they grew into them. As the children's school work arouses their interest in the history and geography of our own and foreign countries I read to them Parkman's histories, Prescott's "Conquest of Peru" and "Mexico," Byron's "Childe Harold," Scott's novels and poems, and Miss Edwards's "A thousand Miles Up the Nile." We have no ironclad "course of study," no precise schedule. We read what we are drawn toward by circumstances. If the geography lessons are on Asia we turn to the "Jungle Books" or Isabella Bird's "Travels in Japan;" if on the Netherlands we read de Amicis; if on the Arctics Doctor Nansen interests us. We have a dictionary and an atlas close at hand, the girls looking up the new words and the boys the places on the map. Sometimes I pass the book to Amy or Gillett to read, as good practice for their voices, while I try to keep the stocking-basket from its disgraceful high-water mark. We vary the subjects; sometimes choosing travel, sometimes poetry, again biography or fiction. And I never read so long as to tire them—better close the book while they still want more than to keep up the reading until the younger minds wander.

"Mother, May I Rock With You in the Big Chair

And here is the big, fat-armed, shapeless, leather chair that holds two. Oh, the confidences that this chair has heard! When we "sit small" its capacious seat takes in myself and the child with a sorrowful complaint, an ambitious plan or a special request. Things that could never be said anywhere else are said in the close association of the big chair: shy questions about intimate physical concerns—questions which only those children ask whose confidence in their parents is unlimited; unveilings of the inner spirit, which prove that the soul has "growing pains" as well as the body; confessions on their part of dreams, hopes, desires, plans that are only half thought out; warnings on my part as to the bodily harm that carelessness may bring on, and the moral ruin that ignorance leads to. I try never to "preach"—I don't have to. Most of my admonition consists in listening while they pour out these timid, crude confidences, warmed to my uttermost heart that they trust me, and praying from my uttermost heart that I may "know how."

I used to dread the time when my boys might want to be out of the house at night; but they never do. There are no attractions on the street to equal the "pull" of the evening lamp, the open piano and the tempting book. Dinner over and lessons finished I hear:

"Mother, won't you please sing the lullaby you learned yesterday?" or: "Mother, which book are we going to read tonight?"

I answer each demand in turn to the best of my powers, believing that what they have learned in the home will be their best solace and recreation when they shall have left it: that the music they have loved, the books they have read, will still be resources in old age, and that when they have homes of their own their hearts will turn back to this dear old shabby sitting-room, with the open fire, the bookcases, the big chair and the confidential talks with Mother and Father.—Charlotte Reeves Conover in Lad'es Home Journal.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter IV (Continued)

The Alleged Evidences Examined

(Continued from last month)

4. Does Geology reveal a sufficiently complete succession of animal and plant life? As was stated in number two of this series "evolution must begin with animals high up in the scale of differentiation." Professor More [50] summarizing the facts from the Geological ages following the Cambrian states:

"In the next period, the Ardovician, fish-like organisms appear which have complete dermal plates and have acquired the power of locomotion. Thus in a period of great quiet in which no break in time can be noted, a most important new type, with the power of locomotion by swimming and vastly different from shell-fish, suddenly appears.

"The acquisition of vertebra is acknowledged to be one of the most important advances in structure. A vertebra is found first in the fishes of the Silurian age. Paleontologists have imagined many suppositious forms of earlier fishes to link the vertebrates with the earlier fishes which have notochords, but the simple fact is that when the Silurian vertebrates appeared they did so without any transitional form having been preserved.

"Again, one of the greatest steps in evolution occurred when amphibians with feet and legs and with an air breathing apparatus appeared in the Carboniferous age. It is customary to assume that these animals developed from fish which lived in such shallow water that they were driven to adopt land locomotion and life because of lack of food. But we have no relics of amphibians in a transitional state in the Sub-carboniferous age. 'Relics of amphibians appear in abundance only in later Coal Measures. They were already differentiated into five sub-orders.' The whole gap of this enormous change has to be filled by a single discovery in the Sub-carboniferous period of 'six double imprints, in which the track of the hind foot partially covers that of the front foot. The trail of a tail an inch wide accompanies the foot-prints.' (Quoted from Chamberlain and Salisbury vol. II. p. 537) "The positive evidences of so momentous a change of structure to be derived from six foot prints," comments More, "seems a slender one on which to base the continuity of evolution."

Continuing More's summary: "We now pass to the Jurassic period. Just as land locomotion appeared fully developed so also does the presence of feathered birds, and their ancestry is admitted to be a puzzle. 'The ancestors of the pterosaurs (reptiles with batlike wings) and the birds may doubtless have been closely allied, far back towards the point of common saurian or stegocephalian divergence, but there is **no evidence** whatever that the pterosaurs developed into true birds. The two are types of analogous and parallel evolution and not of successive relationship. The earliest known bird, Archaeopteryx-macrura (two nearly perfect skeletons have been found) shows an advanced state of evolution, and at the same time clearly traces reptilian ancestry.....Its head and brain were bird-like, its anterior limbs modified for bird-like walking, and most distinctive of all it was clothed with feathers.' (Quotation from Chamberlain and Salisbury vol. III, p. 102) We might pass over all these points, but the appearance of feathers as an apparatus for flying is as nearly impossible a fact to explain by evolution as can be imagined. By no known theory can a feather be accounted for; unless a scale or a dermal plate can change to a feather in a single jump there is no reason or advantage for the change during the intermediate stages, and a single jump savours too strongly of specia! design and creation. In addition, the complicated apparatus of bones, muscles, and nerves, for flying must have developed during the time the scales or dermal plates were changing to feathers and while there was no possibility of flight or other use for this complex modification. The most ardent believer in Creation by Design never exceeded this submission of the reason of the evolutionist to the dogma of the prescience of Natural Law. So far as I can learn evolutionists have wisely and persistently avoided the solution of this problem."

Nor does one receive any consolation in an examination of the botanical geological tree. It is far less complete. Moreover, it must be recalled that Bateson said (quoted earlier in the chapter), "The geological record is conclusive. To take one most cogent instance: if Angiosperms had existed in the Carboniferous age their remains must have been preserved; therefore Angiosperms have arisen since that time, and we cannot conceive whence they came, if not by descent from pre-existing plants." What is the solution of the Angiosperm problem? Is not Bateson's remark simply an acknowledgement of the extremely incomplete nature of the geologic evidence? He says, "the geological record is conclusive." Why then is it silent on the origin of the seed bearing plants? More says that it "is one of the impossible questions to explain by evolutionists"[51] "Where is the difficulty," asked Bateson,[52] "If the angiosperms came from the carboniferous flora why may we not believe the old comfortable theory in the old way? Well so we may if by faith we mean faith, the substance, the foundation of things hoped for, the evidence of things not seen. In dim outline evolution is evident enough. From the facts it is a conclusion which inevitably follows. **But that particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious.** We no longer feel as we used to do that the process of variation now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not yet begun." Well does More comment that "these are perilous words for those who are trying to build a comprehensive system of sociological and ethical knowledge on certain facts of evolution by variation."

Professor D. H. Scott is also helpless. In his recent book, "Extinct Plants and Problems of Evolution," he writes,[53] "the origin of the seed plants is still an unsolved problem."

To make matters worse angiosperms have been discovered[54] in the "Pennsylvania" subdivision of the Carboniferous System of geology. "This discovery at one jump takes us back through the Jurassic, the Triassic, and the Permian into the Carboniferous."[55] What is the scientific solution of this problem? The Angiosperms were contemporaneous with Carboniferous flora! They continued unchanged through the Permian, Triassic Jurassic, Certaceaus, even to the present Instead of an evolution having taken place among the Angiosperms throughout these countless millenniums, as geologists believe, from the Carboniferous to the present absolute stability of type is the testimony of the rocks. One thing is certain the Angiosperms could not be both contemporary and yet derived from the ferns Hence it follows that they were not derived from them. What hinders us from believing that the Carboniferous was contemporary with the Cretaceous age? If this is true, what effect does this have upon the validity of the chronological schem

for succession of geological ages? This question shall be reserved for answer in a later section.

5. Is the "succession" consistent? The illustration of the Angiosperms just given shows how the geological theory is inconsistent with itself. Modernized seed bearing plants found in the Carboniferous age! Professor Price cites several interesting examples. "In 1921 Professor Seward himself collected in Greenland and brought with him back to England a slab of Cretaceous rock, showing on one side of the slab a Dicotyledonous leaf, like that of a Plane, and on the other the leaf of one of the old Cyads."[54] The Cretaceous plane tree and the Triassic Cycad must have lived contemporaneously. Professor Rice also cites an experience of Mr. John T. Reid a mining engineer who discovered a big fossilized horse's foot in a Cretaceous (Laramine formation) coal mine in Utah. A one-toed horse's foot in a Cretaceous bed! Such is the undeniable fact. According to the accepted theory this implies that the actual ancestors of the modern horse may have been contemporary with the big dinosaurs. They lived ages before Eohippus and Orohippus.

Still another illustration given by Professor Price: [55] "A little over two years ago a piece of limestone rock was found near the summit of the southern part of the Humboldt Mountain Range in Nevada, which showed an impression looking most amazingly like the imprint of a shoe. On close examination, the stitches in the sole of the shoe could be very clearly distinguished, even the twist of the thread being clearly seen, in one portion the row of stitching being doubled.....But the puzzle for the geologist is that the rock in which the fossil imprint was found had already been classified by the geologists very positively and definitely as a Triassic limestone." A human being contemporary with the Triassic age!

These examples are sufficient to serve our purpose. Inconsistencies as these have a profound meaning. They make imperative a re-examination of the whole question as to whether fossils are reliable as age-markers.

6. Is the "succession progressive"? To begin with, the opinion of Huxley is illuminating. He marvels at the smallness of the total change: "There are two hundred known orders of plants; of these not one is certainly known to exist exclusively in the fossil state. The whole lapse of geological time has yet yielded not a single new ordinal type of vegatable structure.....No fossil animal is so distinct from those now living as to require to be arranged even in a separate class from those which contain existing forms."[56] I quote further from Morton. "Of the thirteen known orders of the Class Crustacea, all save two are in existence today, and those two disappeared in the Carboniferous Period. Crustaceans are the dominant fossils of the Cambrian system.....

"In the Protozoic periods, the earliest periods of life, we find the great classes of Mollusca—Gastropoda, the class that includes such creatures as limpets, whelks, snails, slugs; Cephalopoda, the class which includes the nautilus and the cuttle-fish; Lamelli—branchiata, the class which includes the oyster, cockle and mussel—and the ages likewise pass over them while evolutionary forces remain dormant. 'The highest type of mollusc known to scientists,' says Townsend ("Collapse of Evolution," p. 17), 'is the one that appeared far back in geological history. The same may be said of the earliest fish, reptilian and mammalian families; they each appeared fully equipped at the outset in the plenitude of their power, and never since have shown the least elaboration or improvement'.....In the Jurassic system, of the Mesozoic period, the middle period of life upon the earth, we find the fossils of hoppers, beetles, dragonflies, many flies, and even the wing of a butterfly; the nautilus and the cuttlefish persist, and survive right down to our time; and ferns and conifers are found in abundance. The fossils of the carboniferous system include scorpions and beetles and crickets and may flies. How does all this come about if Evolution is a real law of life? The **permanence of types** stands out wiht immense emphasis from the geological records." No comment is necessary to these facts which are plainly found in the fossils. The student of the rocks must weigh all these facts for himself and come to conclusions independently. If as we have found there is no evidence for variation and progress in life as we know it today, and a candid examination of the geological evidence yields the same conclusion, what have we come to in our evolutionary discussion? This is a scientific question. On this ground it must be solved. The test of adequate evidence must be passed. Yet one still more pertinent question remains. Indeed, it is the crux of the whole evolutionary question.

7. Is the chronological basis for the geological ages valid? Throughout our entire discussion of the geological evidence we have been forced many times upon this supreme question of Geology. Already we have met several groups of facts which make one raise the question. Briefly to review them: The fact that the "oldest rocks" contain fossils only halfway down the scale causes one to question whether there were ages earlier in which the other half of evolution could have taken place. Their absence points to the fact that these fossil forms, at least, represent the first forms of life on this earth. These complex forms came to exist then, not through a process of evolution but by the only other alternative, creation. If these forms were created it is reasonable to suppose that the others were. Hence the fossils are not age-markers.

The highly unsatisfactory nature of recent Paleontology makes one question again whether intermediate forms existed between the placental animals and the non-placental, the domestic and the wild, man and some man-like ape. The absence of evidence points to nonexistence of the thing in question. Nonexistence of intermediate forms means no gentic relation. No genetic relation means no evolution. Hence the fossils do not mark succession of ages.

The incomplete nature of the geological record simply confirms and enlarges upon the conclusions drawn from the last two points. The sudden appearance of new and perfect animals, the tremendous gaps, do not point to succession of ages. We need a gradual succession of animals with all the intermediate stages to outline clearly the way.

The many inconsistencies simply invalidate the theory. We are dealing with a scientific hypothesis. An inconsistency simply means that the hypothesis does not acount for all the facts. The hypothesis must then be abandoned as worthless. A new hypothesis which does take into recognition all these facts must be formulated.

If the succession is not progressive, how do we know that we have a succession? If many of the same forms of life can be found in all rocks and most forms in some rocks is it not reasonable to believe that instead of a succession of ages we have contemporaneousness of fossils? To illustrate my point: Suppose a great catastrophe should overtake this world and all forms of life should be changed to fossils, what would we find? If the oceans should be partially moved, we would find, say twenty miles east of what is now New York, fossil forms similar to much of the Palaeozoic Era. In what had been the Amazon River valley, one would find much of the upper Paleozoic and Mesozoic Eras. The pecular flora and fauna of all the continents would reveal a geological map of as many different kinds of rocks as is found in our present geological system. From the simplest Protoza, if any trace would be left in rocks, up to man, all these would be found distributed just as the various geological rocks are distributed. For instance, each city would leave its group of human fossils, while through the country of the temperate zones the numberless arthropods, occasional mammals, birds and reptiles would be found. Where a city has been built on the water the upper stratum would contain fossils of man; the lower, aquatic. Where a city of ancient times has since become ocean bed, this catastrophe would leave a Protozoic on top of a mamal stratum.

[50] More, "The Dogma of Evolution" pp. 154, 155.

[51] Ibid., p. 157, "The Dogma of Evolution" pp. 158, 159.

[52] Quoted by More from his Address before the American Association for the advancement of Science, published in Science, p. 58, 1922.

[53] Quoted by Price, The Princeton Theological Review from Scott's work "Extinct Plants and Problems of Evolution," p. 208.

[54] Price—Art. "Modern and Organic Evolution" Princeton Theological Review p. 58.

[55] Art. "Two Startling Fossils that confound Evolution" Sunday School Times, June 14, 1924.

[56] Quoted by More "The Dogma of Evolution" p. 152.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

"I am not ashamed," says Paul in the letter to the Romans. He had a message with a backing and did not need to fear defeat. He could risk the power of this message to hold out in the worst cases and meet the requirements of every people. While we are looking over the various conditions among the nations with a view to doing missionary work among them, do we hesitate on account of the difficulties, and do we fear that our message is not applicable to the characteristics of certain peoples? It is well that we get a more complete knowledge of our equipment, both for our own experience as well as to know its effectiveness for all men. Then as we study the situation of the heathen, we shall not back out of the task because of the difficulties, but looking fairly and squarely at all the hindrances, we shall be wise as serpents and harmless as doves, as we go forth as "sheep in the midst of wolves." But neither fear of man nor doubt of the weakness of our God shall turn us back from the task to which He has called us.

We are to study the **Missionary Opportunities in China** as our Mission Topic this month. It is a field that has still many unevangelized people in it. As a denomination we have not entered this field at all. It is well to know that there is much work undone which the command of the Master urges to be done, lest we forget the task He left us and sit down in idleness, or become absorbed in the affairs of this life, and His coming find us unprepared to meet Him in gladness.

It is always in order to be thankful. The study this month is near the time when a national **Thanksgiving** is observed. This study will help us to spend the time more intelligently as people of God.

In an age when men desire to break loose from all restraints, there is danger that they break loose also from the sacred institutions which God has ordained for the greatest blessing. **The Church of Christ** is one of the most important in the world. Considering the position it occupies in the plan of salvation as an agent of the Gospel message and a fold of protection for the believer, it might be called the most important institution in the world, as its influence is made to sanctify and benefit every other lawful and godly institution that exists. Study it with care and let the heart of every one be ready to place the proper emphasis on this important organism.

The last Junior Topic for the year is entitled, **Paul the Prisoner.** It is helpful to have our boys and girls consider the difficulties that attended the preaching of the Gospel in apostolic times, so that they may better be prepared to face difficulties in the present day. Surely we need a stronger type of Christian service to-day, a service not baffled by opposition or hard things. We hope the study will be a benefit to all ages of people who come within the influence of the meetings.

MISSIONARY OPPORTUNITIES IN CHINA.—Rom. 1:14-17.

Topic for November 13

MOTTO

"Look unto me and be ye saved, all ye ends of the earth."

MEDITATIONS ON THE TOPIC

I. **China, a Mission Field.**—By reading the books written by missionaries and hearing their descriptions by word of mouth, one can form an idea of the opportunities that are opening and have been opening in China for the sowing of Gospel seed. But while we have been preparing these topics and since writing the outlines and notes on the subject there has been a great deal of strife and bloodshed through political unrest among the Chinese. Many of the missionaries have left the field. But if the Gospel seed has truly been sown there it will mean that the churches that have been planted in China will prosper by the will of God and the truth will spread in spite of opposition and bear fruit in many lives. Such a time as this leaves just as great an opportunity for prayer as there ever was. It may be that it is even greater from the fact that a knowledge of conditions is more vivid and spurs us on with greater desire and a realization of our own helplessness.

The same land and the same people are still there. The uprisings and disorders only demonstrate the corruptions of the heart all the more clearly and emphasize the need of the Gospel all the more. War only develops the corruptions more noticeably. The elements of evil were in China while peace was seemingly present. When worms are breeding in a dead body it increases in corruption with the progress of time. Just so with a corrupted heart in man. Time develops what proportions it can reach, though the evil was present before. And there is only one true remedy. War and the power of nations can never heal it. The Gospel of Christ is the only power unto salvation that has ever been found.

II. **The Text.—Rom. 1:14-17.**—Paul feels an obligation to the peoples of every nation. He is ready to bear the tidings to the strongholds of sin. He is not ashamed of the Gospel of Christ for he knows its power to save all who will believe.

OUTLINE STUDY

I. Resources to be Turned into Missionary Opportunities.

1. The Country of China.
   a. Its location among the nations.
   b. Its agricultural possibilities.
   c. Minerals—coal, iron, etc.
2. The people of China.
   a. Teachableness.
   b. Skill.

II. Needs that Challenge us to Supply Our Gospel.

1. Idolatry.
2. Superstitions.
3. Demon possession.
4. Social bondage of women.
5. False religions.
6. Educational needs.
7. Students and emigrants to America who will return to China and who need the Gospel.

III. The Power of the Gospel of Christ to Lift the Needy.

1. It penetrates into the thoughts and intents.—Heb. 4:12.
2. Power to save the believing.—Rom. 1:16.
3. Power to break up hard things.—Jer. 23:29.
4. An instrument of cleansing.—Psa. 119:9; I Pet. 1:22.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Light."**
2. China's Children.

For Young People.

1. The Chinese People when Converted.
2. Religions of China.

For Older Peope.

1. Superstitions of China.
2. Social Needs of China.
3. The Gospel Remedy.

PERSONAL THOUGHT

Do our privileges in Christ so fill us with a feeling of obligation to the needy souls of men in every nation that we are ready to do all that is in us to do for their enlightenment?

SEED THOUGHTS

"If you can blot out of your statute books, out of your constitutions, out of your codes of morals, out of your social and family institutions all that is derived from the Sacred Book, what would there be left to bind society together?"—Benjamin Harrison.

"Before I went to China, I had my misgivings as to adult Chinamen ever becoming true converts to Christianity, but when the time of trial came, last year (1900), and tens of thousands of Chinese in the North refused to recant their Christian professions, but sacrificed their lives, martyr-like, on the block, they gave a supreme test to their belief in the Savior of mankind."—John Goodnow, President of Hopkins University.

"And granite, man's heart is till grace intervene,
And, crushing it, clothe the long barren with green.
When the fresh breath of Jesus shall touch the heart's core,
It will live, it will breathe, it will blossom once more."

—Jallalu'd Dine.

WHY BE THANKFUL?—Psa. 107.

Topic for November 20

MOTTO

"In every thing give thanks."

MEDITATIONS ON THE TOPIC

I. **Causes for Thanksgiving.**—We are here as the creation of God. We have been made to enjoy the life that has been given us. There is much misery that comes because of sin. But our Creator does not delight in the suffering and death of sinners. Neither is He particularly desirous to have His saints to suffer. The penalty of sin that is needed for the check of sin and the proper balance of His government is sent because of His wise and loving care for all things. The suffering that comes to saints in this life has back of it the wise hand of God which makes all things work together for good to them that love Him. From whatever angle we view life here in the flesh, we are made to know that God is good in all His greatness and wisdom and power and in the judgments that He executes. All this will, if rightly considered, fill our hearts with thanksgiving.

We may then come down to all the minor details of our life. Chief of all other benefits comes the forgiveness of sins, and the establishing of a relationship of favor and friendship with God. In this sphere of the benefits of God we may recount all the spiritual blessings that are ours in Christ Jesus: the Spirit of God, the Word of God, the fellowship of prayer, the fellowship of saints, and precious promises and blessings without number. Secondarily we may think of the temporal blessings that are added unto us and to all living creatures as a cause for thanksgiving. These things show with what wondrous care everything has been planned and with what infinite love and kindness our food and drink and shelter and breath and all is provided.

II. **The Text.—Psalm 107.**—This entire Psalm is a reasoning concerning the causes that should fill men with praises to God for His goodness and His wonderful works to the children of men.

OUTLINE STUDY

I. Thankful for the Goodness and Everlasting Mercy of God.
1. For Benefits.—Psa. 103:2-18.
   a. Forgiveness of all iniquity.
   b. Healing of all diseases.
   c. Redemption from destruction.
   d. Loving kindness and tender mercy.
   e. Things good for food.
   f. Righteous judgments.
   g. Mercy concerning sin and iniquity.
   h. Pity toward those that fear God.
2. For His Faithfulness.
   a. In keeping His promises.—Psa. 105: 8; I Cor. 1:9; Psa. 119:65.
   b. In keeping His saints.—Psa. 121:3, 4; 37:28.
   c. In delivering the needy.—Psa. 107: 6, 13, 19, 28, 41.
   d. Forgiving and cleansing.—I Jno. 1:9.

II. Thankful for the Great Power of God.
1. Who hath created us.—Psa. 100:1-5.
2. Who doeth great wonders.—Psa. 136: 4.
3. Who is of great power.—Psa. 147:4-20.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Thanks."**
2. Why Children Should be Thankful to God.

For Young People.
1. Benefits to be Thankful for.
2. Personal Blessings Since Last Thanksgiving Day.

For Older People.
1. Daily Causes for Thanksgiving.
2. The Power of God toward His People.

PERSONAL THOUGHT

Have we found out the real character of Him who deals with us and who provides all things for us? If so there will be thanksgiving in our hearts and it will be manifest in our words and deeds if we encourage it.

SEED THOUGHTS

The Home on High

"Father, I will that they also whom Thou hast given me be with Me where I am."

Blest be the God and Father,
  Of Jesus Christ the Son,
Who chose us for all blessing,
  Ere time had yet begun,
That we redeemed, His children,
  Might dwell with Him above,
And know the depth and fulness
  Of His unbounded love.

Where all those deep affections
  Which fill the Father's heart,
Shall find their satisfaction,
  Their joy to us impart.
Where we, His throne surrounding,
  Shall Abba Father say,
There in those many mansions
  Prepared against that day.

Even whilst we here are waiting,
  His rest on high to share,
We know our blest relation
  As children to Him there,
And by His Spirit leading,
  We Abba Father cry,
With ever growing longing
  We seek our home on high.

—The Gleaner.

THE CHURCH OF CHRIST.—Matt. 16: 18, 19; I Tim. 3:15, 16; I Cor. 12:27-31.

Topic for November 27

MOTTO

"Christ is the head of the Church."

MEDITATIONS ON THE TOPIC

I. **The Church of Christ** is the body of believers who having received Him have become children of God and belong to the household of faith. It is more than a local body of believers, though a local body may be a part of it. It is not limited by a particular organized body of churches though such may also be included in it. But it includes all the regenerated souls of men whether living or dead, as to the body, who are in fellowship with the Father and the Son.

Christ is the head of the Church because it is the body which His own blood has purchased. He is our rightful leader. It is through Him that all things are ours. He is our hope in that day when we shall appear in glory. As the head He is intensely interested in the welfare of every member, and is providing for their lives. He provides our ministers, deacons and bishops, and every worker (Eph. 4:11-16). It is His plan that we should be united into congregations and work together as an organized body in the unity of the Spirit (Rom. 12:4-8; I Thes. 5:12-14). He has given directions as to how to deal with the disorderly so that the body may be kept from corruption. Those who would abide in Him as the head must obey His commands (Jno. 15:4-10).

The great bond that holds the Church of Christ together is love. Love makes it possible to live in forbearance and long-suffering toward one another's shortcomings so that all can dwell together and grow more and more into the fullness of Christ (Eph. 4:15). Love reaches out into the world of lost souls and wins many of them, who are willing, into the fellowship of Christ and His Church.

II. **The Text.—Matt. 16:18, 19.—This** shows how strongly the Church is founded in Christ Jesus so that the gates of hell cannot overcome it. The keys of the kingdom of heaven are entrusted to the Church and makes it possible for the Church to act as the agency of Christ both for the saving of souls and for the discipline of the membership.

I Tim. 3:15, 16.—This represents the Church as the "pillar and ground of the truth." A place where the truth may safely be deposited and entrusted for the blessing of mankind.

I Cor. 12:27-31.—This shows how God has planned the work of the body in the distribution of gifts to individual members.

OUTLINE STUDY

I. Christ is the Authoritative Head of the Church.
1. So given of the Father.—Eph. 1:22, 23.
2. As head He is the Savior.—Eph. 5:23.
3. As head He is to be obeyed.—Eph. 5:24.
4. As Head He sustains.—Col. 2:19.
5. As Head He controls her leaders and shepherds.—Rev. 2:1; 1 Pet. 5:3, 4.

II. Its Members.
1. Like stones in a building.—I Pet. 2:5.
2. A peculiar people.—I Pet. 2:9.
3. Members of His body.—Eph. 5:29, 30.
4. Baptized into the body by one Spirit. —1 Cor. 12:12-14; Eph. 4:4-6.
5. Form the bride of Christ.—II Cor. 11:2.
6. Are children of God.—Rom. 8:16; I Jno. 3:1; Eph. 3:15.

III. Its Place in the World.
1. God's house and "the pillar and ground of the truth."—I Tim. 3:16.
2. A feeding place for the flock of God. —Acts 20:28; I Pet. 5:1-3.
3. A place of order and discipline.—Tit. 1:5-13; I Cor. 5:4-13.
4. A light to the world.—Phil. 2:14-16; Matt. 5:14-16.
5. Authorized from heaven.—Matt. 16: 19; 18:18; Heb. 13:17.
6. Administrator of ordinances.—Matt. 28:19, 20; I Cor. 11:23; 11:3-6; Jno. 13:1-17; Jas. 5:14, 15; I Tim. 4:14; I Thes. 5:26; I Cor. 7:39.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Church."**
2. The Church a Blessing to All.

For Young People.
1. What Constitutes the Church of Christ?
2. The Duty of a Church Member.
3. The Work of the Church on Earth.

For Older People.
1. The Divine Authority of the Church.
2. The Ordinances to be Observed.
3. The Necessary Organization of the Church.

PERSONAL THOUGHT

The great question is with each person, "Am I so united with Christ that while I am counted a member of the visible organization I am also a real member of Christ?"

SEED THOUGHTS

One family—we dwell in Him,
  One Church above, beneath,
Though now divided by the stream,
  The narrow stream of death.

—Charles Wesley.

(Continued on page 350)

THE SUNDAY SCHOOL

THE RESOURCES OF THE SUNDAY SCHOOL LITERATURE

By Mrs. Angus Weber

How readest thou?—Luke 10:26. Till I come give attendance to reading.—I Tim. 4:13.

This is one of the most stirring and gripping articles presented to the readers of the Christian Monitor on the subject of Literature. This article with its large compilation of the opinions of great men as to the value of the Bible and Good Books is worthy of careful preservation for future reading and study.—Editor.

In every enterprise of the world to-day, the one thing that seems so very important to the success or failure of the venture is the resources that are connected with it.

All through the ages our country has expended a great deal of time, money and energy endeavoring to develop the natural resources of the country so that future generations might be benefited thereby. The result has been that to-day we are reaping the benefits of efforts put forth generations ago.

Agriculture has developed by means of labor saving devices on every hand. Today we look back with pride and admiration to the great sacrifices made generations ago. What were considered to be undesirable, worthless tracts of land have turned out to be the great mining resources of the country. Electricity has been lying around loose waiting for some one to develop and harness it, so that what at one time was considered a worthless element has now come to be one of the great resources of the age.

Matching the Past Generations Our Duty

The question then is, since we realize that the generations of years gone by have by their efforts and energies made possible the great advancement, and development which we enjoy to-day, are we as a people to-day putting forth the same amount of energy and making the same amount of sacrifice in an endeavor that future generations may be benefited by our efforts?

The Challenge to Use Our Time

Now that we recognize the importance of the development of the resources of our country, how vastly more important that we put forth effort and energy to develop and utilize the various resources of the Sunday school. And this can only be done in time, in the number of years allotted to us. Our moments are the gold dust of life. Their worth is beyond calculation. It is sometimes said that time is money; but it is infinitely more than that. Time is life, and wasted time means wasted life. Will we waste our moments and hours on the perishable things of time? Will we spend all our time acquiring the riches of this world? Will we just feed and clothe our bodies or will we feed, clothe and enrich our souls? The mind, the soul can no more live without knowledge than the body can without food. We will get a new body by and by but the mind, the soul, the self lives forever.

What is Literature? Let us define it as the written thoughts and feelings of intelligent men and women so presented as to please and interest the reader and to refine and strengthen the mind. It has to do with all the subjects about which we think and feel. It is to be found in many languages and nations. In its form it has two chief divisions, prose and poetry, which in their turn are subdivided into numerous classes.

They tell us that education received through the eye is perhaps better education than any other. About 60 per cent or so of our knowledge is gained through the eye gates. Thus we see the importance of gaining knowledge through the medium of the eye. Knowledge arises in the human soul through the special senses. These are sight, hearing, smell, taste and touch. The relative value of these special senses in education is in direct ratio to the range of their activity. We see farther than we hear. "Seeing is believing."

How does the soul gain knowledge and what does it do with it? We cannot say that knowledge enters the soul. It does not exist in the nerves, nor in the brain, nor in the environment. Things that do exist in these external agencies are only occasioners of knowledge. Knowledge dwells only in the realm of the spirit. To know is only to enrich the mind. To know, to feel, to do, is to enrich the soul. The mind is the intellectual function of the soul. To inform the mind is one thing. To enrich the soul is quite another thing.

The teacher in the Sunday school above all other teachers must know **how to enrich the soul,**—to occasion thought, to secure keen feeling and to ensure right action. An ounce of solid truth well used is of more worth than a planet's weight of any knowledge which you do not put into deed or incorporate into mental fiber.

Thinking of the soul as a temple of knowledge let us consider carefully what this temple of knowledge should be like; ask and answer the question. What does God want a human soul to contain? It cannot build with what it does not have. You will then understand the value of placing the right things, the best and choicest into the soul and of keeping out such things as mar the temple. Is it too much to say that what we most desire that soul to become is achieved only by placing in it the materials with which alone it is able to make itself so.

A Sunday school teacher whose love for childhood and for truth exceeds his knowledge of teaching will accomplish the result we hope for,—the training up of the soul in a knowledge of the truth as it is in Him, a knowledge of the truth that is glorified not by its entertainment, but by its use in the life of service.

In thinking of the subject of literature as a resource of the Sunday school we can hardly separate the home from the Sunday school. We think of the parents' influence of leading the children into the sweet companionship of books. **Which memory would you prefer** your children to have of you long years hence, when they have gone forth to battle with the cares of life; the memory of good dinners cooked, of physical needs well provided, or the intellectual and spiritual needs of life supplied? Many parents are doing the former at the expense of the latter. It is far better to deprive your children of pies, cakes and other luxuries than to deprive them of literature that is needful to build up character.

A home without books may be properly called a Literary Sahara and there are many of them. We are living in a reading age; but are there not many homes in which more attention is given to furniture, pictures, adornments and decorations than to a library? Is it surprising then, that

the members of the family have not acquired "a love of reading?"

Carlyle said: "Of all things which man can do or make here below by far the most momentous, wonderful and worthy are the things we call books." **Books are the tools,** which enable us to build our house of life and to advance hopefully whether farmer or lawyer, doctor or architect, engineer or merchant.

The center of every thoughtful and intelligent home is always its library; and children who have tumbled among books since babyhood may count themselves happy, for they will always appreciate their friendly atmosphere and noble companionship. To a certain extent books are the windows through which the soul is seen. Books make up no small part of human happiness. No home should be without them; for a home without books is a room without windows. Cicero called a room without books, a body without a soul. No parent should bring up children without supplying them with books. They learn to read from books. Reading inspires and fosters a love of knowledge. Their love of knowledge wisely directed will be their best guard against vulgarity and vice. Books are a guide to youth and an entertainment to old age. So let us learn to value books in these eager days of youth. The love of literature will grow deeper and stronger with our growth, refining our taste and feeling as it broadens our mind and judgments.

Mrs. Browning once said "that no youth could be called friendless who had God and the companionship of good books. He is poor indeed who possesses no books of his own. He is rich who has cultivated the companionship of great books that have shaped the world's life and are expressions of the finest thought and emotion of the world's best men and women." Let us remember that it is the Word of God and the lives of men and women of God that have made and will continue to make good literature.

Books help keep life zestful and instinct with hope and desire and expectation. And therefore we ought to think of books and the reading of them as a real and binding obligation. An individual owes it to himself, to the people who are about him and to the work he is trying to do, to be a reader of books. If he is not he is less than his best in all these relationships and spheres of life.

Pity the rich whose bookless homes threaten them with mental starvation. Congratulate the poor that books are so cheap that an excellent library can be procured with little money. "Next to acquiring good friends, the best acquisition is that of good books," says a lover of them. There remains a real heritage for those who built a **"library shelf" of worth while books;** books not blindly purchased five feet at a time; but books purchased one at a time upon careful and intelligent selection to become guides and companions of life. To provide the children and young people with the right kind of literature is a problem of no little importance. With the present abundant supply of good moral and religious literature which is to be had at a price within reach of all, there is no excuse for not having the home well supplied with such periodicals and books which if read can be used to great advantage.

A good instructive book is a friend that "sticketh closer than a brother." To have a few books of which one can think as real friends, and to which one can turn as mood or need direct is to make reading a wonderful boon and blessing; for good books are the kind friends that never fail us or prove us false. How empty must a life be that knows not the friendship and stimulus of books!

But let us remember that books are for reading and study and not merely to be upon shelves. How great would be our neglect and folly if we were to let them lie there and miss the help, uplift and direction that they bring us. **To get the habit of reading good books** is indeed to walk along a way of life that has rest, refreshment and inspiration for the soul. To neglect good books is to refuse to enter into a most splendid human heritage.

Books and periodicals are the most effective character-moulders in all the universe, either for good or evil. Hence great care needs to be exercised in keeping all books, periodicals, papers, etc., of a fictitious, trashy, exciting, deceptive, corrupting, and demoralizing nature constantly eliminated from the home. It is vitally essential for the safe-guarding of the rising generation that the family library and reading table be kept free from everything along the literature line that is of a questionable nature.

If you call over the names of the men who have most blessed the world you will see at once that they were readers of books. Moses was learned in all the lore of the Egyptians. Solomon was wise in all sorts of wisdom, and made a great many books himself. The apostle John was evidently acquainted with the prevailing philosophy of his day, the philosophy of the Alexandrian school. Paul seems to have had the literature of his day at his tongue's end for when he spoke on Mars hill he quoted from the Greek poets Cleanthes and Aratus, and bishop Lightfoot has shown us that he had considerable acquaintance with the teachings of Seneca, the great Stoic of his day. Paul loved books. When he wrote to Timothy he told him to give diligence to reading, and when he was in the Roman prison and was suffering from the chill of the oncoming winter he wrote not only for his cloak but for his books and especially the parchments.

Has the Bible become to us only an ordinary book in the home or do we "hunger and thirst after its righteousness?" If so, the promise is, "we shall be filled." The Bible has been the spiritual food of the Anglo Saxons ever since they became a reading people.

Books are so common and easily obtained that they are not read half as carefully or prized half as much as in the days when a single volume was passed from family to family in the neighborhood or countryside, covered and recovered to protect it from injury and yet fairly worn into pieces before it was returned to its owner. They tell us the public library is not used a tenth part by all who could profit by it; and many of its book borrowers only use it for entertainment. Librarians are often discouraged by the large circulation of current fiction when their shelves hold such beautiful and valuable and rare books for which no one seems to care at all.

It is said that Andrew Carnegie has already spent over fifty million dollars on libraries. One man certainly knows the value of books, does he not? To spend so much money merely on the housing of books, would show that he has a good opinion of the worth of literature. But can we really give the worth of literature in dollars and cents? Surely not. It is the richest treasure that the world possesses.

Fenelon declared, "If the riches of the Indies or the crowns of all the kingdoms of Europe were laid at my feet in exchange for my **love of reading** I would spurn them all." Would you? Think for a moment what it means. On the one hand it means to have more wealth and worldly grandeur and power than any one man has ever had. And for it you are asked to give up the "love of reading." Would you do it? Stay a moment,—what does that involve? An ignorant, belittled, besotted soul, for time and eternity! **Building for eternity!** How startling and soul-arresting the thought!

Elmira, Ont.

(Concluded next month)

WESLEY'S PRAYER FOR LOVE

Give me the faith that can remove
And sink the mountain to a plain:
Give me the child-like praying love,
Which longs to build Thy house again;
Thy love let it my heart o'erpower,
And all my yearning soul devour.

I would the precious time redeem,
And longer live for this alone,
To spend and to be spent for them
Who have not yet my Savior known:
And turn them to a pardoning God,
And quench the brands in Jesus' blood.

My talents, gifts, and graces, Lord,
Into Thy blessed hands receive;
And let me live to preach Thy Word;
And let me to Thy glory live;
My every sacred moment spend
In publishing the sinner's Friend.

Enlarge, inflame, and fill my heart
With boundless charity Divine!
So shall I all my strength exert,
And love them with a zeal like Thine;
And lead them to Thy open side,
The sheep for whom their Shepherd died.

After all, the best Thanksgiving is thanks living.

VALUABLE MISSIONARY INFORMATION

Building on the Rock

Written by our India Missionaries. It describes the work of the American Mennonite Mission, Dhamtari, C. P., India, from 1899 to 1924, the first quarter of a century of its existence. The various activities of the Mission are described in an interesting way, and biographical sketches of all the missionaries who served during the first twenty-five year period are given. It gives much missionary information and puts into permanent form material that will be of interest for generations to come. The book contains 200 pages with 127 illustrations and several maps. Size 7 x 9 inches.
Cloth Binding .....$ 2 50

Among Missions in the Orient and Observations by the Way

By J. S. Hartzler and J. S. Shoemaker. A valuable report of their investigations relative to the American Mennonite Missions in India and brief sketches of mission work done by other denominations in that land of heathenism in the years 1910-1911. Also an account of their observations on their tour around the Globe, including their two months' stay in the **Holy Lands** and a trip to Egypt. The trip covered an entire year's work. 500 pages. Illustrated from original photos.
Cloth binding .....$ 1 00
Half Leather binding 1 50
Leather binding 1 75

Lights and Shades from Hindu Land

By J. A. and Lina Z. Ressler. This is a pictorial book on India, setting forth the social, industrial, religious, etc., life of the natives. It contains many interesting and instructive glimpses into the life of the people among whom our missionaries at Dhamtari are wofking. A large picture appears on each right-hand page with an accompanying description on the opposite page.
Cloth binding .....$ 50

Stories from India

By J. A. Ressler. A collection of incidents and experiences of the writer durhis nine years' service in mission work in India. The accounts are of special value to the present generation and will be preserved as history for generations to come. Illustrated from original photos. Size 5¼ x 7 inches. 220 pages.
Cloth .....$ 65

Ramabai, Pandita

By Clementina Butler. The story of the life of an Indian widow who was converted and became a pioneer in the movement for the education of the child-widow of India.
Cloth .....$ 1 00

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Y. P. M. TOPICS

(Continued from page 347)

What is the average type of a counterfeit church? A hammock, attached on one side of the cross, and on the other, held and swung to and fro by the forefinger of Mammon; its freight of nominal Christians elegantly moaning meanwhile over the evils of the times, and not at ease unless fanned by eloquence and music, and sprinkled by social adulations into perfumed slumber.—Joseph Cook.

God will never honor His Church with complete success until it completely honors Him.—T. L. Cuyler.

PAUL, THE PRISONER (Jr.).—Acts 24.

Topic for December 4

MOTTO

"Paul, the prisoner of Jesus Christ."

MEDITATIONS ON THE TOPIC

I. **Paul, A Prisoner for Christ's Sake.**—Paul was not put in prison for evil doing. He was engaged in the preaching of the Gospel of Jesus Christ. His preaching did not please all men. There were wicked men who did not want to change their ways, who wanted to hinder the preaching of Paul. These men pretended that Paul was a dangerous citizen to have at large and arrested him and brought him before the authorities. The rulers were not always men of understanding. Sometimes they were men who acted from selfish motives rather than from motives of right. Thus Paul was put in prison.

But Paul did not hold hardness against those who put him into prison or made him a prisoner. He knew that the Lord was watching over all his actions and that every thing that men did to him was seen of Him. When the Lord permitted evil men to make Paul a prisoner, it was that in some way Paul would have a chance to speak for Jesus as he could not have done without it. So Paul even rejoiced in his persecution for Christ's sake, because he could further the cause of Christ thereby.

And God came to Paul and comforted him in times of trial and encouraged him that he might not be afraid. God sent angel messengers to him at night to assure him that all was well even though he was a prisoner. Paul felt that it is better to be a prisoner of Jesus Christ and have His comforting presence and blessing, than to be free and be without Him.

II. **The Text.—Acts 24.**—Paul was at Caesarea at the time of this account. He was on trial before Felix the Roman governor. He has Jewish accusers there who tell why Paul was turned over to the law of the country. Paul plainly answers for himself and tells why he has been doing as he has for Christ.

OUTLINE STUDY

I. **A Prison Experience at Philippi.**
1. The cause for the arrest.—Acts 16: 16-21.
2. A hasty one-sided trial.—Acts 16:22-24.
3. A midnight victory.—Acts 16:25-34.
4. A morning liberation.—Acts 16:35-40.

II. **A Prisoner of the Roman Government.**
1. Saved from a Jewish mob.—Acts 21: 27-36; 22:22-30; 23:7-10.
2. Sent to the Roman governor.—Acts 23:23-35.
3. Tried before the governor.—Acts 24: 1-23.
4. Held a prisoner.—Acts 24:27; 25:24-27.
5. Sent as a prisoner to Rome.—Acts 27:1.

HELPFUL BOOKS ON BIBLE STUDY

Brief Outlines in Bible Study

By S. C. Yoder. This volume contains a collection of outlines which the author has used in his work in the Evangelistic Field, Bible Conferences, and Bible Short Courses in colleges and are now gathered into this form for the purpose of permanency and convenience in study. The book contains twenty-two lessons on the "Doctrines of the Bible;" twenty-one lessons on the "Outline of the Book of Acts;" twenty lessons on the "Studies in the Book of Joshua." It is conveniently interleaved with blank pages for notes. 228 pages.
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By Jesse Lyman Hurlbut. This historical geography of the Bible is undoubtedly the best Bible Atlas published. It contains maps, plans, review charts, colored diagrams, etc. Illustrated, size 10 1-2 x 12 1-2 inches. 158 pages.
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MISSION STUDY BOOKS

By Mennonite Authors

Message and the Message-bearer, The

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Our Home Missions

By Alta Mae Erb. Especially prepared to be used in Mission Study classes. The book is divided into three parts—Rural Mission Work; City Missions; Charitable Institutions. A helpful treatise on the opening and development of our home mission work.
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By G. J. Lapp. An interesting account of the organization and development of the American Mennonite Missions in India, and it also deals with the general mission work throughout that country. Adapted to Mission Study classes but of interest to everybody.
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South America: An Open Door

By J. W. Shank. Adapted for use in Mission Study classes. Divided into seven chapters dealing with the past and present conditions, resources and industries, religious problems, etc., of that country, with an appendix giving table of comparative statistics, bibliography, maps, and diagrams, etc.
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By J. D. Charles. This work was especially prepared for Mission Study classes under the direction of the Mission Committee of the Mennonite Board of Missions and Charities. It sets forth the facts concerning the prevailing religions of the present time, setting forth the claims of Christianity as the only true religion.
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By Daniel Kauffman. A vaulable book for the prospective mission worker. The Home, Home Church, Home Community, Neglected Rural Fields, City Missions, and Foreign Missions each have a chapter devoted to their study. About 150 pages.
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6. Delivered to authorities at Rome.—Acts 28:16.

III. **Paul Counts it All of the Lord.**
1. He sees that it furthers the Gospel.—Phil. 1:12-20.
2. He calls himself the prisoner of the Lord.—Eph. 3:1; 4:1.
3. Is not ashamed.—II Tim. 1:8-12.
4. Gladly endures suffering for the sake of the saints.—II Tim. 2:8-10.
5. Is supplied with strength from the Lord.—II Cor. 12:9, 10.
6. Returns good for evil to his tormentors.—I Cor. 4:9-13.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Prisoner."**
2. Tell a Story of Paul's Prison Experiences.

For Others.
1. How Paul was the Lord's Prisoner.
2. Blessings that Came from Paul Being a Prisoner.

PERSONAL THOUGHT

We can all be happy when we suffer for the right.

SEED THOUGHTS

Suffering is my gain; I bow
To my Heavenly Father's will,
And receive it hushed and still:
Suffering is my worship now.
—Jean Paul Richter.

"But for a moment"—this valley of sorrows,
Darkened with shadows and heavy with sighs;
Bright dawns the morrow, the glorious morrow!
Faint not! The sun shall with healing arise!

"Far more exceeding," the heavenly glory—
Sufferings here with it cannot compare.
Glory eternal the guerdon for anguish—
Radiant crowns, for the thorns, over there!

Temporal things like a vapor shall vanish.
Higher than earth lies the land of our choice.
Upward we press to the kingdom eternal;
Jesus our King, we behold and rejoice!
—A. A. P.

WHEN "TIED DOWN" BY BABY

"Oh, I'm so tied down, I haven't been to town for a month. I get so tired taking care of the children that I almost fly to pieces." Is that you? It is hard sometimes, too, and a mother often feels that her life is over-burdened by the demands of children. Yet, dear young mother, you are not to be pitied but to be envied. Next time you must forego pleasure because you cannot leave the babies, remember that to be needed by some one is not tragic, but blessed. The tragedy in this world is—not to be needed by anyone. We are tied down when the children are small, but the chains that tie us are our glory, and only too soon are these chains broken and the children grown-up, not needing our immediate care, and we wonder how we could chafe at the chains that tied us down so short a time.—Publisher Unknown.

"My own weakness makes me shrink, but God's promise makes me brave."

CHOICE MENNONITE PUBLICATIONS

Building on the Rock

Written by our India Missionaries. It describes the work of the American Mennonite Mission, Dhamtari, C. P., India, from 1899 to 1924, the first quarter of a century of its existence. The book begins with a sketch of how the work was begun and its later growth and development under the blessing of God. The various activities of the Mission are described in an interesting way and biographical sketches of all the missionaries who served during the first twenty-five year period are given. The book contains 200 pages with 127 illustrations and several maps. Size 7 x 9 inches.
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By L. J. Heatwole. The book presents historical data relative to the rise and progress of the Mennonite Church in America. This work is a studied presentation of every link of the chain of events leading from its earliest beginnings up to the present day in maintaining the Articles of her Confession of Faith. 192 pages. Size 5 1-2 x 8 inches.
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A thankful heart is not only the greatest virtue, but the parent of all other virtues.—Cicero.

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Mennonite Publishing House, Scottdale, Pa.

THE GAPS IN THE FENCE

A pointed story is told by the "Epworth Herald" of a man who prided himself on his morality and, expecting to be saved by it, was constantly saying: "I am doing pretty well, on the whole; I sometimes get mad and swear, but then I am pretty honest; work on Sunday when I am particularly busy, but I give a good deal to the poor, and never got drunk in my life."

This man hired a Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening when the Scotchman came in from work, the man said:

"Well, Jack is the fence built, and is it good and strong?"

"I canna say it is all tight and strong," Jack replied, "but it's a good average fence, anyhow. If some parts are a little weak, others are extra strong. I do not know but I have left a gap here and there a yard or so wide, but I made up for it by doubling the rails on each side of the gap. I dare say the cattle will find it a good fence, on the whole, and will like it, though I canna say it is perfect in every part."

"What!" cried the man, not seeing the point. "Do you tell me that you built a fence around my lot with weak places and gaps in it? Why, you might as well have built no fence at all. If there is one opening, or a place where an opening can be made. the cattle will be sure to find it, and will be sure to go through. Don't you know, man, that a fence must be perfect, or it is worthless?"

"I used to think so," said the man, "but I hear you talking so much about averaging matters with the Lord, it seems to me we might try it with the cattle."

—Publisher Unknown.

CHRISTIAN MONITOR

A monthly Magazine for the Home

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CHRISTIAN MONITOR

DECEMBER, 1927

WHERE IS HE THAT IS BORN KING?

Horatius Bonar

We went to Bethlehem,
But found the Babe was gone,
The manger empty and alone,
"And whither has He fled?"
"To Calvary," they said.

We went to Calvary,
But found the Sufferer gone,
The place all dark and lone.
"Whither?" we asked.
"Into the heavens," they said,
"Up to the Throne,
For us to intercede."
So then to Heaven we'll go,
The Babe is not below.

Selected.

May the JOY, PEACE, and GOODWILL of Christmas always abide in the hearts of our readers, and contributors, and may it forget to depart.—Editors.

THE RESULT OF A SURPRISE

By L. A. Reber

"Take care, Freda. Handle it carefully, for if any of it slips out of your fingers and falls through the cracks of the floor we never could get it again," spoke the younger of two sisters who sat close together in a small shed, one chilly day in December.

Between them lay a pile of pennies, nickels and dimes, which they had earned for themselves after school hours, running errands for the neighbors, tending babies and doing everything they could to increase their hoard.

They were planning a wonderful surprise for mamma on Christmas Day, and they wanted it to be a large one. After the neighbors had discovered their generous intentions, every one seemed to find various little tasks for them to do for which they always paid.

Since papa had died, mamma was compelled to "hire out," by the day to other people, in order that they might live. Even then, what money the mother earned, had to be spent carefully, in order to make it fill their immediate wants. The two girls would do the morning's work after mamma had left, and always had supper ready on her return at night.

Many times Freda and Clara felt sorry for her when she returned at night, after working hard all day, almost too tired to eat. Not having sufficient clothing to keep out the severe cold during the winter months, she many a time came home thoroughly chilled.

The two girls were earning money to buy their mother a warm coat and shoes. They had told one kind lady of their intentions, and said it was to be a surprise on mamma at Christmas time. This was told the following week at the missionary meeting, and the rumor of what the girls were planning spread throughout the entire neighborhood.

"Isn't that nice of them!" exclaimed one of the ladies at the meeting, after the information was given. "They are generous, loving girls to be so thoughtful of their mother's comfort, instead of thinking of themselves. I declare! I think all who have heard of this noble action of theirs ought to remember them also this year while distributing gifts."

This morning on counting the money, the girls were greatly surprised to find they had nearly fifteen dollars. Never before had they seen that much money all at one time. Even mamma rarely had that amount, as there was always something to get or pay for whenever she did have money.

"Oh, doesn't it make you feel good all over, to think that we can buy mamma a warm coat!" exclaimed Clara after the money had been counted. Their little hearts were filled with gladness, as they again hid their little hoard away from prying eyes. "We will get Mrs Parker to go with us, when we are ready to spend the money, for she will know more about what to get than we will."

Mother came home very tired that night and she leaned back in the big rocker in a weary mood. Her eyes had been closed so long, that the girls thought she was sleeping, and they moved carefully about the room so as not to disturb her.

"Won't it be splendid when we grow up and can work out to support mamma, and let her have a good, long rest," softly said Clara to Freda. Mother had not been asleep, as the girls thought, and she heard what Clara said. Weariness was forgotten, as she opened her eyes and with loving, outstretched arms called them both to her side.

"God bless you, dears!" she exclaimed in a half sob. "Mamma is proud of her little girlies, and only hopes that God will care for you both for mamma's sake."

The days passed swiftly and Christmas drew nigh. The girls took Mrs. Parker with them and together they were able to purchase for mother a good, warm coat, a pair of woolen stockings, a neat pair of shoes and a warm hood.

They certainly enjoyed the experience of shopping for they were on a mission of love. Once or twice they gently sighed as they passed store windows filled with many a dainty toy meant for children. Especially once, when they saw a lovely dolly sitting in a window, with arms outstretched, as if pleading to be taken home with them. But with a firm determination to fulfil their first desire, they quickly passed by with Mrs. Parker and entered a clothing store.

The girls were greatly surprised at the handsome garments and the lovely pair of shoes they were able to purchase with their savings. Had they heard the whispered consultation between Mrs. Parker and the clerk in charge, the mystery might have been explained.

Mrs. Parker gladly consented to keep the packages in her care until the day before Christmas, so that mamma might not happen to find them and know beforehand what was going on. Just the day before Christmas, the articles were brought home and carefully hid where she would not see them.

They were two excited little girls on mamma's return that night, but mamma laid the cause to the bundles she brought home herself, and she gave her daughters instructions to be sure to hang up their stockings by the fireplace before they retired for the night.

After the girls were tucked in bed by their mother with a loving goodnight kiss, they waited patiently for her to retire also. How quietly they listened, until they were assured by mamma's steady breathing that she was sound asleep. Then they crept quietly from their little bed and moved noiselessly to where the packages were hidden away. Very quietly they placed the packages on a chair by mamma's bedside, and then quickly hastened to their own cot and soon were fast asleep.

The next morning at daylight, the girls arose and stole out to see what their stockings contained. Just as they were reaching for them, they heard mamma call, "Merry Christmas, girlies." "The same to you, mamma," they exclaimed, and then listened for the exclamation they were sure was coming.

"Why, where did these packages come from?" they heard mamma say in surprise.

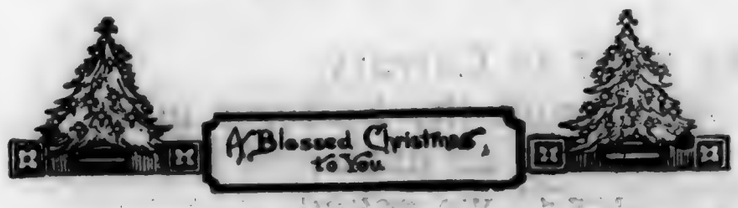
"Look and see!" they both chorused. "They are for you, mamma."

When she opened the packages and saw the lovely coat, hood, stockings, and shoes, and read the note on top which said: "A very Merry Christmas to Mothtr from her own loving little girls," she sat in speechless wonderment.

"How were you ever able to get mamma such nice things?" she inquired of them as they came up to her bedside and were highly enjoying the situation. Then they climbed in bed beside her and together told how they earned the money themselves during spare time. When everything had been told, mother had an arm about each little girl and was pressing them to her in a loving manner, while Clara saw tears in her mother's eyes.

"Mamma, you are crying! Did we do wrong in buying you these things instead of giving you the money?" she inquired.

(Continued on page 355)



THE CHRISTMAS SEASON

By Margaret E. Sangster

This is the time of happiness, the time
When eyes should smile, and tender hearts should sing—
This is the Birthday of the Christ, the King,
When Christmas bells ring out with merry chime.
This is the time when life seems full and new,
And glorious with faith and high desires,
When hope and courage seem like warming fires,
And no task is too hard or dull to do!

This is the time when all the world seems giving,
Of kindliness and friendship and good cheer—
For when the blessed Christmas day draws near,
A certain glow creeps over simple living.
A halo, almost, guards all homely things,
The fireplace, the well worn, easy chair;
The cradle and the baby sleeping there,
Rest in the shadow of an angel's wings.

The Christmas season—ah, the time is blessed,
With joy more tender than most joy can be. . . .
When Yuletide rests upon the land and sea,
One feels as if the whole world were caressed
With a far-seeing gentleness and care;
The Holy Infant's hand seems very near. . . .
We put away each trouble, every fear—
To join, with all the earth, in praise and prayer!

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XIV SCOTTDALE, PA., DECEMBER, 1927 No. 12

INASMUCH

A Christmas Story

Selected by Kathryn M. Snyder

Early twilight was setting in on the Holy Eve. In the streets of the city stirred the bustling preparation for the holiday. The great stores were lighting up, and crowds of shoppers thronged the sidewalks and stood stamping their feet in the snow at the crossing, where endless streams of carriages passed. At a corner where two such currents met, sat an old man, propped against a pillar of the elevated road playing on a squeaky fiddle. His thin white hair was as white as the snow that fell in great soft flakes on his warm coat, buttoned tight to keep him warm. His face was pinched by want and his back was bent. The tune he played was cracked and old like himself and it stirred no response in the passing crowd. The tin cup in his lap held only a few coppers.

There was a jam of vehicles on the avenue as the crush increased. Among the crowd was a young woman who stood quietly musing until a quavering note from the old man's violin found its way into her reverie. She turned inquiringly toward him and took in the forlorn figure, the empty cup, and the indifferent throng at a glance. A light kindled in her eyes and a half amused smile played upon her lips. She stepped close to the fiddler, touched his shoulder lightly, and, with a gesture of gentle assurance, took the violin from his hands.

She drew the bow across the strings once or twice, tightened them, and pondered a moment. Presently there floated out upon the evening the familiar strains of Old Black Joe, played by the hand of a master. It rose above the noise of the street, through the rattle and roar of a train passing overhead; through the calls of cabmen and hucksters it made its way, and where it went a silence fell.

It was as if every ear was bent to listen. The crossing was clear, but not a foot stirred, and at the sound of the policeman's whistle the last strains of the tune died away. It was succeeded by the appealing notes of Way Down Upon The Swanee River. Every eye was turned upon the young player, who stood erect with heightened color and nodded brightly toward the old man. Silver coins began to drop in his cup. Twice she played the tune to the end. At the repetition of the refrain, "Oh, darkies, how my heart grows weary, Far from the old folks at home," a man in a wide-brimmed hat who had been listening intently, emptied his pockets into the old man's lap and disappeared in the crowd.

Traffic on street and avenue had ceased. Not a wheel turned. From street cars and cabs heads were poked to find out the cause of the strange hold up. Suddenly there rose out upon the world the strains of the hymn, It Came upon a Midnight Clear, and here and there hats came off in the crowd. Once more the young woman inclined her head toward the old fiddler, and coins and banknotes were poured into his cup and into his lap until they could hold no more. Her eyes were wet with laughing tears as she saw it, and when she had played the verse out, she put the violin back into its owner's hands, and with a low, "Merry Christmas, friends," was gone.

The policeman awoke and blew his whistle with a sudden blast. Street cars and cabs started up; business resumed its sway; the throng passed on, leaving the old man with his hoard as he gazed upon it with unbelieving eyes. The world moved on once more, roused from its brief dream. But the dream left its impress on the busy throng. **Its heart had been touched.**

Kalona, Iowa.

THE RESULT OF A SURPRISE

(Continued from page 354)

"Indeed you didn't, child!" was the fervent answer. "These are not tears of sorrow, girlie, but rather tears of joy and thankfulness to God for such good daughters He has given me. Mamma appreciates the kind impulse which prompted you both to sacrifice your own happiness for mamma's comfort fully as much as she does the gifts. I am afraid mamma's presents to you are poor, compared with what she received from you girlies."

"Well, I declare! If we haven't forgotten to see what our stockings contained!" exclaimed Clara as she immediately ran to examine hers.

There were loud exclamations of "Ahs!" and "Ohs!" as they found in each stocking a large, golden-hued apple, sacks of candy, an orange, and nuts of different kinds; besides, by the fire-place was a package which disclosed a new dress for each little girl. There was no more sleep for either of them now, so they arose, dressed themselves, and prepared breakfast. Scarcely had they seated themselves to partake of the morning meal, when a loud knock was heard on the door.

On opening the door they saw a man carrying boxes from a truck which stood at the curb, and he brought the boxes into the house and deposited them on the floor saying: "These are from the Christmas Spirit, sent with his best wishes." There was one for Clara, one for Freda and one for mamma. A letter was fastened to one of the boxes and on opening it, they read:

"Merry Christmas to two little girls who, unselfishly, gave more thought to their mamma's happiness and comfort, than they did to their own. To them, the Christmas Spirit sends his best wishes and the largest babies that could be found."

Quickly were the boxes opened and the girls were overjoyed to find themselves each in possession of a dolly, the finest and largest they had ever seen. Each doll was garbed in a neat dress and had real hair on its head. When lying down, the dolls' eyes would close as if in sleep. Besides this, each box contained apples, oranges, a sack of candy, nuts, and animal cookies. Mamma's box contained a pair of warm mittens, a choice roast of beef, a roll of butter, glasses of jelly and a large layer cake.

"Mamma, I think this is the nicest Christmas we ever had, don't you? I wonder who told what we did?"

"That I do not know, daughter," replied her mother in a thankful tone. "But this I do know! Somewhere to-day there are kind, loving hearts, who are living up to the principle of 'Peace on Earth, Good Will toward Men.' Let us kneel in prayer and ask God to bless them whoever they are, and thank Him for His goodness to us."—Light and Life Evangel.

SWISS MENNONITES OF TWO HUNDRED YEARS AGO

A Historical Story

By John Horsch

V

(Continued)

"You have seen the man who wished to talk with me as we came into the courtyard," said the governor. "He is in anxiety because of his wife. They lost their only son in a sad manner and now his whole heart clings to his wife. There is a probability that she may be forced to leave the land because she has united with these dissenters. All entreaties and commands avail naught; she will not heed them. I have many such cases. It is high time something is done to check this movement. We have been mild and lenient and this is the reason conditions are such as they are to-day. We have documents to show that we are under duty to use severe measures. Many mandates and placards have been published by the government of the canton."

Bartholomew Mey, the governor of the district of Trachselwald, left the dining room and soon came back with some papers. "Here are the edicts," he said. "This one came out in March of last year (1691). It says among other things that the Taeufer do not heed the commands of the government, they never give the oath of allegiance and refuse to have anything to do with all that is related to the defence of the country; therefore they can not be permitted to remain.

"Here is an edict of the same year decreeing that the children of parents wedded in Taeufer fashion and whose union was not solemnized by a minister of the established church, are considered illegally born and do not have the right of inheritance to the property of their parents.

"Here is a decree of this year, dated September 30, 1692: 'In our country various Anabaptist books have been scattered, one known as "Ausbund," another "Confessio Thomas von Imbroich" and a third the confession of the Anabaptists of Holland. These books may easily mislead the common man. They are sold in the markets here and there, and since the character of the books is detrimental to the country's welfare, we can no longer allow them to be sold. Where such books are found, they shall be confiscated.'"

"But governor," said Freudenreich, "if such books are taken away from the sellers in the market, will not the curiosity of the people be all the more aroused and will they not all the more want to know what these books contain. I doubt that such methods will bring the desired results. We cannot expect that much will be accomplished until all the Taeufer are apprehended and driven out of the land. I believe that ways and means can be found to seize them all."

"What are they?" asked the governor.

"You know that they refuse to take the oath. Let all of fourteen years and over be ordered to take the oath at a stated time and place. All who refuse can safely be considered Taeufer and turned over to the authorities as such. Offer rewards for the arrest of Taeufer ministers. Set a fixed date for the Taeufer to leave. Capture their foremost leaders and put them in jail until you are sure that the rest have left the land. This, I believe, would be effective and I am sure nothing will be accomplished without severe measures."

During this planning for persecuting the Taeufer the two refugees from France and Savoy were ill at ease. They remembered only too well the persecutions they themselves had endured, but they expressed themselves only to each other on the point under discussion until other things were spoken of and the banquet came to a close.

VI.

In Uli Steiner's living room the housewife was sitting on the window seat with a book lying open before her. Steiner stood beside the stove his eyes resting on his wife with sadness and doubt. Anna Steiner began to read aloud a hymn written by George Blaurock. Uli listened until she had finished, then he said:

"Anna, my wife, have you really decided to leave the country with those that are exiled? Will you not return into the church of your fathers? Will you leave me alone in our home and with the farm?"

"Uli, I shall not leave you if there is a way to stay; and if I am forced to leave, I hope you will decide to go with me, or follow me. Some one has evidently brought complaint against me before the governor and so the catch-polls have watched for me and have apprehended me on Sunday afternoon when on my way home from meeting. Now I have received orders either to renounce my faith or to leave the country by the 17th of April. The thought of parting with you brings indeed great sorrow to my heart, Uli. We have lived together in peace and happiness. And I am sure the government has no good reason for driving us out. But judge for yourself whether it would be the right thing to renounce the faith which we hold from sincere conviction."

"Anna, do not lay upon me this burden. I have lost my son, and must I now lose also my wife? I will be good to you and you can read your books and pray all you want to. Come with me to the pastor and tell him you have left the Taeufer and we can remain together. I know not what will become of me if I must stay here by myself."

(To be continued)

THE LURE OF THE COMMONPLACE

"The Lure of the Commonplace" will inspire the readers, we are positive. One of the grandest arts of all time is the doing of the commonplace in an uncommon way. There is often more "Royalty" in a life lived in the seclusion of the wilderness than in a life spent in a palace, royalty in the sense that we live as sons of the Living God ought to live.—Editor.

"The World is before you; be a leader!" is the cry that comes to the student about to go forth from sheltering college walls into the active rush of that world. Society is shot through and through with the attitude toward life which this expresses. Men ever measure success in terms of size and abundance; they struggle for popularity, for large revenues, for startling discoveries. There is no space in the newspapers for the usual, the trivial, the humble, the commonplace. Few would think of asserting that the commonplace in life is of interest, much less that it actually has a lure.

And what a commonplace life every one of us lives! How cramped in circumstance, how deprived of opportunities! If only we had wealth, how glorious could be our life—how full of service, how rosy, how far removed from that which is sordid and usual! If we had that position our friend is filling, how successful we could be there, what service we might render, what contacts with wonderful personalities we should have! Yes, or if the influence some individuals have were ours—influence that molds lives and changes men—or talents that accomplish great things in this world and bring distinction to ourselves, surely, then our lives were not commonplace! But why is it that your life and my life is so commonplace now? Because it is our own. And why is it that there seems to be a halo about the other fellow's job? Because it is not our own.

But perhaps we have large plans and great dreams for our lives in the years to come, commonplace though they may be now. Such dreams are desirable. The visions of youth help immensely as long as youth does not become visionary; but let youth live in the non-existent realm of

imagined success, and the plain, ordinary, crying needs of life, which lie between a man and his visions, will go unheeded. Dreams we must have, but they dare never become the substitute for action; they must never blind our eyes to the opportunities for lowly service all about us every day. For I ask you, how is a man to live, if it is not day by day? Everyone must live so. There is no other way. We must dream, but we must also live, and unless we choose our vocation and change our location every six months, it is inevitable that some parts of our life must become commonplace.

Yes, life may become vividly commonplace, because there is a lure about the ordinary and the trivial if we but have eyes to see. The great is made up of the small and seemingly inconsequential. The successful have borrowed many a hint and many an idea from the obscure. Once behold the beautiful, the glorious in the lowly and the insignificant, and they become great! There was nothing very striking about the rocky mountain-side of Sinai where Moses stood, except its barrenness; but that place became sacred when Moses beheld God there. So the monotonous, the common, the trifling task holds a lure when we see opportunity lurking there. And opportunity always is lurking there, only we are so often blind.

That, and nothing more, is the secret of the lure of the commonplace. To be able to see that which is beautiful and fine and true in commonplaces is one of the arts of a great life. Then, and then only, does the common thing hold an irresistible attraction. The exquisite purity of the lily is the secret of the gardner's tender care for the rough and brown and common bulb. The delicate etchings on the wing of the moth are the inspiration of the naturalist as he searches and cares for the dead-looking cocoon. It seems to me that even the life of our Savior might be described by the divine insight with which He saw opportunities in every commonplace of His life—in the circumstances of His birth, in the position of His race, in the poverty of His family, in His limited education, and above all, in the commonplace men and women who followed Him. He saw the glorious possibilities in them all. Because He saw, He took the commonplace and transformed it into the glorious.

And we with our commonplace lives, what of us? Perhaps some of us shall need to notice the lilt in the friendly conversation of the chickadee. Perhaps it is the blue of the sky, the strength of the hills, or the courageous simplicity of the winter trees that is waiting to emblazen itself through the blindness of our insight; it may be the peace and beauty of the sunset or the diamond radiance of the evening star that is meant for us. Perhaps we shall need to take time to watch with the children—and that with an abandon of interest—the squirrel hiding his nuts, and to wonder with them at God's infinite care for His creatures. For some of us it may mean seeing even the rainbows on the soapbubbles in the dishwater!

But I wonder whether not most of us ought to awake, above all, to the undiscovered treasures of strength and courage and beauty in the everyday lives of the people about us. It is so easy to pass by commonplace personalities that hold an irresistible attraction when touched by the understanding of sympathetic insight. We shall find the utter confidence of the child in the people of his world, to restore our own faith in our fellowmen. That which we are so wont to call reserve is so many times but the cover to a fine devotion and a loving service that challenges our own Christian living. The lure of the commonplace? Indeed! And it's in filling the common-places of life with the glorifying spirit of our Master's love that the great things of the world are done. Shall we not begin the adventure of finding it?

CHEATING

Eleanor Buckwalter

Cheating is an abominable habit! First. because it is a dishonest practice. You may uphold truth and honesty to the highest degree, and be very indignant should I accuse you of taking some one's pocketbook; but you are every bit as dishonest when you look over your neighbor's shoulder and copy what she has on her paper. Why is that dishonest, did you ask? If the answer is right, you get credit for work that is not your own. If your answer is wrong you have not been fair to yourself. Had you taken time to think over the question you might have thought of the right answer.

Secondly, it does no good whatever. You may slide thru unnoticed in that test, but if again you meet the question you are stalled. The answer is not your own, you will look wildly around for your neighbor's paper, and then you'll realize you can't always use the "other fellow's" brains.

Thirdly, it is not fair to the student who studies hard and happens not to know that question. She studies and gets nothing, as far as that test is concerned; you don't study but get a good mark, dishonestly. Is that really and truly right? Is that living up to the best there is in life? We all desire people who have high ideals and try to live up to them. In fact, all have ideals that we would like to live up to. We can't attain to great things if we fail in the little things. Let us begin right now in our school life. Let's play fairly and squarely.—Philadelphia, Pa.

He who thanks but with the lips
Thanks but in part;
The full, the true thanksgiving
Comes from the heart.

—J. A. Shedd.

If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. Luke 9:23.

THE MAKING OF THE BEAUTIFUL

Meadow and lake and mountain,
Ocean and lake and wood,—
God looked on the fruit of His labor
And saw that His work was good;
And yet was there something lacking
In the world that He had made,
Something to brighten the greenness,
Something to lighten the shade?

He took a shred of the rainbow,
A bit of the sunshine's gold,
The colors of all the jewels
The mines of earth enfold,
A piece of the mist of evening
With the sunset woven through,
A scrap of the sky at noonday,
A clear, unclouded blue.

Of these He fashioned the flowers,
And some were red, like the rose,
And some were a lovely azure,
And some were pale as the snows;
Some, shaped like a fairy chalice
The perfumed honey to hold,
And some were stars of silver,
And some were flakes of gold.

They flashed in the gloom of forests,
They clung to the boughs of the trees,
They hid in the grass of the meadows,
They drifted away on the breeze,
They fell in the clefts of the canyons
And high on the mountains bare,
Where never an eye would see them
Save His who had made them fair.

* * * *

But still there was something wanting,
His labor was not yet done;
He gathered more of the colors
Of rainbow and sky and sun,
And now unto these He added
The music of sea and land,
The tune of the rippling river,
The splash of the waves on the sand,
The raindrops' lilting measure,
The pine tree's crooning sigh,
The aspen's lisping murmur,
The wind's low lullaby,
Faint fluting of angel voices
From heavenly courts afar,
And the softest, dreamiest echoes
Of the song of the morning star.

Then deftly His fingers moulded
The strong and the delicate things
Instinct with the joy and the beauty
Of song and soaring wings;
Nightingale, heron and seagull,
Bobolink, lark—and then,
I think that He smiled a little
As He tilted the tail of the wren,
As He made the owl's face solemn
And twisted the blue jay's crest,
As He bent the beak of the parrot
And smoothed the oriole's vest,
As He burnished the crow's jet plumage
And the robin's breast of red;
"In the cold of the northern springtime
The children will love it," He said.
So some were quaint and cunning,
And some were only fair,
And some He gave a song to,
And lo, the birds of the air.

And the snippets of things left over,
He tossed out under the skies,
Where, falling, fluttering, flying,
Behold, they were butterflies!

—Selected.

"The Lord Jesus cannot fully save you while there is one point of controversy between you and Him. Let Him have that one last thing, the last barrier to a life of blessedness, and glory will come filling your soul."

CHRISTIAN MONITOR PULPIT

REDEMPTION SCENES

By Jesse B. Martin

Text: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

As we think of December 25 our thoughts always go to the land of Palestine. We naturally think of the birth of Jesus Christ. It is almost impossible to concentrate our minds simply on the birth of Jesus Christ without getting a series of other mental pictures that are linked up to the Son of God's birth. Let our minds behold a number of scenes related to the great redemption plan of our God.

The Counsel of the God-Head Scene

Redemption through Jesus Christ was planned before the foundation of the world. I Pet. 1:18-20—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

Eph. 1:4—"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Behold the scene!—Look at the beautiful world with its grass, trees, vegetation, fruit, and every living thing in it. Gaze at the heavens—the sun, moon and stars. Before God created any of these He and Jesus Christ counselled together how to redeem man from sin. Oh! does this not show the **so loved** of God? Let the carpenter bring his rule, the chemist his scales, the merchant his yardstick, the surveyor his tape-line—yes bring any measuring apparatus you please and the little word **So** of John 3:16 defies all of them. As we behold this counselling scene that took place before man was even created we cannot but marvel at the dimensionless **So loved** of God.

The World's First Sin Scene

God had finished the creation of the world and of Adam and Eve. Everything that was created was declared to be very good. The devil saw the perfect world and the sinless first parents. Listen to his deception as he starts to spoil God's perfect creation. He gives a doubting statement—"Yet hath God said." Next he tells a lie—"Ye shall not surely die." He guarantees false assurance—"Ye shall be as gods." Now follow two of the saddest statements in the Bible—"She did eat." "He did eat." In the midst of this sin scene, of separation from God, of death, the SO LOVED of God comes to the rescue of these helpless sinners with a glorious promise that gives hope. Gen. 3:15—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

Prophetic Scene

It is very fascinating indeed to a Christian to study prophetic statements and see how they were fulfilled. Let us notice a few. Psa. 22, "My God, my God, why hast thou forsaken me." "They pierced my hands and my feet." "They part my garments among them and cast lots upon my vesture." Isa. 53—despised, rejected, man of sorrows, stricken, afflicted, wounded, bruised, oppressed, numbered with transgressors, bare sin of many. Many more could be quoted but this will suffice to show the prophetic scene of redemption. God **so loved** the world that He made known to the prophets the coming of the Redeemer hundreds of years before He was born.

Incarnation Scene

Gal. 4:4—"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law." God is always on time. God knew exactly the day and year in which to send His Son. Listen, to the incarnation heralds! The star in the east guides the wise men to the birthplace of Jesus Christ. The angels announce the birth of Jesus to the Shepherds—"Unto you is born this day in the City of David a Savior which is Christ the Lord." The heavenly host sing, "Glory to God in the highest and on earth peace and good will toward men." Think of it! God incarnated. John 1:1 and 14—"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." What a message the incarnation must be to the ignorant heathen. How the missionary must rejoice as the truth grips the heathen as he tells them the story of the birth of Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Passion Week Scene

Between the birth of Christ and the passion week many important events transpired—Jesus grew to manhood. His teaching, ministering, miracles, labors with multitudes, now in a private home, now with the disciples, again alone with God, now weeping over the lost. Never was there a man so busy as Jesus Christ.

The Son of God is in the garden of Gethsemane. See Him kneeling down, He prays, He becomes exceedingly sorrowful, He falls on His face, He sweats drops of blood. He is hardly through with His prayer when the noise of a marching multitude is heard. Judas betrays Christ and He is arrested. After the five court trials are over the soldiers march Jesus out to crucify Him. Hear the hammering of spikes. The cross is lifted up. The women are bewailing and lamenting for Him. The soldiers are mocking. The chief priests are scorning at Christ. The multitudes look on with curiosity. The sun is darkened. The veil of the temple rent. Fear is reigning. Once more Jesus speaks, "Father into Thy hands I commend my spirit." What does it all mean? Every sin is laid on Jesus. Christ died for me. At Calvary there is forgiveness and pardon. At Calvary the **"so loved"** of God reached its climax.

The Resurrection Scene

What a surprising message the women receive at the sepulchre—"He is not here, He is risen." Rom. 4:25—"Who was delivered for our offences, and was raised again for our justification." The resurrection to the Christian is a living hope, I Pet. 1:3; assurance of our resurrection, I Cor. 15:23; change of bodies, Phil. 3:21; likeness to Jesus, I Jno. 3:2. The grave could not hold the **"so loved"** of God.

The Church Scene

Jesus Christ has ascended to heaven. The Holy Spirit was poured out at Pentecost and filled every Christian. God is now witnessing through the Church—through preaching, conversion, persecution, scattered disciples, witnessing everywhere.

Christian friends, this scene has been in action over nineteen hundred years and still it is not completed. What a privilege to have part in this great plan to go and witness to the lost of the **"so loved"** of God.

As a Christian meditates on Christmas day, about the redemption plan, such a spirit of happiness should grip his heart that he cannot find words or language to describe the **"so loved"** of God.

"They shall call his name Jesus for he shall save his people from their sins."

"Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, precious Jesus."

Waterloo, Ont.

THE CHURCH INVITES YOU

Power Supply

Dr. Samuel Grafflin, New York industrial Y. M. C. A. secretary, says, "you will have to have a great, strong, deep Power in your life because there will come a time when your imagination will be lost in the clouds of some great temptation when your sense of values will be lost because some one has gone back on you."

"There will come a time when your motive is gone because the one you did it for has gone and you will have to have a great something in the inside of you and above you that will hold you perfectly steady and that Power comes only from one direction—above."

The church is the institution offering the Power referred to. Why not accept the invitation and GO TO CHURCH?

Peace of Soul

One of the common ills of American life is nervousness and nervous breakdowns. We are living at such a high tension, we feed continually on thrills; we are driven to despair in order to succeed; we drive at high speed—all of which produces nervous wrecks.

The public service of worship produces a peace of mind and soul so needed in American life; to sit quietly for an hour in the house of God is in itself conducive to the needed mental and soul rest; to be impressed with holy suggestions in the service makes for calmness and simple trust in the Eternal. A true worshiper has found mental relaxation and spiritual power.

Some day a halt will be called by necessity and a few days will be spent in the shadow of death. Better call a halt in life and find mental and soul rest. Why not accept the invitation and GO TO CHURCH?

—D. Carl Yoder.

SERMONOGRAMS

He who loses trust loses much joy in living.

No man ever makes time by getting in a hurry.

An agitated mind always brings about agitated circumstances.

No real suffering ever comes to another because he has wisely helped another.

The joy of living is found largely in the joy of working.

God never withholds good but sometimes man is not able to receive it.

With love in the heart, serving as "my brother's keeper" is a joyous task.

Religion is not doing religious things, but doing all things religiously.—Marion Lawrance.

Sometimes a man regards a grievance as his most cherished possession.

Pride enslaves.

Love liberates.

The hornet always has an aim.

A little grit is good for the nerves.

Shoot at truth and it never dodges.

The bondage of habit grows with the years.

"We did it" is often more correct than "I did it."

There is no way out of a lie except to acknowledge it.

Hard work is always a guarantee of real happiness.

Grow tall in character that you may reach life's highest prizes.

The man who behaves himself just to keep out of jail is not much of a man.

You can make a difficulty run sometimes if you will look it squarely in the face.

Success or failure largely depends upon the choices that are made.

The school bell is a call to wonderful opportunity.

Read a good book and you will be better because of it.

There is no call for the spineless variety in life's market.

Make the most of extra hours and you will have extraordinary success.

To the education of the mind must be added that spiritual teaching which will turn the trained intellect to good account. —Roosevelt.

If you have the key of Education you will be able to unlock many doors; and no one but yourself can open those doors for you.—Selected.

GREAT STATEMENTS ABOUT THE BIBLE

For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law; in short, with moral and intellectual cultivation; always supporting, and often leading, the way.—Coleridge, English author (1772-1834).

A noble Book! All men's Book! It is our first oldest statement of the never-ending problem—man's destiny and God's ways with him here on earth; and all in such free-flowing outlines—grand in its sincerity, in its simplicity and its epic melody.— Thomas Carlyle, Scotch writer (1795-1881).

Scholars may quote Plato in studies, but the hearts of millions shall quote the Bible at their daily toil, and draw strength from its inspiration as the meadows draw it from the brook.—Moncure Daniel Conway (1832).

The Bible is a window in the prison of hope through which we look into eternity.—Timothy Dwight, American clergyman and educator (1752-1818).

Young men, attend to the voice of one who has possessed a certain degree of fame, and who will shortly appear before his Maker. Read the Bible every day of your life.—Samuel Johnson, English writer and educator (1709-1784).

Look in the Holy Scriptures for truth, not for eloquence, and read them with that mind wherewith they were written—for thine everlasting profit, and not for a polished phrase.—Thomas a Kempis, (1380-1471), author of "Imitation of Christ."

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.—Robert E. Lee (1807-1870).

The Bible is the book of life, written for the instruction and edification of all ages and nations. No man who has felt its divine beauty and power would exchange this one volume for all the literature of the world.—Johann Peter Lange, German writer (1802-1884).

Men can not be well educated without the Bible. It ought, therefore, to hold the chief place in every situation of learning throughout Christendom; and I do not know of a higher service that could be rendered to this republic than the bringing about of this desired result. —Eliphlalet Nott, American educator (1773-1866).

After reading the doctrine of Plato, Socrates, or Aristotle, we feel that the specific difference between their words and Christ's is the difference between an inquiry and a revelation.—Joseph Parker, great English preacher.

AN EPOCHAL PERIOD IN HUMAN HISTORY

The greatest period in human history up to that time were the three and one-half years covering Christ's earthly ministry—from His own baptism at Jordan to the Church's baptism at Jerusalem,—for out of it have grown the moulding events of an entire dispensation.

But may we not be at the threshold of another epochal period, greater even than the former? Many "signs" seem to point in his direction, in consequence of which there is a widespread growing expectancy of some coming event of transcendent importance.

Says the World's Evangelical Alliance of London, in its recently issued annual invitation to the Universal Week of Prayer:

"EVIDENCES THAT OUR DIVINE LORD IS PREPARING SOME NEW THING FOR US, AND THAT HE IS ABOUT TO DISPLAY HIS POWER AND TO MANIFEST HIMSELF TO THE CHURCH, IT MAY BE IN PERSON, ENCOURAGE US TO UNITE IN PRAYER."

What a profoundly significant statement! And it challenges attention, not alone for what it says, but because appended to it are the signatures of bishops and archbishops, moderators of assemblies and presidents of councils, men whose names command respect and compel attention.

"As we rise in the morning do we look upon the coming day as another opportunity of making Christ great?"

"As for prayer—God will stop making worlds to hear the voice of one asking forgiveness."

EDITORIALS

A PEACE ADVOCATE DEAD, THE PRINCE OF PEACE ALIVE

This being the world's yuletide, when all hearts are turned to a cradle, a manger in the humble city of Bethlehem, the thoughts for Christmas Meditation are based upon the contrast between the death of the first real Peace Advocate, and the death of one of His followers.

Just lately, Dr. Charles H. Levermore, famous advocate of world peace, who won the Bok peace prize of $50,000 in 1924 died in Berkeley, Calif., after a brief illness. He was stricken while advocating a plan for world peace. He was seventy-one years old. Just how much good, advocates of peace of this sort do, is hard to tell, but every lover of peace appreciates anything that makes for peace and better conditions in the world. Our minds, however, move quickly to the Babe whose birth announced by an angel, and the angelic host sang in that Judean night, "Glory to God in the Highest, on earth **PEACE.**" This peace is only enjoyed by those who have given the Prince of Peace entrance into their hearts. This peace is enjoyed hourly by those who have believed in the Atonement for sin offered by the Son of God who died on Golgotha. This peace is His gift, it is their very own in hours of world unrest, the world wars. The world still has no peace. She can hardly keep herself at peace in any quarter. Why all this in the face of the fact that the Prince of Peace has come. It is because the mass of mankind has left the Christ born in Bethlehem, and although they celebrate His coming every Christmas, yet bar Him from entrance into their lives.

Christmas without a Christ in the heart is tragic. Christmas and still no peace is paradoxial. Christmas, and still the need of $50,000 peace plans. Christmas and still the sword unsheathed. There is a Christmas ahead for the world some day, in which the sword will be sheathed, beaten into plowshares, spears into pruning hooks. O, that such a Universal ALL-YEAR ROUND CHRISTMAS SPIRIT might be found in every heart, in every land, in every year, throughout the whole year. WE WISH ALL THE READERS OF THE CHRISTIAN MONITOR THIS SAME PEACE IN THEIR HEARTS, THEIR LIVES, then there will not be so many overloaded stomachs, useless presents, demoralizing festive joys, to the hurt of their own bodies, souls, and to the grief of the Son of God who came by the way of Bethlehem's simplicity, the humility of Nazareth, the service of Capernaum, the compassion of Jericho, the despised road through Jerusalem, the blood stained way of Calvary, into the blue, at God's right hand, our High Priest, awaiting our coming to be with Him, and that eternally. If Christmas is seasoned by the Spirit of such a Christ, He will be glorified, ours the blessing.

THE NEED OF THE HOUR IN THE MENNONITE CHURCH

If the Mennonite Church is to make a permanent success in her Schools, and Colleges, it will be because an Evangelistic Spirit permeates her Institutions of learning. The mere acquirement of knowledge has never been a sufficient barrier for worldliness, Modernism, and Religious Liberalism to get across. Watch the great institutions of learning in America, practically without an exception you never hear of a stirring Evangelistic Campaign being conducted within the confines of the School. Warm, passionate preaching of the Gospel is an absolute antidote to the Modernistic theories which are working such disastrous havoc in the Christian Church. We are glad to report that a Spirit of Evangelism is found in the halls of learning in the Mennonite Church, in each of her Institutions. Withal we would like this spirit to abide, and to increase. This brings us to the point under consideration when we gave this editorial the caption, **"The Need of the Hour."** In our schools at present it is an adequate endowment to meet State requirements. This we believe will be forthcoming, but we want our Educatinoal Leaders to know, that it is not coming from the Church at large if the Spirit of Evangelism ceases.—We believe, and know that they desire that the Spirit of Evangelism shall continue to be the dominating Spirit in our Colleges. Mere learning, be it ever so valuable will not be supported by a real Christian Church, unless it is given with the Gospel holding first place in the affections of the Boards, Educators, and Students.

To lend support to our argument we want to supplement the editorial by the discussion of the same subject of Evangelism in another form by two widely known Bible Teachers, as follows:

Visitation vs. Mass Evangelism

We agree with Dr. G. Campbell Morgan that "visitation-evangelism," as it is called, can never be substituted for mass-evangelism. The Federal Council of the Churches this fall is trying again to replace the latter by the former, but its success will be limited to churches dominated by Modernism which have no place for real evangelism of any kind. What such churches are looking for is additions to their membership, and house-to-house visitation may accomplish something there. But evangelism is an effort to save the lost, and the psychology of the crowd plays an important part in doing so. Personal house-to-house visitation, such as the Federal Council suggested, should accompany mass evangelism, and commonly does, but it cannot take its place.

In speaking further of mass evangelism, we cannot do better than repeat what we said several months ago:

"Mass evangelism was that which won out on the day of Pentecost when 3000 souls were gathered into the net at one haul, and it has been that through which the greater proportion of souls have been won to Christ in all the centuries. Moreover, it is proving its value to-day, just as it ever did. Scores of evangelists and evangelistic pastors in the United States, Canada, and other lands are working on the old lines and getting the old results. 'The preaching of the Cross, Christ lifted up before companies of men and women' is still opening the eyes and melting the hearts of sinners, and turning them 'from darkness to light and from the power of Satan unto God.'

"Do not be misled, brethren, and do not be discouraged. Mass-evangelism has sometimes been accompanied by that which is ob-

jectionable and which has given it a setback, and sometimes it has been very superficial. But nevertheless, it is God's way of reaching and saving the people, and His blessing rests on the evangelist whom He calls into this service and His power accompanies the message."

May the God of our Lord Jesus Christ, direct our Institutions of Learning, shade them by day and night, and through coming years keep them as places where warm Gospel preaching holds the pre-eminent place.

THE LIES THAT NEWSPAPER MEN AND REPORTERS TELL

In America, as well as elsewhere there are newspapers and newspapers. The first class seek to tell the truth, all the truth, and nothing but the truth. Such papers are fast becoming rare articles. The Editor has many good friends among the newspaper fraternity, and knows for a positive fact that some conscientious men, and reporters still exist. But the desire to please the public, loyalty to a party, and other considerations seem too large a barrier for the average newspaper and reporter to surmount.

Just now, the wet newspapers are carrying on a ceaseless campaign of wet propaganda, telling the rest of the world what a wonderful farce prohibition is in the U. S. A. There is no question that the country is not dry, no question but liquor can be obtained, no question that bootleggers exist, no question that there is some smuggling of liquor across the borders, no question but some liquor reaches us from Europe. All this and more, yet the United States is a thousand fold better off with loose prohibition than an open saloon. We do not profess to be reformers, we know that a teetotler is not necessarily a Christian, but just for plain betterment of conditions in general, we would rather live under the present prohibition law, than with a wide open saloon.

The following write-up by the Christian Herald is characteristic of the lies that newspapers tell:

An instance of the exaggeration of many wet claims in America is told by the Methodist Episcopal Board of Temperance. A. E. Blackburn of London and Dr. Robert Herrod of Lausanne, arriving in New York were informed by reporters that Prohibition was a farce and that drink could be secured without the slightest trouble. "How strange," they said. "Are you sure?" "Very certain," one reporter replied. "Let's go," the visitors said. "We want to see this for ourselves." They searched until dusk but everywhere waiters and cafe managers protested "there was nothing doing." Finally the reporter, in despair, suggested that they go across the Hudson River to New Jersey but the visitors decided that even if a drink might be procured there the trouble involved in drink hunting in the United States was entirely too great.

JEALOUSY THE "GREEN EYED MONSTER"

One of the characteristics of our fallen human nature is the "Green Eyed Monster" Jealousy. This evil of the carnal nature often comes into the life of Christians and does its deadly work before it is detected. Jealousy should have no place in the life of a follower of the Nazarene.

Jealousy according to its simplest definition is the suspicious fear of being supplanted by a rival. With this meaning can be placed the attitude of constant watchfulness of this same rival or rivals. In the Christian Church there is no place for rivalry, no place for pride, which is at the very root of jealousy.

Jealousy creeps into the Church through ministers who seek to make good in a carnal way, who feel that the success of another man may mar their own career. It creeps in through fear that some younger minister may supplant an older one. At the root is the deadly sin of pride which caused the downfall of Satan. Ministers must needs stand on guard, so as to be kept by the power of God, for the human heart is deceitful. Just lately an older and very respected man of God confessed the sad fact, that he spoke against certain younger men, because he was jealous of their success, and feared that it would hinder him and his influence with the people. The short cut to losing our standing in the Church with people is to let jealousy come into our life.

Another place where jealousy creeps into the Church is through ordination to various offices, through appointment to places of responsibility in the local Church, Sunday school, Young People's Meeting, larger offices and Boards in conference, as well as to General Conference. The place of Chorister has given cause for some jealousy. Myriads are the ways Satan uses. A very fruitful direction in which Satan works is in the community at large.

So as to be on guard we need to be on the lookout lest we do any of three things to any person. 1st, **Jealousy magnifies the faults of others.** 2nd, **Jealousy seeks defects that do not exist.** 3rd, **Jealousy overlooks all the good points.**

The curse of God rests upon the jealous person in this life, and judgment will be meted out in the next world. Christians, are tempted to jealousy oftentimes, and they may yield to its deadly influence, but if they commit this crime regularly and persistently, they are either backsliders of the worst sort, or no Christians at all. Jealousy is harmful to him who gives the look, more than upon the one to whom the look is directed. "Jealousy is cruel as the grave." In the case of Haman it created a gallows, and his own neck was stretched upon the same. Jealousy caused the first murder in the world. Jealousy because the Lord's throne was higher than that of Lucifer gave the world the **Devil.**

Jealousy makes an individual exceedingly miserable, he is never happy. Instead of praising God for His goodness, and for the talents the Lord gave him, he has his eye constantly upon another. While we stressed the evil of the existence of this crime in the Church, where it does its most deadly work, nevertheless it is doing damage the world over in every sphere of life. It can be seen in the relationship of merchants, among relatives, among society folks, among the common folks, among lovers, among scholars, among boys and girls.

In what direction lies the cure? First, through a sound evangelical conversion, through a definite surrender of the life to the Lord Jesus Christ, to be directed by the Holy Ghost, through fervent prayer, through a heart that is appreciative of the place and goods God has given us, and by ceasing to have our eye upon others for evil.

Lest we forget, jealousy is one of the sins that bars us from entrance into the City of God, the pearly gates will be closed to a criminal of this sort. MAY THE GOD OF ALL POWER KEEP US BY HIS GRACE.

CHRISTIAN LIFE

SCRIPTURAL TESTIMONY CONCERNING CHRIST'S BIRTH

By J. S. Shoemaker

Since we are about to enter the portals of another Christmastide, there are millions of human beings, both young and old, whose hearts are filled with gladness because of the anticipated Christmas remembrances which will bring to them joy and good cheer. To multitudes the anniversary of Christ's birth is frivolities, mirth, and festivities; to others it is a day much appreciated because of the gifts and remembrances which are received from relatives and friends; still others who take delight in presenting gifts not only to relatives and friends,but also to those who are in needy circumstances. To those who are consecrated Christians it is a day of rejoicing and true devotion because of the inestimable Gift which our loving Heavenly Father gave in the person of His Son Jesus, who was born and cradled in a manger in Bethlehem of Judea nineteen hundred and twenty-eight years ago.

As we approach the sacred Day of Christ's birth we should seek to worship Him in the spirit of true devotion and offer to Him our most valuable gifts, as did the Magi when they worshiped Him in Bethlehem, and presented to Him "gold, frankincense and myrrh." It is well at this time to take a reverential glimpse of the Spiritual testimony given relative to the place and nature of the birth of our loving Lord and Master.

Thus saith the Scripture: "Behold a virgin shall conceive, and bear a son, and shall call His name Immanuel" (Isa. 7:14). Thus the prophet Isaiah was permitted to see through the telescope of prophecy, the humble, sacred, and miraculous advent of the divine Savior of mankind, into this sinful world. His being born of a virgin made clear His divine fatherhood, and the sacred purity of the source of His birth. About four hundred and fifty years later the Angel Gabriel appeared to the virgin Mary, who at that time resided in the city of Nazareth, "and said unto her, fear not, Mary, for thou hast found favor with God, and, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus, He shall be great, and shall be called the Son of the Highest" (Luke 1:26-32). The prophet Isaiah said His name should be "Immanuel," meaning, "God with us." That is, God manifest in the flesh, taking upon Himself human nature. Thus being clothed with humanity, and being called Jesus, which means Savior, this prophecy was fulfilled. (See Matt. 1:21-23).

He is the One who was divinely sent and commissioned to save humanity from their sins, providing they accept by faith the offers of pardon and salvation which He came to graciously impart to all who are truly penitent, and have become willing to submit to His life-giving Word.

On another occasion the prophet of the Lord speaks as of a child. He says: "Unto us a child is born, unto us a Son is given; and the Government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). Here the prophet speaks of Immanuel's birth in the present tense, in order to give assurance to the reader that His advent into the world was divinely settled, and the majestic nature of His personage and mission was very clearly revealed in said prophecy.

As a child He was born of a human mother, and thus, as Paul says: He "took upon Him the form of a servant, and was made in the likeness of men," therefore, as a child He was born unto us, but as a Son, He was given unto us, to bring us into the blessed relationship as children of God, "and if children, then heirs; heirs of God, and joint-heirs with Christ," through faith in Him as the One who was given to impart to us divine life, and adopt us into God's family, thus causing us to be recognized as sons and daughters in the household of faith, known as the Christian Church.

The government of His family, the Church, and the directing of our individual lives as His children, is indeed placed upon His shoulders, and the result will indeed be glorious if we are faithful children in submitting to His care and guidance at all times.

His name is certainly "Wonderful." It is impossible for our finite minds to comprehend all that is embodied in its divine scope. How true Paul's statement! "God also, hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). The name Jesus signifies that He is a wonderful Savior and Redeemer. He is also our loving Master, Shepherd, Priest, Advocate, Counsellor and King of Kings.

"The mighty God," who is omnipotent, omniscient and omnipresent. Being vested with all power, He is able to ever keep and sustain us, and supply all our needs both physical and spiritual. He has a knowledge of all our sorrows, trials, temptations, weaknesses, and body and soul needs, and being omnipresent, He is ever present with His true servants to impart to them the treasures of His store-house of mercy and grace.

As an "Everlasting Father," He is ever manifesting His fatherly care over His children and providing them with the riches of both earthly and heavenly blessings. As the "Prince of Peace" He is the One who speaks the soul soothing message of peace to all those who forsake sin, and plead His forgiveness. He is the One who leads His children in the paths of peace, and fills their hearts with the peace of God which passeth understanding.

We shall at this point take a brief glimpse at the city of Bethlehem where our blessed Savior was born and laid in a manger. Over seven hundred years previous to His birth the prophet Micah had a prophetic vision which he thus describes: "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose going forth has been of old, from everlasting" (Mic. 5:2). At the divinely appointed time the God of glory providentially directed Joseph and the virgin Mary, his espoused wife, to go from Nazareth to Bethlehem, where the child Jesus, the Prince of Peace, was born in a stable, "because there was no room for them in the Inn" (Lu. 2:1-7). Wonderful indeed, were the manifestations of our Lord's humility at the time of His birth in Bethlehem! May we all, through Him, be made partakers of this lowly grace.

Having had the privilege to visit Bethlehem and the Church of the Nativity which is said to be erected on the exact spot where the stable originally stood, in which our Savior and Lord was born and cradled in a manger, the writer's heart was touched with deep emotions as he beheld the silver star which is said to mark the place where the manger stood at the time the infant Jesus occupied that lowly crib. Many were the touching thoughts which entered our mind while visiting this historic place.

As we stood on the hill top and beheld the landscape east of said City, the plains of Bethlehem were pointed out where the shepherds were herding their flocks on that memorable night when Jesus was born. Inspiring was the scene. May we all at this time be inspired to listen to the angelic messages: "I bring you good tidings of great joy, which shall be to all people." "Glory to God in the highest, and on earth peace, good will toward men" (Lu. 2:10, 14).

Dakota, Ill.

THE PREDICTED DEPARTURE FROM THE FAITH

Part V. Misconception of Sin

By Oscar Burkholder

Having noted a number of scriptures showing that there actually is a departure from the true faith predicted, and having compared them briefly with present day conditions, thus proving that we are living in the days of such a departure, and that these predictions are coming into fulfilment, the discussion now leads us into the consideration of a number of attitudes that are taken by professing Christianity, and which attitudes are not only unscriptural, but just as damaging to the progress of the Church, as they are removed from the truth of God's Word. It seems no longer to be a question, in the minds of many, as to whether God's Word makes certain declarations for truth and against sin. Truth is measured by environment and necessity. The Bible is not accepted as the final authoritative statement of fact and truth. The best that many of our teachers will do, is to depend upon their own private interpretation of what God has said, and because of this attitude, many are the ridiculous statements made, and the ludicrous positions taken. The crying need of the hour can be summed up in one simple statement, "Accept the Bible, the Word of God, as it is, and not as what we think it ought to be." With this absolutely dependent position, may we discuss a few everyday occurrences that show the present tendency to call sin by some other name, and thus endeavor to lessen its hideousness, and escape its inevitable punishment.

Respectable Names for Sin

It is very evident that sin, as a word, or a name, for transgression, is going out of fashion in the Christian pulpit. It is not ethical, according to certain twentieth century standards, to use such uncouth, vulgar terms in the presence of men and women who are highly cultured. Such terms suggest sin in actuality, and it were far better to be silent than to be guilty of telling a pure (?) mind something that would be an injury, it is argued. Hence it has become a habit among many to substitute such words as mistakes, shortcomings, weaknesses, and some will even go so far as to say transgressions, for sin. This attitude has the tendency to belittle the seriousness of disobedience to God's will, and, consequently, to drive out of men's hearts what little spirituality they did possess, while all the time the underworld seldom speaks without the use of the most vicious language, and many of the frequenters of the dens of vice are cultured according to world standards.

One time a woman, who was enslaved with the habit of gossiping came to D. L. Moody, and asked him for a remedy. He asked her to get down on her knees and confess to God that she had sinned and ask to be forgiven. This she refused to do because she contended that to gossip is not to sin. She left the presence of the great evangelist in indignation, offended because he called her pet habit by its real name. Yet the observations of any day will show us that there are many more who ought to become willing to make a similar confession because there are many such manifestations on every side.

What Sin Is

The manifestations of gross sin have become so frequent, that the national conscience has become seared. Do you remember the last time you were shocked when you read the account of a murder? And unless the slaying has been exceptionally brutal, the reading is continued without the tremor of an eyelid. It seems almost useless to name any particular transgression of God's law as sin, unless it is particularly horrifying. Yet I want to quote a scriptural definition of sin that definitely shows, by contrast to present-day attitudes, to what lengths this generation has gone in their abandonment of the true scriptural conception of sin. And it often appears as though nominal Christianity were the greatest offender of them all. "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4: 17). Some years ago, while yet in my teens, several of my boy friends persuaded me to go to the large neighboring city to work. Their argument was that no one would know how you spend your time at night, because every one minds his own business in the city. While I have been able to disprove this statement in a measure, yet it is deplorably true that there are too many whose doings are so questionable that they prefer no one to have any knowledge of their whereabouts after the quitting whistle blows. Now one can easily understand the reasons for such an attitude on the part of the sinner, because it is natural for him to love darkness because his deeds are evil, but why should the professing believer harbor such a thought?

Did not Jesus come to earth for the express purpose of helping others? "I came not to be ministered unto, but to minister," is the Master's declaration. Can it be possible that He expects His followers to do differently? But there is only one open door for the believer's usefulness, and that is the door of doing his neighbor good. There was a day when it seemed natural to all to help everyone within reach, but nowadays it is a familiar sight to see the priest and the Levite pass by on the other side. **Yet it is sin to ignore the needs of the unfortunate. It is sin to know of doing good and then neglect to.** Because believers are guilty of this neglect benevolent societies, insurance companies and lodges are making a strong bid for the affections of the needy, and are using this phase of their work to gain numbers. The Church has failed, they say, and we must do the work they refuse to do. This is partially true, and consequently becomes a challenge to Christianity.

Ill-gotten Gains

Many a man has money, or property, or goods, in his possession that do not belong to him, according to Scriptural standards. And, certainly, when man has something that is not his own, he keeps something that belongs to some one else. It is recognized by the business world, that one of their policies is to keep secret all costs of operation and purchase, and publish only the selling price. The result of this is found in the many rich merchant princes over our land, who have been telling the consumer they are not able to carry on much longer, and then, when their wills are placed on probate, the whole community is astonished at their wealth. Why do we hear from so many sources that the wearing apparel, such as clothing and shoes, do not possess the same quality as formerly? Is it not because inferior materials are substituted so that there will be less wearing resistance and thus create a more insistent demand? A certain manufacturer, twenty-five years ago a poor man, discovered a method of making cheaper granite kitchen utensils. He kept his process secret, of course. He could undersell all his competitors, and did. He flooded our land with his product. It will not wear, consequently two things have happened. The old reliable utensil could not be sold therefore could not be manufactured, and the consumer is compelled to buy two and three articles where he bought but one formerly. Yet this man was acclaimed as a brilliant addition to the city where he resided, and

died amidst the plaudits of his fellows, a millionaire.

But ill-gotten gains are not found among the wealthy alone. It seems to be the spirit of this age to procure the largest possible returns from the least possible investment. Get as much as one can by giving the least without detection of dishonesty. As long as the perpetrator can get away with it, he is regarded as clever. Place the small apples in the bottom of the basket. Pour the berries in another box and set them down carefully so that they will not settle. Let your hired help wait a month, or a half-year for their wages, for holding that money as long as you can makes that much more interest. Charging a high rate of interest because a man is in great need and can't be trusted as well as the wealthy one. For it is an evident policy among money lenders, that security is reckoned in terms of dollars and cents, and not in Christian character. And while one expects such attitudes from ungodly men, it surely ought not to be so among God's children. These are but signs of twentieth century avarice and greed, and are added evidences of the swift approach of the inevitable day of reckoning.

Calling Sin Righteousness

At first glance one might think that such a condition does not exist. But that it does exist is not only true, but the damaging effects of such a position on the part of Christianity are being felt everywhere. It is expected that sinners will justify themselves in their wrong doings, and will add sin to sin in such an endeavor, but when professing Christianity endeavors to cover the grossest sin with a cloak of righteousness it is time that every true, loyal heart is awakened to conditions as they are.

During the opening weeks of the last great war, the pulpits of Canada were utilized by their incumbents as recruiting stations. The sacred desk, that had been dedicated, no doubt, to the spread of the Gospel of salvation was now being used to spread another message, and that message was "Kill." Now it surely is plainly evident in the Scriptures that no man has a right to take another's life, because we all have equal rights to live, no one a greater right than another. Yet these men, who were called to represent the "Prince of Peace" not only misrepresented Him, but said that this war was waged to preserve righteousness. Can any one conceive of anything so incongruous and unreasonable? And when one remembers the many statements that were made and the destructive results that have followed in these last ten years, one is made to exclaim, "How long! How long will God continue to tolerate this wicked and gainsaying generation?"

When my brothers enlisted they were told by their home pastor that this war would make them better men and better Christians. To be convinced whether this is true one only needs to ask them as to their attitude towards the Church, in fact toward anything religious. But to show how absolutely ridiculous the statements of some men appeared compared to the scriptures, one pastor of a large Toronto church, in a recruiting sermon, exclaimed, "I'm noted for being pretty good at shooting ducks. I think I can shoot Germans, too." To the credit oi some members of his congregation they raised a vigorous protest to such attitudes from a Christian pulpit.

But leaving the war question, we remember that just recently a judge in the Middle West gave a decision that has stirred many writers and has brought scathing criticism upon his head. A father, claiming great sympathy for his child in its suffering, and believing that it could not live very long, put an end to its misery by taking its life. When the case came before this judge, he exonerated this father and said he had performed a merciful act. Yet the cry is that the world is getting better, that men are more humane than formerly, when incidents of this nature only prove that instead of a moral progress towards more ideal conditions for the human race, the old barbaric law of the survival of the fittest is being carried out with the aid of modern facilities and inventions, and all this under the shadow of so-called Christianity.

The Sport Craze

It is evident on every side that the world has gone pleasure mad. It is perhaps more manifest in the love and pursuit of sport than in any other way. It is argued that sport is not more dangerous than following legitimate professions and that as many, or more, are injured while walking about their daily duties than in the games that are played. But it is entirely forgotten that it is necessary to walk to live, but it is unnecessary to play and gamble as it is professionally carried on to-day. There is, perhaps, no other agency in this modern world that has contributed more to the downfall of evangelical Christianity than modern play. Our youth has no hesitation in choosing between the ball game and the prayer service. Indeed, the church has so far fallen as to arrange her services to fit in with the sport program. Sunday has become a day of physical debauchery instead of a day of spiritual refreshing. The lust for sporting thrills has superseded the love for spiritual joy. Ministers of the Gospel are recognized as jolly good fellows, and are more efficient ball referees than they are spiritual advisers. "Be a sport" is the slogan that has taken the place of the church's real message, "Be a Christian." This attitude was never brought home to the author more forcibly than last September when Dempsey and Tunney performed before 150,000 people.

Conducting a series of meetings in one of our western churches, the evening of the fight quite a number of church members were conspicuous because of their absence from service. Next day the reason was apparent. These professors of godliness had gathered at homes where radios had been installed, and listened in to the announcer as he described the progress of the fight. And why shouldn't they have listened, for did not Tunney pray regularly that he might win?

No wonder it is difficult to reach the hearts of men with the Gospel message. The hardening of men's hearts has become so pronounced that nothing short of the judgments of God will awaken humanity to the fact that they are full of sin. And until the day comes that the church will call sport sin, until that day it will become increasingly difficult to persuade young men and women to step out whole-heartedly on the Lord's side.

The time has always been opportune to warn men of sin, but it is doubly so to-day. There is only one way to preach the Gospel of salvation and that is to persuade men to be saved from sin. And it is becoming more and more necessary to name sin boldly and plainly so that no preacher of righteousness can be misunderstood.

Breslau, Ont.

THE CAUSE OF UNHAPPINESS

By Mary Miller

There are some truths about human nature that we would rather not believe. We are reluctant to admit them even after they lie clear and open before us. It is such a truth I want to give you—a hard, bare truth that should, however, be generally known and appropriated, for its realization is a live power in the elimination of unhappiness. There are a few seemingly innocent people who go through life unhappily, pessimistically, and miserably—bearing a grudge against everybody in general for not suffering with them, against their parents in particular for having brought them into existence, and almost daring to hold one against God for having made them wrong. To them life is simply a continuation of bitter misery to which they are subjected for no reason whatever. Life holds absolutely nothing for them and they feel no responsibility toward it.

There is another much larger class of people who possess a sort of intermittent happiness—a fairy happiness which now and then disappears or changes into something else—a period of "blues," gloom, and discouragement—as natural events wave their magic wand over it. If these good, fate-governed people knew that all these unhappy mental disorders were caused by nothing else than sickly selfishness, would not their self-respect prevent them from welcoming these gloomy oncomers so genially and discussing them so wholeheartedly? Why do we get blue? Honestly now—isn't it because we do not get the honor and appreciation we would like to

have? And because we are not treated as well as we think we deserve to be, and some other people about us are treated much better than we think they deserve to be, we so whole-heartedly pity ourselves. What a perfectly noble feeling! Is it anything but selfishness? Maybe we even feel that God was not exactly impartial in dealing out His store of talents. Is not that too a selfish feeling? We feel hurt because someone else has more than we have. How utterly little we are! Then if, by chance, we are honored and flattered a bit, how elated we feel and how proudly we bear ourselves, as though flattering and feigned appreciation actually increased our worth.

Jealousy is a common cause of unhappiness. Most of us, without realizing it, are wise enough to know that jealousy is an offshoot of selfishness, and are slow in admitting that we harbor jealous feelings in our hearts. But so often our actions betray us. We are jealous because someone else has the love, the friends, the gifts, the honors and privileges we would like to have. We try to live someone else's life, never realizing that God meant for us to be happy by fully living our own lives with the love and friends and gifts He has given us. Jealousy and hatred are the worst forms of selfishness, and they bring to the one who harbors them the bitterest forms of unhappiness. They drag one into the depths of misery—while they exactly defeat their own purpose. They harm no one but the one who harbors them. Some people make themselves wretchedly miserable by living jealous, grouchy, fault-finding lives. The rest of life goes happily on around them but that only adds to their misery. Does such a selfish life pay? Does selfishness get what it wants? If you are not happy, if you are often blue and discouraged, if you are naturally jealous of others, gradually drag yourself out of the tightening folds of selfishness by seeking to live a beautiful life of unselfish service to others, and then you will not have to go on an endless search for happiness because it will come to you, for where love is, there happiness is.

Hesston, Kansas.

THOUGHTS

By D. J. Johns

"Good thoughts are blessed guests, and should be heartily welcomed and much sought after. Like rose leaves they give out a sweet smell if laid up in the jar of memory."—Spurgeon.

"It is the hardest thing in the world to be a good thinker without being a good self-examiner."—Shaftesbury.

In all nations and at all periods of time, those who stand out prominent in history were thinking men. Nn one ever accomplished a great work without thinking and planning out that work, let his work have been of what nature it will.

Not only have these thoughts been the means of helping these men accomplish their aims or ends, but they were also the means of shaping their individual characters. We have a picture of this in the prodigal son. When a young man at home in his father's house, where all was well supplied—so much that he did not know how to appreciate it—his thoughts seem to have gone out to other parts which in his mind he pictured to be still more favorable. By these thoughts he became dissatisfied and longed for the riotous life; but when he had learned his sad lesson, he began to think differently. His thoughts now were of home, of his father, of the servants there and the plenty they were enjoying, and it altogether changed the man. No more the haughty youth that would say to the father, "Give me the portion that falleth to me," but the humble young man who was not willing to be an obedient son but willing to be a servant only just so that he could have his living.

Asaph thought of the posperity of the wicked in this life, (thinking that they were not troubled nor plagued like other men, but had more than heart could wish), until he became envious at the foolish. As he continued to think on these things they were too painful for him—until he went into the sanctuary of God. Then understood he their end, and thought of the great contrast in the end of the wicked and the righteous. He no more said, "In vain have I cleansed mine heart." He thought of the future, and willingly submitted to the guidance of God's counsel that he might afterward be received into glory.

By these few examples we see that when the thoughts were directed to that which is right it brought about a self-examination. The prodigal said, "I perish here with hunger. I will arise and go to my father." Asaph said, "So foolish was I. My feet had well nigh slipped. It was good for me to draw near to my God."

Plato said that thinking is the talking of the soul with itself. Admitting this to be true, we conclude that our thoughts disclose our real character, although they are hid from our fellowmen. Yet before God they are as an open book. He knows the very thoughts and intents of the heart.

Seeing then that our thoughts enter into our very being, how careful we should be to entertain only good thoughts and follow the example of David when he communed with his own soul. He said nothing about the much evil that men had done to him, the injustice he had to bear, but said, "Bless the Lord, oh my soul, and forget not all his benefits," and went on enumerating a number of the good things the Lord had been doing. Thus in entertaining the thoughts of the goodness of God, he became more and more God-like.

The happiness of a man's life depends upon the quality of his thoughts. Therefore he should guard accordingly and take care that he entertain no thoughts unsuitable to virtue. One man thinks of his fellowman's faults and mistakes, to find fault, and he himself becomes selfish and unkind. Another man thinks of the same faults and mistakes in pity and he becomes sympathetic, kindhearted and forgiving. It is needful, then, that we fill our minds with that which is pure and good. As our reading and associations furnish the greater part of the food for our thoughts, great care should be exercised in the selection of our literature and associates. Think on things that are true, honest, just, pure and lovely—and soon the same graces will shine out in your own character.

Every one needs to see and feel that bad thoughts quickly ripen into bad actions and habits.

"Man being made a reasonable and so a thinking creature, there is nothing more worthy of his being than the right direction and employment of his thoughts."—Penn.

Thinking makes the man. Therefore guard well thy thoughts: they are known in heaven.

Goshen, Ind.

MADE OF A WOMAN

By Horatius Bonar

The Christ of God has come,
  Long promised, long delayed!
True God, from heaven He cometh down;
  True man, of woman made.
The Son of God is here;
  O fair and welcome morn;
God manifest in flesh hath come,
  To us a child is born!
In lowliness He lies,
  That blessed Babe of heaven;
Our God for us becometh man,
  To us a Son is given!

He comes to live our life,
  He comes to weep our tears,
To give us sympathy in all
  Our sorrows and our fears.
He comes to die our death,
  To enter our dark tomb,
To conquer our last enemy,
  And rob the grave of gloom.
He cometh, clothed in light,
  To bid our darkness flee;
For night to give us day, for death
  His immortality.

The Christ of God we sing,
  The Babe of Bethlehem!
And on His infant head we place
  The royal diadem.
The crown of thorns is His,
  That child of poverty,
Who on this earth of ours can find
  No place His head to lay.
The crown of heaven is His,
  And angels own Him there.
The crown of earth shall yet be His,
  And we that crown shall share.

"Are we wearing the fruit of a holy life? I do not mean, are we talking about it, but do other people see it in us?"

• MISSIONS •

DAN CRAWFORD AND HIS WORK

By Dr. G. E. Tilsley

If the Mennonite Church will or will not launch Mission Work in Africa, this article by one of the Pioneer Missionaries to Africa, Dan Crawford will be helpful and worthy of a place in this Magazine. Dan Crawford's work in Africa has been highly successful, and his book "Thinking Black" has been universally read. At one time for the space of 25 years Dan Crawford did not see any white folks in the interior of the "Dark Continent."—Editor.

The life and accomplishments of Dan Crawford in Central Africa exemplify the saying that the life of a missionary is not a splendid succession of great things, but a toilsome succession of innumerable little things. The missionary is a human being with the same kind of life to live as other human beings. Doing to-day's job one hundred per cent is his way to success as well as that of any other. As with other men, so, thank God, with the missionary it is gloriously possible that the small things of daily duty faithfully carried out may be found, when time and distance have given perspective, to have massed up into mountains of splendor to be admired, to be extolled, and to be emulated.

These men came from an untouched district and begged for an Evangelist

Nevertheless, how we rebel sometimes at the everlasting recurrence of those little things! But the fact is one can build big things in one way only, and that is—out of little things. In faith (the kind that works, please) we must face that fact in the mission field of Central Africa. Yes; and meanwhile keep a scared eye on Adolphe Monod's warning. We have found out that he was terribly right when he said: "Between the great things we cannot do, and the small things we will not do, the danger is that we shall do nothing."

Great things do get accomplished for Christ. In our times too—George Muller ....D. L. Moody....A. T. Pierson....Dan Crawford. These are only a few who have accomplished great things for God. How was it that Dan Crawford accomplished great things for his God in the Long Grass Lands? How were they built up—those mountains of accomplishment? How too will they be maintained and grow yet greater? They were built up by diligence in small things; and only in that way will they grow greater.

"Small Things" in Luanza; Ten Years Ago

Let me show you things as they were in 1917. That was shortly after Dan Crawford returned from the only furlough he ever took in all his 37 years of service in and for Africa. The ten years that have passed since then have been essentially years of expansion. Those who have lived the life of a pioneer leader or have read missionary biography, will realize what a wealth of attention to "small things" lies behind the bare catalogue of activities revealed in the following quotations. They are from a printed letter of Dan Crawford's dated the 21st of June, 1917.

A. Luanza Itself.—First he quotes a statement by Mr. T. Higgins, who audited the books of some of the departments in Luanza itself; buildings, both school and mission; agriculture; carpentry and leather work; a training school for boarders. The statement indicates an expenditure for the year in these departments of over two thousand pounds (£2143).

Mr. Crawford then goes on to list the following activities, whose accounts were outside those audited by Mr. Higgins. He says:

1. The above makes no mention of (a) Teachers, (b) Evangelists.

2. The above does not touch Mrs. Crawford's medical work, where the call is most arbitrary of all.

3. All manner of Refuge Work is excluded from above figures, including Lepers and Disabled who are heaped at our doors till death.

4. Also the great Sanitary Service that involves employment of workmen to cut down and then (worse still) keep down rank growth. N. B.—All this touches the great....means of fighting sleeping sickness and malaria, and is a much more momentous thing than is generally covered by the tame word "Sanitation."

5. Taxes.

6. Traveling expenses.

Thus Mr. Crawford reviewed the mounting up of some of Luanza's 1917 "small things."

B. Outwork.—He goes on, still in this printed letter:

"Mark you, it is always and only of Luanza I am speaking; but now let us get abroad. Here the calls come in from all points of the compass; from noble missionaries who would rather die a la Paul than that their 'glory should be made void' by sending letters home. No, you will never get them to do that. But because it is not done, do not imagine that they feel not bitterly about the way their silence is construed as satisfaction with the amount of work they must leave undone because of the needful supplies being lacking."

Some of the work which he here calls "abroad," and some of his fellow workers, he mentions by name. He speaks of: "The brave Lasts....battling on in the Old Capital," (i. e. of Mushidi's empire, broken up by the expedition of Captain Stairs for King Leopold in the earliest nineties) where, says he: "The few hundred pounds I have been able to allot him are inadequate, although he has made them go double their value."

Again; "We have plans" (thank God they matured) "for Mr. Lammand's district. Also for Bible schools as far west as Kasai and Boma, and even Bie..... weary work this, which is no soft-fingered enterprise a la civilization, but the work of our hands and the sweat of our brow."

He mentions expending nearly £1,000 on work at outlying spots where he had personally laboured and says: "Please God they will get more and more, though we have to deny ourselves in the straining of an effort."

He did deny himself! With him there was no stinting the work of God in order to ceil his house with cedar. He died, as he had always lived, in a mud house, constructed, like any native's, of simple indigenous materials—walls of wattle-and-daub; roof of thatch; floor of beaten mud covered with grass mats; beds of native

wood strung with hide thongs. And he did do "more and more" in those "abroad" parts that are not Luanza itself. For he felt that Luanza must always accept full responsibility for all the surrounding tribes and lands whose need had become known through his intrepid journeyings; responsible alike to those lands where workers have already gone in response to the call, and to those still without the Gospel.

"Small Things" in Luanza; To-day

After ten years it is valuable to look at some of those Luanza items. For instance **teachers** and **evangelists.** The number of these is now five or six times what it was ten years ago. Well on to the two hundred mark now. Please God He will raise up yet more and more of them and enable us to minister to their needs. Next week they will be pouring into Luanza for a week of special prayer together. Blessed fellowship of prayer! From north and south, from east and west they will be coming for this best week in all their lonely year. Indeed, some of them are already on their way, for they labor in the Gospel so far from Luanza that it takes them, some of them, quite a week to come in.

Then **health work.** When I came in 1921 Mrs. Crawford gladly handed it over to me. It is a part of the work which must be developed a great deal further. To meet, in any adequate way, the obvious need requires a hospital....a hospital is really imperative. If I were enabled I should like to establish a Dan Crawford Memorial Hospital in Luanza. The hospital that is needed would not necessarily at first be very large, but it ought to be equipped in an up-to-date manner. If the Lord gives the hospital, there will be scope for nursing staff, for an assistant medical officer, and for skilled bacteriological work. The unit which I long to bring into function needs more than anything else to be used as a training center for Africans in hygiene, in mothercraft, in midwifery, as well as in simple curative medicine and surgery. At present, run as an out-patient dispensary, temporary accommodation being found for visiting patients in huts, the annual attendance averages from forty to fifty thousand. Like Dr. Miller, of Nigeria, far away but still in tropical Africa, we too feel that "unalleviated suffering, dirt, and preventable deaths oppress with their awful weight. Here is the greatest opportunity ever given to men to step in as saviours in the footsteps of the great Healer-Preacher. We have the material to stamp out these diseases; we have the skill to deal with all this suffering. We must have men and equipment at once." This "we" means the Church of men and women, who like-minded with their Lord Jesus, would love all their neighbors as themselves. Clough was satirical when he interpreted the sixth commandment as teaching:

Thou shalt not kill; but need'st not strive
Officiously to keep alive.

This will never do.—To love thy neighbor as thyself involves the work of healing in all its aspects....of body and of mind, of soul and of spirit. We want to do just that.

Then those **lepers and cripples.** The abjectly poor and needy, the cast-offs and the lonely aged. How I used to love to see Uncle Dan surrounded by them under the spreading wild-fig tree that stands outside his house. There would be, perhaps, as many as a hundred around him at one time. And he would be standing there sturdily upright, beaming on them, bringing even to such lips as theirs a smile, a laugh. He would bare his white head to the tropic sun and pray with them. Of them in 1917 he said "pensioners till death." And "till death" it certainly is, for in Christ's name to all such we must be, we are, pension office, and poor relief agents, and workhouse, and infirmary, and father and mother. Why? Because this is a land where Christ's Golden Rule has hitherto been unknown, and so death still is allowed to claim as his own all the weaklings and the inefficients.

The **Boarding School** was closed down when the staff left the Congo, and it has not been possible to reopen this type of work since.

Rich in Faith.—Of "good works" such as those mentioned above Dan Crawford was very zealous. They were not his principal service—I want to make that clear in a moment—but they could not be left undone. He had many needy neighbors, not indeed of his own race, or color, or creed; but he was fain to be neighbor unto all them that were fallen amongst thieves. Like George Muller he could not but do so. In this, too, Dan Crawford shared a like faith with George Muller, of the Ashley Down Orphanages, that he also believed that what God gave him to do, God would from week to week provide the means to support. None of his work was endowed. He lived (and his work was supported) by strong faith in the unlimited riches of God, and in the power of prayer. He felt, too, that those riches and that power were available for all Africa, though he knew that not all had the same faith. So strong was his sense of the unity of God's work that when a certain missionary in Africa, being held up in some work for God, wrote to Dan Crawford asking for £100 and excused himself by writing, "You are rich," and when he saw that the same weekly mail that had brought the request had brought also contributions amounting to about the sum mentioned, he sent the whole week's income to his correspondent with this reply: "Rich? Yes I am rich—rich in faith for you all." And that was precisely wherein his riches consisted. Concrete facts about empty coffers made no difference whatever to his riches. They were real. After all, what estate is more real than the estate of the soul?

Bush Gospelling.—In writing to me the Editor of this Review said of Mr. Crawford: "He emphasized the spiritual side of the work to such an extent that it seemed difficult to get the concrete facts as to what had been accomplished." That remark expresses exactly the pattern of his life. That "all these things shall be added unto you" was his workaday faith. His vital concern was the Kingdom of God and His righteousness. The good works which he accomplished, of which some are itemized above, were simply the necessary and natural outcome of true spiritual energy. They were, one might say, incidental. His own view of his calling was that he was "A Bush Gospeller—just a simple Bush Gospeller."

A broad, clean, shaded street in Luanza, leading to the Church

In relation to other men, colored or white, he had not many but one activity. That one work was to win souls—to bush Gospel. To "bush Gospel" was to bring to bear upon circumstances his own and those of his companions, the eternal values of truth—the existence and the good will of God; His righteousness; the fatality of sin; the assurance of atonement in Christ. Formalities, ceremonious gatherings, set proceedings, professional functioning—all these he found unnecessary, though when occasion offered he could and did take advantage of them. His constant aim, supreme and controlling, was to make known

to all men Jesus as their Lord, and as their divine Savior, and to persuade them to become His disciples. He was always on the job. In talk with him, the topic, however ordinary, had to be viewed in its relation to eternal verities. Without being in the least dull, he talked with all on high levels; to do so was the natural expression of his own everyday habit of thought. But it was also a definite policy.

It happened once (in the "Farthest In—but Shut In" life which he described in "Thinking Black" it did not happen) that he was in company with a number of Christian Europeans. Ordinarily when he was in congenial company, black or white, he was in overflowing spirits. When the company was white, he would fire off, all with the most intense vitality, and at a furious rate, barrage after barrage of most wonderful talk. Without pause or seeming effort, he would quote aptly and alike from Browning and "Alice in Wonderland," from W. J. Locke and Homer, from Spurgeon and Paul. His conversation would make such Napoleonic advances across the Alps of world politics, scripture exegesis, Bantu philology, personalities of early Congo history, and a thousand and one other matters, that his hearers were often left floundering far in the rear, exhilarated, but exhausted. On the evening of which I now make mention he was silent—so much so that one of the company said to him:

"You seem sad, Mr. Crawford."

"Yes," he replied, blue eyes clouded and brooding and looking off into the distance; "Yes. I am troubled....It's a promise. That's what it is....a promise."

They waited.

"A promise I made long ago to God.... I vowed to deal individually about salvation with at least one soul every day. And to-day there hasn't seemed to be a chance." (It had been a day of long conferring.) "Yes. It troubles me."

His personal ministry was often very searching; and he was no respecter of persons. He had the piercing eye of the seer; and he was not afraid of uncovering sin. An African missionary, whom I met while traveling, told me of his "one real meeting with Dan Crawford:" "It was in a forest path. I was returning to my station and he had recently passed through it. He had an amazingly intimate knowledge of the state of affairs there. He said: 'Come and sit here. Let us talk.' And he talked. First of all, my work. Then much that concerned the tribal life of those amongst whom I worked. It was all new to me—I had not been out long. Then he spoke of me, myself; not much. Then he paused, and looking at me he recited:

"'There is a man that often stands
Between me and Thy glory.
His name is self.—My carnal self
Stands 'twixt me and Thy glory.
O mortify him! Mortify him!
Put him down, my Savior;
Exalt Thyself alone; lift high
The banner of the Cross,
And in its folds
Conceal the standard bearer.'"

"His eyes saw clearly the deadly pride against which I had to wage my daily, eternal war. Then he said: 'Victory is with the saints.' And we parted."

How many, many folk have told me similar stories! How that they met him but once; how that something he said then, had stuck by them ever since, assessing for them moral values, and encouraging them in the paths of God. The fact was that he was ever alertly on his job of seeking the salvation of souls and their establishment in righteousness. He was ever "Bush gospelling."

The Personal Touch

This matter of close personal touch was the very breath of life to him. It was already a habit when, a lad of nineteen, he first landed at Benguela on Thursday, the 9th of May, 1889. And he put it into practice from the beginning with the people of his adoption, praying as his feet first touched the soil of Central Africa, "that my every step thereon should be

An Evangelist in the African Church
A True Church Builder

trodden in the path of simplicity and rectitude."

He had come out with a party led by Mr. Arnot, of whom he wrote:

"....My dear old leader. He won me for Africa when China was calling. He told me of those far-off lands beyond the Lualaba. He spoke of tribes unreached by him, but waiting for me. He told how Livingstone even in death dreamed of this Katanga."

When the party landed it was found that the transport arrangements were not as forward as they had hoped. They had to face the prospect of indefinite waiting on the littoral. Dan Crawford—remember he was then a youth of nineteen—wrung permission out of his leader to do the unprecedented thing, to leave the party of whites and to go and live alone amongst the natives of the country, away from both the English of his fellow missionaries, and the polyglot lingua franca of the slave-marketing coast.

His journal of 1890 contains this entry concerning that time:

I am now sitting in a little native mud house, near the door of it of course, for there is no window; perhaps you could not picture or plan a more humble yet withal comfortable little abode than this of mine. Of course, I don't say there is not plenty to evoke European growls occasionally; such as the little fire lit of an evening, the smoke of which has just to make its exit the best possible way owing to the absence of anything in the form of a chimney. The solitary stool standing just one foot from the ground and made from a piece of raw hide stretched over a little four-legged wooden frame work barely one foot square; add to this a narrow little shelf-like native bed, a grass mat lying on the floor upon which is laid all that these kindhearted hosts of mine can ingeniously scrape together by way of food; and you have the exact inventory of contents of mine, and the average, African native hut. Now, let me tell you how gloriously contented I am herewith. Never since the time when "I first saw the light, and the burden of my heart rolled away" could I sing to my Lord a happier song of praise than now.

He added: "I don't write this at all in a tempting sort of way....yet....**If there was more abiding in Christ, there would be less abiding at home.**"

He was convinced even in those early days that good command of his hearers' language was essential to his "Bush gospelling." He never repented of this belief. To speak the language from the native standpoint; to know the native life and lore in an intimate way—he regarded this as essential in a missionary: and he strove to prevent newcomers to the field from settling down into that out-of-contact life to which "mission station" (sic) immobility tends. He himself had great natural facility in language. And he took full and energetic advantage of it. After a month or so he wrote:

"I am only a language-lisper these days. And this blundering business of preaching in broken sentences" (after less than two months contact, alone, unaided, learning an absolutely foreign tongue he was already preaching!) "brings down many a snub on me—the officious giver of unsought advice. Around the faggot fire is the best time to do it, when God hangs up the Southern Cross in the sky—His symbol of sacrifice.

That was in the first months of his life in the Long Grass. Years after, when that life, all unknown to any of us, was nearing its end, he often said to me: "Around the camp fire, dear Old Boy, has been my happiest time for publishing the Gospel."

The power of communicating which by these heroic means he attained so rapidly soon paid him ample dividends. Delays multiplied: some of the party died; some returned home to England; Arnot found himself unable to go into the interior; it seemed inevitable that the party should, as it were, dig itself in near the coast. Such an idea was entirely unwelcome to Dan Crawford, and his manner of spending his time had given him both language and friends amongst the natives. He was thereby enabled to get together sufficient

porters to carry enough material for himself, Lane and Thomson to join themselves to a caravan starting for the interior. His own personal baggage consisted of only one load of about sixty pounds weight. Combine with this fact the other, that it was not till twenty-two years had passed that he re-emerged from the Long Grass, and you get something of the measure of the man.

The Cash Value of Proverbs

One of the bugbears of African traveling is that eternal "one more river to cross." The last one never is reached. If there is no ferry dug-out—why, that's bad. And if there is—why that's bad too. You may be dead sure that Mr. Ferryman is going to strip you as naked as he can. You are fair game to him, and he means to make the most of his monopoly. Your necessity is his opportunity. Prepayment is the first requisite. Haggle, haggle, haggle—at last you are embarked in the coggly canoe, a considerably poorer man than when you left camp in the morning. In midstream the paddle ceases its flashing. Charon is making further and even more extortionate demands. He threatens refusal to cross you at all; and you know, most uncomfortably know, that he holds all the trumps. The crocs that infest the river are all in his pocket, so to speak, but they certainly are no friends of yours! An upset is nothing to him, but to you—!! So you promise frantically. But he is a thorough-going sceptic, and quotes a proverb at you:

In midstream to pay up he'll agree;
Once across—I don't think. He'll just flee.

And he insists on cashing in on the promises there and then.

But Dan Crawford, boring into the interior for the first time, at one river crossing found a way to checkmate the capsize gambit. Mr. Ferryman with a valuable load on board came inshore under the bank from which Dan Crawford, as the caravan leader, was supervising the transit, and demanded more, much more pay than had been first agreed upon. On meeting a refusal he pointed out the ease with which a capsize could be arranged. In one jump Dan Crawford was in the canoe behind him. Luckily the canoe was not swamped. It was very small and very coggly, the caravan was large, the crossings back and forth were very many, the unshaded sun was intolerably hot—but that chagrined ferryman paddled the livelong day with Mr. Crawford's arms clamped around his waist, and with Mr. Crawford's earnest assurance in his ears that whether in the boat or in the water those arms would continue to cling. The caravan crossed without losing a single load.

At another crossing a boatman did tip out a load into the water—no doubt at a conveniently shallow spot where he could fish it up later on. A violent dispute at once commenced between the carriers and the men of the village to whose chief the crossing belonged. Things began to look ugly, one side demanding payment, and the other disclaiming responsibility. The old chief, sitting on a knoll overlooking the scene, was as loud as any of his followers in rebuttal. But Dan Crawford had not lived in a native village for nothing. He quietly said to the old man, quoting a proverb:

Though, in crossing, the crocodile, he gets your stuff,
'Tis the ferryman pays: and must pay you enough.

The old man could hardly believe his ears at first. A white man quoting a proverb! Impossible! When he was able to take in that the portent had indeed occurred, he chuckled away for the rest of the day. And the palaver was settled on the spot. With princely liberality he paid over more than the value of the lost goods, giving good measure as a price of his enjoyment. Uncle Dan in telling this story used to say that it was then that he learned the cash value of proverbs.

A Bible Lover: and Translator

There is a tendency in these days to relegate the Scriptures to a place of secondary importance. In Luanza we dare not do that. Our attitude is that of Bengel, who said:

Apply thyself wholly to the Bible:
Apply the Bible wholly to thyself.

Dan Crawford did just that. He was always digging away at The Word. He fed on it. Lived by it. Saw no other possibility for any servant of Jesus Christ. He loved it; and he loved to speak of it. That he accepted the Scriptures as authoritative in the realm of conduct, the following may serve to show. He was a man who was unable to view with equanimity such everyday affairs as injustice, oppression, suffering, curable pain; they aroused "his ungovernable passions," as The Spectator says they do those of Lord Knutsford. When he was aroused, there was no mistaking his point of view. But this word had come to him with the force of a personal command: "Let not the sun go down upon thy wrath." Because of that word, many and many an African, whose Godhatable conduct had caused some passionate outburst, toward sundown has found Konga Vantu* in his hut assuring him that anger was ended. Exhortation, instruction, prayer—these following would convince the sinner that love was seeking to serve him.

His faith in the efficacy of the Bible, his love for his Bantu peoples, his unrivalled penetration into how the African thinks, his wonderful command of purest idiom—all these met together in his translation work. Of these labors—extended untiringly over thirty years—a great monument remains. He had completed the translation of the whole Bible into Luba-Sanga. In January 1926 he wrote:

"The end of 1925 saw a great thing. We finished the last line of the Old Testament translation on the 31st of December, 1925, and then had a solemn Dedication-of-Manuscript service. This ends a thirty years service for God.

"All the time I labored at the work of Old Testament translation one thought seized, and, I trust, sanctified many a turn of the pen. This, thrillingly this, that the Old Testament was Christ's Bible, all the Bible He had."

Praise God we have now heard from the National Bible Society of Scotland that they are ready to publish the whole Bible for us. The expenses are being met by a special fund already raised in Great Britain, where they have been saying: "We want to raise a lasting memorial to Dan Crawford; and we believe one fine memorial would be to publish his Bible, and place it in the hands of his beloved Lubans." They are tremendously right.

For seven long years after he founded Luanza, Dan Crawford blazed the pioneer gospel trail with never a convert. Then came Simishi, first of many brethren.

Now at dawn every day it is in scores and hundreds that they pour down the great avenues that center in upon the big open-centered church that is unique in Central Africa. Then there was no outwork. Now not only have many devoted white missionaries gone forth from Luanza to found churches amongst tribes then untouched, but there have been raised up of God African missionaries also to pioneer difficult areas, yes, yes, and to build up wholly African congregations too. In the long run "Bush Gospelling" tells, and tells tremendously. Little things certainly do mount up.

Nevertheless, away there beyond our farthest-flung outposts, it is still true to this very day that, in some directions, there still live tribes who have not so much as one single witness for Christ. They are a challenge to us. And we plan to meet it "by the will of God."—The Missionary Review of the World.

*Konga Vantu was Mr. Crawford's native name. It means "Gatherer of the People."

"COMMON THINGS"

Mrs. C. E. Terry of La Monte, Missouri, writes: "A beautiful poem, 'Common Things,' in the February number of your splendid magazine, was a reminder of this poem. I have had it for years. It is by Florence Jones Hadley, and it seems to me many people would want a copy of it.

A common thing, you say?
Why, dear heart, life is made up of common things;
The violet that blooms beside the way,
The wee nests born of love and summer time
The sunshine and the shadow of each day.

I love God's common things,
Sunrise and sunset, moon and evening star;
O, common stars lighted so long ago.
The sunshine flashing back from soft brown wings,
The full strong sweep of tides that ebb and flow.

A common thing dear heart?
The grandest song is made of common chords,
The fair white statue made of common clay,
The noblest life is rounded out, at last,
By common deeds that made the common day—Exchange.

BIBLE STUDY

BIBLE STUDY COURSE

Galatians

The Nature of the Epistle

There is a particular character to each of the epistles written by the Apostle Paul, as in all other writings, and it is interesting to appreciate the particular nature of those messages. Indeed, it is necessary to appreciate that nature in order to understand the message.

In the second letter to the Corinthian Church the element of a personal defense of love and concern for their welfare was very evident. There was absent that personal interest, as if he was concerned for his own interests, but, it was apparent that he was concerned that they should not lose faith in his leadership and spiritual oversight, lest they depart from the faith which he had taught them.

There is a strong personal element in the epistle to the Galatians. Paul's appeal to the churches which he had founded and which he desired to continue in the faith, was based upon the authority of his apostleship and the authority of the doctrine which he had preached to them. If either of these relationships were overthrown the foundation of the faith would have been undermined and the Church of Christ would have fallen. Both the second epistle to the Corinthians and the epistle to the Galatians had to do with the establishing of the authority of the Faith and of Apostleship. Both have in them the intensity of appeal, the definiteness of statement, the power of argument and fervor of spirit that sets them apart from the other epistles in their appeal for the loyalty of the Church to the faith "once delivered to the saints."

There is some evidence that these two epistles might have been written at about the same time. While there are evidences that the one to Corinth was written from Ephesus, it is possible that this to the Galatians was written from Macedonia, after having written the letter to Corinth and before returning to that city. There seems to have been the same source of affectation in the two districts, disturbances arising from the influences of Judaizing teachers, and those who were desirous of overthrowing the leadership of Paul in the Churches. While in Corinth the influence had seemed to affect his leadership primarily, in Galatia the effort had also been directed against the doctrine, in an effort to establish the things that Paul had constantly affirmed were unessential to the faith of Christ,—obedience to the ordinances of the Law. The statements made by Paul in the last chapter, concerning his writing and concerning the marks of his body and his desire to be no more troubled by men, seem to indicate a condition of imprisonment and of resignation to his fate. Yet, in his appeal for their restoration to the truth of the Gospel his expression of desire to be with them is unqualified and perhaps hopeful—4:11-20. The similarity of the epistle to that of II Corinthians is emphasized in the fourth chapter also. Leaving the question of time, it is well to appreciate the matter of similarity of spirit in these two epistles, as indicating the entering in of those doctrines and oppositions to which the apostles had referred as the entering of those "grievous wolves" who would devour the flock of God. As a good shepherd of the flock, the apostle at once put forth an effort to save the flock by guarding them against the false teaching and giving to them the foundations of faith upon which they would be able to stand.

This epistle is the only one of Paul's writings in which he sets forth clearly the doctrine of salvation by faith alone. The conflict between justification by works and faith had arisen in the Church in Galatia, and this was the opportunity, or occasion for the setting forth of the true relation of these two elements of a Christian life. This is the sole topic of the discussion of the epistle. In Romans the whole doctrine of the Christian faith is set forth, as an introduction to the ministry of Paul when he would come to Rome. Corinthians is concerned principally with the evidences and ordinances of the Christian life. Ephesians is a consideration of the spiritual phases of the life, as also Colossians while the other epistles are comments on the manifestations of that life.

The Purpose of the Epistle

This is a corrective epistle. It is more than an admonition, or an encouragement to a group of believers who may have come into some spiritual trial of persecution. The Churches in Galatia had been led astray from the truth of the Gospel, even so far astray that they were in danger of having no hope of salvation—2:21; 4:19, 20.

This epistle was written in order to set forth the failure of the law and the efficacy of the Gospel of Christ to bring salvation to men. The fact that the Jews had accepted the Gospel was a proof that the law did not and could not save men. The Jews as well as the Gentiles had accepted Christ and received the Holy Spirit from God in testimony of their faith and salvation. By these evidences the apostle proves that salvation did not come through the observance of the Law and was found only by faith in Christ.

Another feature of the epistle is, that it proves salvation complete in the Gospel, and that the keeping of the Law adds nothing to the effectiveness of the Gospel in saving the soul. Those who add to the Gospel make the Gospel of no effect, because that which they add is that which previously brought condemnation—5:2-4. In this respect the statement of Paul agrees with that of the revelation to John, that both those who add to and take from the testimony of the Lord must bear the judgment of God.

This epistle also declares the particular revelation of the Gospel and the Word of God. The Gospel is not a development from the Law, nor a development of religion by those who had lived under the Law and found it inefficient in spiritual life and power. The Gospel is a direct and particular revelation of the means of salvation given by the Lord to a chosen man. The curse of God rested upon any person or persons who in any wise would deviate from the truth as revealed or would teach any deviation from that truth—1:6-9.

The Outline of the Epistle

A. The Subject of the Epistle,—The Gospel of the Grace of God—1:6, 7.

B. The Key verse of the Epistle—1:6, 7.

C. The Introduction—1:1-5.

1. The author, Paul.
   a. An apostle,
      (1) Not of men, neither by men.
      (2) By Jesus Christ.
      (3) By God who raised Jesus Christ from the dead. This particular statement is enlarged upon in verses 10-17, and following passages in chapters 1 and 2 in which the manner of the revelation of the Gospel is given and the approval of his apostleship is shown.
2. The associates of the apostle at the time of writing—1:2.
3. To whom addressed—The Churches of Galatia. The Churches included those established on the first Missionary journey, Antioch in Pisidia, Iconium, Lystra and Derbe. These groups were all located in the Roman District of Galatia in which was included the former province of Galatia. The next District to the west was Asia, in which district were the seven Churches of Asia.
4. The salutations, Grace and Peace, etc.
   a. From God the Father.
   b. From our Lord Jesus Christ.

(1) Manner of salvation—Who gave Himself for our sins.
(2) End of salvation—That He might deliver us from this present evil world.
(3) Authority of salvation—According to the will of God and our Father.

In these statements the nature of the Gospel which Paul presents is defined, as to its nature and authority. It is more fully set forth in the discussion following.

D. The Purpose of writing—1:6-9.
1. They were removed from the Gospel of the grace of Christ to another Gospel which is not another—vv 6, 7.
2. Some had troubled them and would pervert the Gospel of Christ—7.
3. The curse of God upon any that preach any other gospel—vv 8, 9.

E. Paul's apostleship and Gospel established—1:10-24.
1. The Gospel is of God—vv 10-12.
a. It is God who persuades men.
b. The apostle sought not to please men in the Gospel.
c. The Gospel which he preached was not after men—v 11.
d. It was not received from men, nor taught by men—v 12.
2. The apostleship and doctrine was of God—vv 13-17.
a. He was first a persecutor of the Church—v 13.
b. He was a zealot of the Jewish traditions—14.
c. God called him by His grace—v 15.
d. God revealed Christ in him to preach Him among the heathen—16.
e. He went not to the apostles in Jerusalem, but to Arabia—17.
3. The apostleship and revealed Gospel approved—18-24.
a. Three years after receiving it, by a fifteen days' sojourn with Peter—v 18.
b. Not disapproved by James, the Lord's brother—v 19.
c. By Paul's own veracity—v 20.
d. By a successful ministry in Syria and Cilicia approved of by the churches in Judea—vv 21-24.
4. The doctrine tested and approved—2:1-21.
a. By the council at Jerusalem—1-10.
(1) Witnesses to the Gospel preached to the Gentiles—Paul, Barnabas and Titus—vv 1, 2.
(2) Witness before those of reputation—v 2.
(3) Titus, a Greek, not required to be circumcised even when witnessed against by false brethren—vv 3, 4.
(4) Paul's defense of the Gospel, and against the circumcision of Gentiles, honored—v 5.
(5) Nothing added to Paul's doctrine by notable leaders at Jerusalem—v 6.
(6) The apostleship of Barnabas and Paul to the Gentiles granted by James, Peter and John with the right hand of fellowship; they going to the Jews—vv 7-9.
(7) Ministry to be accompanied by remembering the poor—v 10.
b. By the incident of the deflection from the faith of Peter and Barnabas—11-21.
(1) The incident.
(a) Peter ceased eating with the Gentiles when certain brethren, (Jews) came from James.
(b) Barnabas also withdrew from the Gentiles, influenced by the action of Peter.
(2) The correction.
(a) Paul withstood Peter, rebuked him before all of the Jews—vv 10, 14.
(b) He walked not uprightly according to the truth of the Gospel—v 14.
(c) As a Jew he had lived after the manner of the Gentiles.
(d) He, therefore, had no right to compel the Gentiles to live as do the Jews—v 14.
(e) The Jews are not justified by the works of the law—16.
(f) The Jews believe in Jesus Christ, that they might be justified by the faith of Jesus Christ—v 16.
(g) To endeavor to add to justification in Christ by observance of the Law would admit that one is yet a sinner, and Christ the minister of sin—v 17.
(h) To bring back into one's life the things which were considered ineffectual in justification would make one a transgressor—v 18.
(3) The principle of justification established—vv 19-21.
(a) Through the law one becomes dead to the law, that one may live unto God—19.
(b) Believers are crucified with Christ (Become dead to the law)—v 20.
(c) They live—not they, but Christ in them—v 20.
(d) They continue to live in the flesh—v 20.
(e) They live in the flesh, by the faith of the Son of God who loved them and gave Himself for them—v 20.
(f) The grace of God must not be frustrated,—made of no effect, by requiring righteousness by the Law—v 21.

F. Paul's appeal to the Galatians—3:1-4:31.
1. Christ had been preached to them—3:1-5.
a. They had received the Spirit through faith, not by the Law—v 1, 2.
b. They had begun in the Spirit, and could not be perfect in the flesh.
c. They had suffered for their faith in Christ—v 4.
d. The ministering of the Spirit and miracles had been through the hearing of faith—v 5.
2. The faith of Abraham their example—3:6-29.
a. His belief in God was accounted for righteousness—v 6.
b. They that are of faith are the children of Abraham—v 7.
c. In the faith of Abraham the Gospel would bless all nations—8, 9.
d. The Law was not the blessing of Abraham—10-12.
(1) It was a curse to all who did not continue in all things to do them—v 10.
(2) The just were required to live by faith, not under the law—11, 12.
e. Christ brought the blessing of Abraham—13, 14.
(1) He redeemed from the curse of the law—v 13.
(2) He made it possible to receive the blessing of Abraham,—the Holy Spirit, throught faith—v 14.
f. The covenant of Abraham rested in Christ—3:14-20.
(1) Its conditions must be unchanged, and fulfilled—v 15.
(2) It was made with Abraham and his Seed—Christ—v 16.
(3) It could not be by the law, because of promise to the Seed—v 18.
(a) The law was added until the Seed should come—v 19.
(b) The law looked for and required a Mediator—v 20.
(c) The law concluded all under sin, to bring about the promise by faith—v 21, 22.
(d) The Law was a school master to bring men to Christ and to justification by faith in Him—vv 23-25.
(4) All who have faith in Jesus Christ are children of God—vv 26-28.
(5) They that are Christ's are Abraham's seed (sons with the Seed of the Promise)—v 29.
3. The spirit of the children of Abraham—sons of faith—4:1-31.
a. Before the coming of Christ, and in the time of the law, (also before conversion) men were like children under tutors or like servants in the house, having no liberty, and possessing nothing—vv 1-3.
b. When Christ came, and when men accept Christ they become sons of God, by adoption—vv 4-7.
(1) They are redeemed from the law—v 5.
(2) They are adopted as sons—v 5, 6.
(3) God sends forth the Spirit of His Son in the heart who cries, Abba, Father—v 6.
(4) They are sons and heirs of God through Christ—v 7.
c. Those who are sons of God should not live as formerly, serving nature and living in the spirit of bondage—vv 8-11.
d. They should remember the spirit of blessedness in their first faith in Christ—vv 11-16.
e. Seducers have but a selfish interest—v 17.
f. Paul's interest that Christ may be formed (fully developed), in the believers—vv 18-20.
g. The lesson from the allegory of Abraham—21-31.
(1) The son of the bond woman—Hagar and Ishmael.
(a) A son of the flesh.
(b) Agar, the covenant of Sinai, bondage, the Jerusalem that now is, a persecutor of faith, to be cast out with her children.
(2) The Son of the free woman—Isaac, Sarah.
(a) Sarah, the free woman.
(b) The free woman, which is the mother of us all—Jerusalem above.
(c) The barren with her multitude of children by faith.
(d) The believers the children of promise, as Isaac.
(e) The sons persecuted by the bond son.
(f) The sons, the heirs, of the free woman.

G. Living the life of faith—the life of liberty, as the Sons of God—5:1-6:10.
1. The liberty to be maintained—Cf. 4:31.
2. Not to be entangled with the yoke of bondage—vv 1-24.

To make necessary the observance of any part of the law would require the observance of it all, a restoration of bondage.

3. Justification is by faith and love, not by conditions of flesh—5.
4. How liberty may be lost—7-12.
a. By hinderers—7, 8.
b. By a little false teaching—v 9.
c. By those who would escape persecution of men, but who will fall under the judgment of God—10-12.

(Continued on page 383)

EDUCATIONAL

THE HOUSE YOU LIVE IN

By Dr. John D. Burkholder

The "House You Live in," is not composed of brick and mortar, but is made of bones, tissue, millions of cells, blood vessels, nerves, skin, and hair. This house is "fearfully and wonderfully made." It can give the occupant much happiness, and often gives him a world of misery. The resident inside usually decides which it shall be. His ancestors before him had a share of responsibility likewise. The Christian Monitor is interested in anything that ministers to the health of that body, which is the "temple of the Holy Ghost." God originally created this body, and He now wants to live in it. Any being who repents of his sins, believes in the Lord Jesus Christ, accepts the atonement He made for sin on the Cross, receives an immediate Guest, the Holy Ghost (Jesus Christ's Other and Invisible Self). We want to thank Dr. Burkholder for his constant interest in the direction of the health of the physical body. —Editor.

You live in the most wonderful house in the world. It has a moving foundation; it stands on either end; it can lay itself down on its north, south, east or west side. It can make itself crawl, roll, climb, walk, hop, skip, run, jump, or swim.

The house you live in is not composed of brick, stone, frame, or logs; such a house may shelter you, but the house that is yours, that you really live in, is your body, a house not made with hands. It is made up of bones, millions of cells, muscles, blood vessels, nerves, skin and hair; its bottom is flattened out for the foundation.

It took the Master Architect to design your house, two hundred bones to build the frame work, and five hundred muscles to give it shape and action and walls of protection. It required untold numbers of blood vessels, and nerves to equip your house with concealed tubes and cables to all parts of the house, to carry its messages of nutrition and protection. It took many years to build it.

Your house has a circular bone roof on it, covered with hair to protect it. The weatherboarding has from four to eight million holes in it, with a little fountain at the bottom of each hole. These fountains collect poisons from all over the house and discharge them through the holes in the weatherboarding.

Your house is equipped with the most perfect chemical laboratory, which is in charge of its master chemist. It has a pumping station that runs day and night, and repairs itself while running. The gas plant operator, the filtering bed supervisors, and the prescription clerks in the laboratory never sleep; they never take a vacation.

Your house has a gas plant in it, and a grist mill. It has supply pipes, waste pipes, and sewerage tanks. It has filtering beds to purify the blood stream. The bureau of detectives are the most skilled on the face of the earth; they protect the house you live in by supplying the necessary chemicals.

The detectives have very keen sight, acute senses of smell, taste, hearing and sensation. They detect the smallest enemy the moment he gets inside your door, and overpower him without mercy or question.

There is a witty bunch of humorous clowns in your parlor to entertain you, and a preacher in your study to preach to you. He has a still small voice, is honest, sincere and has a very easy disposition. He is easily imposed upon.

The educational system in your house teaches all branches, from the kindergarten to university grades. Your moving picture machine can take a thousand pictures per second and never get two pictures on the same film.

Your house has a wireless telegraph and telephone system installed in it, capable of broadcasting or receiving any wave lengths without adjustment. It needs no aerial wires or switches. Your telephone system has extension sets in every room connected to central, who operates day and night without assistants.

Your house has a great central electric power plant, with many subsidiary stations, operating on the same system. It is equipped with automatic switches and cut-outs. It starts automatically by turning on the nerve current, and stops itself automatically by turning the power off.

Your house has a filling station, and a room for recharging batteries. In the charging room, sleep disconnects all main switches from head quarters. The transformers are connected up, and millions of little storage batteries are charged, until your whole house is charged from roof to foundation, in eight or ten hours. Then the windows open and your house begins to move around.

The house in which you live is composed of more than five hundred thousand million cells, each cell perfect. The large and small arteries, capillaries, and lymph vessels, make up the system of supply feed pipes, which convey the blood (nutrition and waste matter) from the pumping station to and from every little cell in your house.

Each cell attracts from the blood and lymph what it wants (if it is there), and deposits its waste matter into the vein waste pipes and passes it over to the lung purifying station. Here the blood cells exchange their poisonous gases for a fresh supply of oxygen.

The chemical laboratory in your health department is perfect. There is nothing that can be added or taken away. In this laboratory there are various prescription counters, stationed all along the sides of a tube conveyor about thirty feet long, beginning at the grist mill where it grinds the feed.

While the feed is being ground, the salivary prescription counter is busy pouring in the necessary digesting compounds, after which the mill shoots the ground mixture down a little tube to the mixing bowl where it is skillfully compounded with ferments exactly proportionate to the nature of the chemical contents of the mixture to be digested.

Each clerk in this department must know exactly how much material he must compound for, which the taste buds and olfactory bulbs weigh and notify each chemist in charge by a special signal in advance, so that they may know just what to prepare.

While the stomach mortar and pestle are stirring, churning and mixing, the various busy clerks are adding their bit of organic acids and ferments preparing the strange mixture for the next operation. When the compounding, mixing and churning have been completed, the stomach opens its doors, and forces the contents downward into the northern part of the intestinal laboratory.

The liver clerks and pancreatic chemists have been notified in advance, and they have prepared just enough bile and pancreatic fluids to convert the carbohydrates of the mixture into fat, which is conveyed in small tubes and mixed in a common larger pipe before it reaches the mass in the intestinal laboratory. By this time the little chemists stationed further down the tubing know what they must do, and the internal gland clerks have added their highly specialized preparations to the fluids circulating in the pipe lines to help perfect the process of digestion.

The chief chemist then holds a consultation with every other chemist until they all agree that their work has been completed in every detail to the best of their ability. Notice is then sent out to millions of collecting agents stationed along the di-

gestive tube ordering them to get busy for an hour or two. After collecting all of the suitable material present, they hand it over to the portal vein which hurries it on to another set of chemists in the liver.

The part of digested mixture that does not require the attention of the liver chemists is collected by the lacteal collecting agency and sent right into the blood via a reservoir, thence through a system of tubes into the pumping station, which sends it over to the gas plant for oxygenation, ready for replenishing the whole house.

It is then pumped out into the larger supply pipes, then into branch lines which divide and subdivide until the tiniest little tubes in the house are reached. From here it reaches the lymph and feeds the billions of cells that make up the house in which you live. These tiny little feed carriers are magnetic and attract to them as by magic what they are sent for until they have what they want. If the grist mill fails to turn in the right raw materials with which to bathe and feed the little cells, or if too much rich stuff gets into the supply pipes, there is no end of trouble in your house.

After the collecting agents are through and the cells are fed, the small intestinal tube workers shove all the refuse matter out into the garbage tank (colon) located at the south end of the digestive laboratory, where it waits for the garbage man once or twice daily. The garbage is in a semi-solid form when emptied into the tank. If the garbage man fails to open the door and haul the garbage away daily the poisonous liquid seeps through the walls of the garbage tank into the supply pipes and poisons your whole house.

The observatory watchmen, the smelling detectives, and the taste artists, often enter into a combine; they unanimously agree to and do shovel into the grist mill that which looks good, smells good, and tastes pleasant, regardless of the food value it has. In this way all kinds of feed get into your boiler, more han the chemists can handle. Then you have pain or gas in the boiler room, or in the digestive tubes somewhere. Sometimes lightning pains strike right into your roof, or into the hinged joints, or into the muscles beneath the weatherboarding.

When this happens too often, the gas station and filtering beds are overworked cleaning out so much poisonous debris, and lie down on the job or go on a strike. The holes in the weatherboarding become clogged up with excess waste matter and refuse to work.

The garbage man throws up his job. He has handled more than he contracted for; the garbage can runs over and dumps its poisonous refuse matter right into your house until it is hardly fit to live in.

All this happened because the raw material was not of the right kind, or too much of it. Enemies and thieves have broken in through your front door right beneath your open windows, and they are ransacking everything of value in every room in your whole house. When they are through, they may knock your house flat on its back, clear off its foundation, and it may take you weeks or months to set it erect again.

If your mill grinds too much meat, sugar and starches; if it refuses to grind ample rough stuff with which to force the waste pipes open; if it does not grind a moderate amount of Whole Grain Wheat, fruits and raw vegetables; if it refuses to turn in an abundance of plain water and acid fruit juices into the supply pipes, you can depend upon it, your lease will be cut short.

The Divine Architect of the house you live in built it without a smoke stack, coffee pot, or wine cellar. Not a trace of nicotine or caffein was used in the construction of your house, and none is required to keep it in repair. The less you use, the longer you can live in it without moving out into the cold.

If you don't fire the combine in charge of your feed supply and yourself superintend the quality and quantity of raw materials that go into the hopper of your mill; if you do not stand at your front door and keep pipe stems, cigar stubs and cigarettes away from between your grinders, your supply pipes will fill your house with poison, until your pumping station and gas plants will stop for repairs, and you will be told to vacate many years before the expiration of your lease.

Don't "kid yourself" into thinking that other housekeepers do it and get by. It takes much longer to repair a house that has fallen down, than to keep it in order day by day. It takes longer to quit a bad habit than it does to refuse it the first time. If smoke is going out of your front door, somebody has signed the deed and has agreed to vacate the house he lives in at least ten years before he would otherwise have to go. The pumping station in your house must work both day and night, and repair itself without shutting down. One minute's stop for repairs would mean that someone would have to move into another world. Fire and smoke in the house you live in are slowly burning out the cylinder and valves of your pump, and damaging all the fine machinery in your house. If you don't wake up some fine morning, remember you were poisoned to death in the other world.

When your mill grinds too much rich stuff; when it grinds the wrong kinds of feed; when drinks with a kick get through; when your house smokes, the blood pipes will be filled with too much poison, their walls will get hard and brittle and shrink; the walls of your pump and the valves will be ruined; your filtering beds will be irritated, and the chemists will exhaust their supply of antitoxin materials trying to neutralize the effects of a house full of poison, then every room in your whole house will be filthy, not fit for a decent person to live in, and you will be forced to vacate.

Turn the switches open leading to your five hundred muscles every day. Make your house move on its foundation regularly in the open air; exercise until the sweat fountains gush just a little bit to keep the holes in the weatherboarding open; turn the hose on all sides of your house every few days and you will live in an attractive house—a clean house.

The man living in your house may over-work some of his best servants. They are kept busy every minute cleaning out poisons, solids, liquids and gases, and replacing them with fresh clean supplies. They will be faithful as long as they can, but you can depend upon it, some day they will all go on a strike or quit all together and the man of the house will have to go out and bury himself.

The house you live in has a reproducing machine which has the mysterious and wonderful power of gathering the tiniest little invisible fragments from every nook and corner of the house, and reproducing itself for generations. When this machine is out of place, manhood and womanhood are instantly robbed of their virtue, your house is disgraced, and years of happiness and life has been clipped from your calendar. Keep the lid locked tight—touch not, taste not, handle not at any time or anywhere, except under your own marriage "vine and fig tree."

The house you live in does your bidding. If sick, it has been poisoned; if unhappy, wrong company has been en-

CHRISTMAS CAROLS

Earle W. Gage

It is the blessed Christmas time,
And on the frosty air there swells
And music of the sweet-voiced bells,
Ringing their oft-repeated chime
Of how the birth
Of Christ on earth
Brought down the peace of God to men.

Oh, joyfully they sang of peace,
In ancient carols sweet and clear,
Yet mingling with their chant I hear
The sound of strife that will not cease
But fierce and strong
Still rolls along,
Until their song is drowned again.

I hear the world's deep undertone,
The prayers for bread, the sound of tears,
The bitter curse, the ribald jeers,
The sighs for rest, the knell, the groan:—
While from afar
The sound of war
Rolls suddenly upon my ear.

I see the Star of Peace arise,
And send its beams of heavenly light
Down through the gloomy shades of night
Which cover all the earthly skies;
But few are they
To whom a ray
Comes through the clouds that wrap the earth.

—American Messenger.

tertained. If happy, you are in harmony with the universe. Your house was designed to stand for three score years and ten—or longer. All of nature's laws are designed for your well being and for long life upon the earth—providing they are not broken. Obey and live—disobey and die.

With a happy observer at your window, good and beauty are seen in everything; he overlooks the bad and sees the good, but the picture machine in your house may focus upon heavenly things or upon things that are earthly. No mistakes have been made by the Architect and Builder—everything is right, and if YOU keep it right the beasts of the field are your servants; the birds of the air are your entertainers; the sunshine and fresh air are for your good health and happiness; the flowers, grasses and trees make a pretty picture for you; the fruits of the garden and field are designed to please your appetite; the pure sparkling water quenches your thirst; the shadows of night rest you, and the glorious dawn revives and cheers you.

Harrisonburg, Va.

THE GEHMAN FAMILY

By C. Z. Mast

(Concluded from last month)

William Gehman—a Well Known Church Leader

William Gehman was a native of Berks County and was born in Hereford Township, Jan. 22, 1827, son of George and Sarah (Schwartz) Gehman. His grandfather was Jacob Gehman, who married a Lahr. Four children were born to this union, namely George, Jacob, Mollie and Katherine.

George Gehman, son of Jacob, married Sarah Schwartz and they became the parents of six children, five sons and one daughter, as follows: Nathan, Samuel, George, William, Charles and Mary Anna, of whom George and William were the only survivors in recent years.

William Gehman was married June 17, 1848, to Anna Musselman born in Lehigh County, only daughter of Jacob Musselman. Nine children came to bless this union, all of whom grew to maturity, married and had families. These were Menno, Henry, Francis, Allen, William, Amanda, Sarah, Mary and Hannah. The mother's death in 1904 was the first break in this happy family but since then other members have also entered into life eternal.

William Gehman began preaching in October, 1849, died April 12, 1918, aged 91 years, 2 months, and 20 days. The greater part of his life was spent near Vera Cruz, Lehigh County, Pa. He did much in the strengthening of the spiritual life of his denomination. About 1853 a small division under his leadership in Bucks County, Pennsylvania was made and later a church at Zionsville was organized in 1857.

William Gehman had maintained some progressive views which the church did not tolerate at that time. He advocated prayer meetings which were forbidden. Finally he withdrew, which was not a commendatory movement, as has been so prevalent in the past history of the Church of similar men of spiritual zeal who failed with patience and forbearance in holding the conservative element in one body.

William Gehman is often recalled to memory by many in eastern Pennsylvania as the founder of the Mennonite Brethren in Christ which is not correct.

The writer will herewith insert a letter dated March 11, 1927, which is from the pen of our dearly beloved aged brother, Bishop John F. Funk, of Elkhart, Ind., who is now in his ninety-third year. The letter has been submitted for publication through the kindness of A. B. Mensch, Skippack, Pa.

Elkhart, Ind.
Mar. 11, 1927.

A. B. Mensch,
Skippack, Pa.

Dear Brother: Your kind letter of March 8th came duly to hand, and I will try and answer your questions, as well as I can remember. I think that the idea that you have is perhaps very nearly correct. This matter of a new church, of course, started in Waterloo County, Ontario, and this man's name that you have reference to, was Solomon Eby, but I suppose he saw to some extent the error that he had made. When a conference of the old Mennonite Church was held in the neighborhood where he lived, not very far from Berlin, Ontario, he made the expression that if he had known that the old Mennonite Church would get to a point in which he found them at that time, he would never have taken the step and caused a division in the Church. After he had started the matter there, there was a minister in the church by the name of John Kropp, who was not very well founded in belief and doctrine. He lived in Branch County, Michigan, and went over to Canada to assist in this new work that had been begun there, but failed in his efforts.

The Brenneman that you stated about in your letter was Bishop John M. Brenneman, who was with me on my trip through eastern Pennsylvania in 1865 or '66. I have forgotten the exact date, but it was in one of those two years. He was a substantial old brother, and remained faithful to his doctrines and teachings to the end, and I preached his funeral sermon.

He had a younger brother by the name of Daniel Brenneman, who was with me in my trip East in January, 1864, and was a pretty able speaker, but not very well established in the doctrine of the church. He also went over to Canada to see what was going on, and took an active part in the new movement. When he came back from that place, he had so far gotten away from the Old Church principles, that he was not allowed to preach any more in the congregations of the Old Church, and as a matter of course he fell in with the new party, and remained with them till the end of his life; but he became quite brotherly and friendly to the old brotherhood, and I also helped to preach his funeral services. He and I held the first continued meetings that were ever held in the Mennonite Church. These people throughout became very friendly towards me. They have in these past thirty years made quite a number of changes in their work also, and have improved in their doctrines and teachings to some extent in different ways.

A number of years after their first organization they united with the branch that were closely allied with the Overholt party. The principal head of the party with whom they united was William Gehman, of Pennsylvania, the man you mention in your letter. Gehman, however, never was a member of the Overholt party, and when he became a member with the Brenneman party, as we often term it, he regretted very much a good many things that were done by them, and considered right and proper by them.

One of their gross errors was that they had united later on with a party that had been what we term River Brethren here and also in your country, and they became very decided Immersionists throughout. I also preached at a certain place in Ohio, where these Immersionists were at home, and I preached on the mode of baptism. Finally a preacher of that party that belonged to the River Brethren formerly, afterward told the people that there were so many lies preached in that sermon, that the floor broke down. There were a number to be baptized that day, and just at the time when I asked the congregation to arise in prayer before baptism, the old house that had stood for many years, was decayed in the floor, that when the entire congregation stood up, the floor went down, and that is what made him utter such a mean expression, that it had been broken down, because of the untruths that were spoken in the sermon. So you will see by this letter, who the founders of this Church were, and also you will understand some of the things that were practiced and done by them. These were the men that were really the leaders of the organization now known as the Mennonite Brethren in Christ. These statements that I have given you, are positive facts that I know are correct; and while I never agreed with these people in their doctrines, I after all thought best to treat them kindly, and be as generous as I possibly could under the circumstances.

I am glad to hear from you, and I suppose you are a son of the old preacher Mensch, formerly of Skippack or Salford, with whom I was well acquainted, and with whom I had pleasant visits several times in my life.

I am glad for your letter and may we hold firmly to the end upholding the Word of truth that our pioneer church leaders have proclaimed from the walls of Zion for over four centuries.

May we conclude with these words. The Gospel is our daily guide and may we be faithful and earnest laborers in His vineyard, that the Recorder may have our names in the Book of Life as endeavoring to make a noble history for the spiritual development and progress of the Church.

Yours truly,
John F. Funk.

Elverson, Pa.

"It is from sick chambers and torture-rooms that God brings forth His veteran hosts in the day of battle. Think not so much of affliction as of the love of Christ, and the blessedness of being like Him and with Him forever."

A good conscience is a continual Christmas.—Franklin.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter IV (Continued)

The Alleged Evidences Examined

Before examining the facts which enter into the matter of determining the subdivisions of geological history, it might be profitable to quote the views of eminent Geologists on the subject. Dana gives the following means of correlating the stratified rocks of the globe.[57]

"1. Order of Superposition.—When strata are little disturbed, vertical sections give the true order in those sections; and so also may outcrops of inclined strata over the surface of a country." He gives several precautions that are necessary, such as observing whether the strata have not been folded, whether they are continuous, and whether they overlie one another conformably or not. He observes that this means of correlation gives no aid in comparing the rocks of distant or disconnected regions.

"2. Color, Texture, and Mineral Composition.—These characteristics may sometimes be used to advantage, but only within limited districts and always with distrust.

"3. Although mineral composition is ordinarily unsafe, it has value when two or more conformable strata of constant mineral characteristics accompany one another.

"4. Fossils.—The criterion for determining the chronological order of strata dependent on kinds of fossils takes direct hold upon time, and therefore, is the best; and moreover, it serves for the correlation of rocks all over the world. **The life of the globe has changed with the progress of time. Each epoch has had its pecular species, or peculiar groups of species.** Moreover, the succession of life has followed a grand law of progress, involving under a single system a closer and closer approximation in the species, as time moved on, to those which now exist. It follows, therefore, that **identity of species of fossils proves approximate identity of age.**".

Le Conte says:[58] "Evolution.....is the central idea of geology. It is this idea alone which makes geology a distinct science. This is the cohesive principle which unites and gives significance to all the scattered facts of geology—which cements what would otherwise be a mere incoherent pile-up of rubbish into a solid and symmetrical edifice.

"Life, since its first introduction on the globe," says W. B. Scott of Princeton[59] "has gone on advancing, diversifying, and continually rising to higher and higher planes. We need not stop to inquire how this progression has been effected; for our present purpose it is sufficient to know that progress and change have been unceasing and gradual, though not necessarily occurring at a uniform rate. Accepting, then, the undoubted fact of the universal change in the character of the organic beings which have successively lived on the earth, it follows that rocks which have been formed in widely separated periods of time will contain markedly different fossils, while those which were laid down more or less contemporaneously will have similar fossils. This principle enables us to compare and correlate rocks from all the continents and, in a general way, to arrange the great events of the earth's history in chronological order."

These viewpoints of a few of the leading geologists are suffcient to express the accepted thought on this momentous question of geology. A few conclusions are in order:

1. The means of correlation of rocks from all continents and of arranging the great epochs of the earth's history in chronogical order is found in the fossils of the rocks. The rank of a fossil in the genealogical tree of evolution determines the "age" of the rocks containing the same: the simpler the fossil, the older the rocks; the more complex the fossil, the more recent the age.

2. Geologists appeal to the theory of biological evolution for the key to interpret geological history. Instead of geology being the ultimate proof of evolution, as biologists claim, the latter is the key to the former. Any student of logic at once perceives the full import of this state of affairs in an examination of the validity of the evolutionary theory. It is a notable case of reasoning in a circle. On the one hand, Professor Bateson, the leading authority of biological science, after having stated the conclusion of modern science to the effect that life as we know it today knows of no variation or mechanism to produce the same, rests the ultimate proof in Geology when he says, "The geological record is conclusive;" while on the other hand Professor W. B. Scott, the leading Geologist says, "Accepting then the undoubted fact of the universal change in the character of organic beings,.....it follows that rocks.....will contain markedly different fossils." It is clear that evolution cannot at the same time be on the one hand the sole key to geological "ages" and on the other the leading lesson taught by geology. It is granted indeed that if on grounds independent of the fossils the same geological ages could be marked off as has been done by means of the fossils, the case would be different. Our present problem would only be to determine whether there is a genetic relation existing among the fossils of the various ages or not. So then, the established science of geology must humble itself and undergo a re-examination which threatens its whole structure as built up by geologists.

Are apologies necessary for re-opening a question which geologists in general consider closed? It is not disrespectful to these eminent scientists and the work they have done to produce facts which in one's mind lead to conclusions different from those generally accepted. I take it that all scientists are open to truth. No one cares to hold a hypothesis that does not comprehend all the facts. Facts have only one rational interpretation. If a class of facts admits of a simple and perfectly natural interpretation, it is folly to hold to a fantastic theory which stretches one's imagination beyond the breaking point.

It may be puerile to add that the source of facts whether from a school boy or a learned university professor has nothing at all to do with their meaning. Facts stand or fall of their own strength. For one to allude to a fellow geologist as "the man who, while a member of no scientific body and absolutely unknown in scientific circles, has.....had the effrontery to style himself as a 'geologist,'"[60]—this being the refutation of his arguments—certainly proves that he is guided in his thinking more by the status of the speaker than by the intrinsic value of the thing spoken.

We are led to suspect Professor Miller's status, because of the error in his statement for the man concerning whom he was speaking, is a member of the same scientific body as he himself is. Instead of labeling a geologist as "a fundamentalist harboring a geological nightmare,"[61] why did not Professor Charles Schuchert of Yale refute the geologist in question by producing facts? "Mere snobbery and abuse," points out a fair-minded critic,[62] "is not sufficient to answer a difficulty of this nature, and we regret that men, like Schuchert, have replied with more anger than logic. The orthodox geologist seems unnecessarily petulant, whenever he is called upon to verify or substantiate the foundational principles of lithic chronology .....To claim exemption,however, from the universal criterions of criticism, and logic is a subterfuge wholly unworthy of a genuine science."

In as much as "The New Geology" by Prof. George McCready Price, whose views we follow, is so diametrically opposite to the long accepted "orthodox" geology it is worth our while to consider some of the review of his work.

The first thing that strikes one's attention is the disrespectful, well nigh disdainful, attitude which is taken toward his work because "he is not recognized as having any standing among the scientific men of the country and his name is not included in the book entitled 'American Men of Science'. He is not eligible for membership." A paleontologist of considerable note says concerning him: "He is not a geologist, never having studied it anywhere, is a member of no geologic society and does not understand it."

Tis same reviewer says that "Price is

(Continued on page 380)

THE SUNDAY SCHOOL

THE RESOURCES OF THE SUNDAY SCHOOL LITERATURE

By Mrs. Angus Weber

(Concluded from last month)

There are three sources of knowledge,—experience, conversation, and reading. How exceedingly limited would be one's experience and conversation, without one's reading, or the reading of others. Books contain experience, conversation, the investigation, the thoughts, the deeds of the world's men and women. Books contain the knowledge of the ages concerning other worlds and beings, and our duties and relations to them. Books feed the mind and develop the soul. Books are the world's ages of wisdom, stored for the benefit of coming peoples. What infinite misery and suffering we should be saved from if we heeded their story!

Think of the messages which literature brings us from distant lands and ages. Books are the world's phonographs of the dead, who speak to us in them of their lives, their loves, their thoughts, their times, their deeds. Here Galileo, Newton, Hershel come to show us the amazing wonders of God's universe, that their eyes have looked upon, and here come the toilers and travelers of all ages and climes on earth and sea,—poets, philosophers, sages of science, romancers, reformers, prophets, priests, kings each ready to tell us, through the books, of what they know or could hear of things that then were, and of nations long dead, or of things that are yet to come.

Here Moses shall repeat over the commandments that God gave to him for you and me or you may hear the long silent voice of David sing again in your ears the holy songs of earth and of Zion. Here holy Paul and John will tell of the glories that await in heaven. Aye, out of this phonograph you may hear "words of life" from the lips of the Savior Himself,—it is literature such as this whose worth is priceless.

Reading makes a full man but it is thinking that makes the wise man. Aim to read books that will make you think. Books help to give new thoughts. Let us read to be made stronger, better, wiser by them. Shun as deadly poison the reading that lowers and weakens your manhood or womanhood. You would not willingly associate with one taken with infectious disease—why take to your spirit a leprous companion in the shape of a vicious book.

Read to grow and grow to read; and, to do it, you must above all else read, mark and inwardly digest the Book of all books —the Bible. And in **God's phonograph**, the Bible, you may hear Him speaking words that never man spake, which if you will heed and obey will make you "meet to be partakers of the inheritance of the saints in light."

Ask the Covenanters, Puritans, Pilgrims, blessed martyrs, apostles, prophets of all time, what gave them strength for such heroic deeds and hallowed deaths, and there will be but one answer. Do you know of a book in all the world that you will wish to pillow your soul on when the body is dying? That is the one for you to cultivate and feed your mind on now. There is just one such in all the world. It is the Book that has made, and yet makes, more noble men and women than any or all other books or things combined, the Book from whence comes all other excellence. It is the Book that can make your life and mine a complete success. That Book is the Bible. While not neglecting other good and valuable books of the world, you should above all others, read this. It gives and develops power as no other does, and it alone prepares man for the tremendous possibilities of this life and those of the life to come.

Can we not read in it the human heart in all its purity, in all its sin? No other book is so true and real in depicting human character. Take the Bible away and you will have none that is common to all.

The Bible, **the Book of all books,** the oldest record of the civilized world besides containing the grandest poetry, poetry which the greatest poets of all peoples and ages could not imitate, contains the fundamental truths of all wisdom. It is the best literature in the English world. Green in his "History of the English people" says: "As a mere literary monument the English version of the Bible remains the noblest example of the English tongue. Its perpetual use made it from the instant of its appearance the standard of our language." More and more, writers are recognizing that the purest English to be found anywhere is in the Bible.

The Bible has lived through centuries of criticism, while other monuments of letters have gone into oblivion. The literary treasures of Greece and Rome, have followed those of earlier times into the halls of forgetfulness but the circulation of this wonderful book is greater to-day than ever before. Thousands of volumes have been written in the effort to destroy its usefulness but it still guides the living and comforts the dying and thus it will continue to do until faith is swallowed up in victory.

The Holy Bible is therefore both without precedent and without parallel; it owns no original and admits no rival. If the Bible is so sure, so paramount, so infinitely precious, how overwhelming the responsibility on those who are put in trust with this unspeakable gift for a lost world. To put the Bible into the hands of all children, and its precepts into their hearts, is a holy mission. When one counts over the services that are really worthwhile, will it not invariably be found that what one does to guide the timid footsteps to the Father is in the last analysis the best service God gives him to do in this life?

We are living in an age in which our young men and women must have special training in order to teach in our public schools. The state wisely provides the proper training of teachers who are to direct the educational activity of the secular school. Do you think the church and Sunday school is acting with anything like the intelligence that characterizes the state in this particular? Ought we not as a church also make provisions for **the training of men and women** to teach in the Sunday school? When you reach this question and before you formulate your reply, ask yourself the personal question, What has the church done to help me teach in the Sunday school? Ask also the question, What should the church do to help me? Then ask yourself the great question, What should I do to fit myself to teach in the Sunday school? The future of the Sunday school depends upon our answer. The more our literature can help to accomplish this end the nearer it has proved the purpose of its existence.

The Sunday school is the only educational institution of our time which provides courses of study for all ages from the little child of three to the patriarch of fourscore and embraces them all in its membership.

The Sunday school is scarce a hundred years old in its present organization. Robert Raikes lived only a little over a hundred years ago—he who first practically set in operation the Sunday school movement. Has the Sunday school world in these one hundred years performed its duty in supplying literature for its members?

What has our own church accomplished?

The following outline will give you an idea of what is available for our Sunday school work. While it is not perfect, neither ideal, yet it is a better and bigger list than the church has ever before been able to offer to its people.

I. Bible, (the chief text book of the Sunday school), with various commentaries, concordances, dictionaries; various versions and translations.

II. Sunday School Lesson Helps.
Picture Cards, Picture Rolls.
Primary Quarterly.
Junior-Int. Quarterly.
Advanced Quarterly; Advanced Lesson Leaves.
Junior-Teacher's Quarterly.
Advanced Teacher's Quarterly.
German Primary Quarterly.
German Advanced Quarterly.

III. Sunday School Periodicals.
Beams of Light.
Words of Cheer.
The Youth's Christian Companion.
(The Way.—This paper is often used at Mission Stations. Has tract-like articles especially along the line of salvation.)
The Christian Monitor and Gospel Herald for the home.

IV. Supplemental Work.
Twenty-Six Studies in Bible Doctrine—For use in connection with teen-age S. S. classes.
Junior Mission Study Books:
Glimpses of South America, by J. W. Shank.
A Book on India, by J. A. Ressler
Mission Bulletin

V. Teacher Training Courses
Jesse L. Hurlburt's.
Herbert Moninger's.

VI. Sunday School Libraries.
Large list of S. S. books of the right kind for all ages. See Catalogue.

You will find that the Publishing House has in its catalogue about eighty or so publications by our own Mennonite authors. How many of them have found their way into your homes and libraries? Are the Sunday school libraries finding general favor among our people? If not, why not?

Besides these some of our workers are using the Sunday School Times, the King's Business, the Illustrator, the Moody Monthly. Let us subscribe only to those which are loyal and true to the Word of God.

Our church papers, through the Sunday school should have a place in every home and that place should not be under a pile of other magazines and newspapers. They should have first place. Here we would plead for the coöperation of teacher and parents. Strive to interest the children in the Sunday school papers to the extent that they will read them and not only carefully fold them to store them away in their pockets.

The boys and girls should be acquainted with all our papers, but should take a special interest in ones best suited to their age. The list runs like this according to age: Beams of Light, Words of Cheer, the Youth's Christian Companion, Christian Monitor, and Gospel Herald. Do the children and older pupils know the names of the editors of our various church papers?

How many of our schools have subscribed for all our periodicals? What do you know about our Publishing interests and work at Scottdale? Your knowledge of the work will be a fair index of your interest.

Have you read the report of the meetings of the Mennonite Publication Board in the Gospel Herald of Aug. 25, held at Thompsontown, Pa.? Did you notice the nature of subjects discussed? Did you notice, (as it reads) the unusual number of new books passed upon and considered by the Publishing Committee?

Are you interested enough to the extent that you remember the editors and those responsible for the literature of our church at the throne of grace?

Do we appreciate the missionary information and messages given us by our missionaries? Their messages have a magical power. A word, a line, a page and India is so close to us that we see its waving rice fields and curious tongas. Another word, line and page and we see South America steeped in Catholicism. Another line and we see the teeming millions without Christ and in their yearning faces can almost hear the call, "Come over and help us," and we are moved with the spirit akin to that of the Master who of old "was moved with compassion."

So let us cultivate a taste for such reading in ourselves and others which will bring lasting blessing for time and eternity. No literature is good which will not come in the class that helps man in the path of truth and righteousness. That literature is evil which in any way leads the reader away from the love of truth and worship of the Creator. Who knows but that some boys and girls through the influence of good books may dedicate their lives to the Master, doing a great work in bringing souls to Him. If we can place before our boys and girls, our young men and women literature that is sound, biographies of persons who have yielded their lives wholly to their Master for the spreading of the Gospel and upbuilding of the kingdom, books which set forth high standards for the Christian life and service, and strongly encourage that secret devotion to our Christ, we have done something to help them over the rough places in life's pathway.

Let us not despise the day of little things. Voltaire, when five years old learned an infidel poem and he was never able to free himself from its effects. Because of a tract read by a young physician in New York while waiting to see a patient thirty of the family of the Scudders have given 529 years to India Missions.

Above all may we as Sunday school workers and teachers build in the souls of our pupils a wholesome and abiding love for the Bible—for all of it from Genesis to Revelation. Rev. 1:3: **"Blessed is he that readeth** and they that hear the words of this prophecy and keep those things which are written therein."

From the fields so white to harvest
We may glean the golden grain,
For the Master seeketh reapers.
Hark! I hear Him call my name.

He, the Friend of dying sinners
To my rescue quickly came.
Now He bids me seek for others,
Hark! I hear Him call my name.

Gladly do I haste to aid Him,
He, who bore my sin and shame.
Great the harvest, few the laborers,
Hark! I hear Him call my name.

Sunday school officers, teachers, workers, do you hear Him calling you to greater and more consecrated service? Will you answer: Lord use my pen to inspire those who read; Lord use my eyes to Thy glory and the welfare of never-dying souls and the work of the Sunday school.

Elmira, Ont.

IS IT IMPERATIVE THAT THE SUNDAY SCHOOL SUPERINTENDENT SHOULD BE EVANGELISTIC?

Bishop Theodore Henderson says, "A Sunday school superintendent is not primarily an executive officer, nor a builder of religious educational programs. First of all he is a man who has met Jesus Christ face to face, and has been conquered by His spiritual authority. Then he becomes a director of the most spiritual forces within the Christian church and never rests content till his officers and teachers have so yielded themselves to the dominion of Christ that the object of all their executive and teaching service is to bring their pupils into conscious fellowship with Jesus Christ as their personal Savior and Lord. Is it your daily prayer and passion to lead your school to the feet of Christ, or have you been content to increase the attendance and improve the discipline of the school without securing the conversion of its members? Do you pray by name for your officers and teachers every day? Does the midnight hour ever see you, as it saw your Master, in passionate prayer for your school?

I will honor Christmas in my heart, and try to keep it all the year.—Dickens.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Time has passed away so swiftly that we have scarcely realized that it is time for the last month of the year. Only a few weeks and a new year will be written instead of the old. This slipping away of the years ought to awaken us to the slipping away of our earthly life and opportunity. We are nearer the bound of life to-day than ever. Nearer to our reward at the throne of God. As the poet has worded the song:

"Nearer the bound of life
Where burdens are laid down,
Nearer to leave the cross to-day
And nearer to the crown."—Phoebe Cary.

May this be true of every one who engages in this work. How sweetly the passing years may be our song! Happy are we if we look forward to the blessed hope that awaits the redeemed! Happy if each passing year has meant a service for Christ in which many other souls have been helped toward our heavenly home!

During the month there are some vital subjects to consider. The Junior appeared in last month's issue on **"Paul, the Prisoner."** The topic **"Saving One's Life by Losing It,"** is one of the strange sayings of the Master which is laden with a vital truth. May we not be satisfied until we understand its meaning and have its blessing in our own life. We trust that the Topic selected by the home committee for this month may be a timely one and bring blessing to the home congregation. As we study the Christmas message which comes this time on Christmas day, may its blessed truths sink into our hearts as a story that never grows old because its life-giving power has entered our hearts.

The Editor wishes the readers and workers a real joy in the Christmas season and a Happy New Year in which God has first place in your hearts.

SAVING ONE'S LIFE BY LOSING IT. —Lk. 9:23-26.

Topic for December 11

MOTTO

"He that loseth his life for my sake shall find it."

MEDITATIONS ON THE TOPIC

I. **Self-Denial** is a word that covers the meaning of our topic as stated above. Jesus taught the doctrine of self-denial. It is a very simple and easily understood doctrine as far as what it means is concerned, but it is one of the hardest doctrines for the human heart to receive without a real awakening from on High.

But in every life there is a choice between two courses. We choose to deny one thing for the sake of having another thing. The sinner does the same in his choice. The drunkard gives up his hard-earned money to obtain strong drink. People give up honesty, purity, love, peace, a good conscience, almost every good, for the sake of some selfish indulgence or sin which seems to them to be more desirable for the time being. It is easy and natural for a sinful disposition to decide to give up the good for the evil. But, for a person surrounded with appeals for evil to give them up for the good, which is obtained at a price of suffering to the natural man, is not so easy. To give up a lawful thing for the sake of others is an unselfish act. This looks like loss. But the Savior teaches that such a loss is gain. The gain does not come in the return of what we have given up, but it comes in spiritual values which so far outweigh the natural as to be beyond computation. Paul speaks of such gains in things not temporal as "a far more exceeding and eternal weight of glory" (II Cor. 4:17). It matters not what we suffer for the cause of Christ and righteousness and for the sake of promoting heavenly things, the gain is so great that the loss is not to be taken into account.

II. **The Text.**—Luke 9:23-26.—This passage teaches the absolute necessity of self-denial in every follower of Jesus. Without it there is no salvation. The gains of the world are not comparable to the gain of our soul. To fail to identify ourself with Christ and His reproach in the world is to lose the precious blessing of being identified with Him in glory.

OUTLINE STUDY

I. Losing Lesser Values that Hinder the Greater.

1. Eye, hand, or foot.—Mark 9:43-48; Matt. 5:29, 30.
2. Necessary sleep.—Psa. 132:3-5.
3. Necessary food.—Dan. 10:3.
4. Pleasant food.—I Cor. 8:8-13.
5. A beloved son.—Gen. 22:12.
6. Kindred.—Matt. 10:37.
7. Earthly possessions.—Mark 10:28-30.
8. Earthly Reputation.—Phil. 3:4-11.

II. Enduring Hard Things for Christ's Sake.

1. The cross.—Luke 14:27; Phil. 2:4-8.
2. Bondage and death.—Acts 20:22-24.
3. Suffering in the flesh.—I Pet. 4:1, 2; Rom. 8:12, 13.
4. Bearing reproach.—Heb. 13:13.
5. Enduring hardness.—II Tim. 2:3-12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Save."**
2. Giving up Our Pleasures for Higher Things of Christ.

For Young People.

1. What Young People Can Save by Losing.
2. The Way to Count the Cost.

For Older People.

1. The Suffering that Brings Eterna Riches.
2. The Gain of an Unselfish Life.

PERSONAL THOUGHT

Is there any treasure to which I cling t my eternal loss. May God open my eye to see the better treasures of eterna weight.

SEED THOUGHTS

The first lesson in Christ's school i self-denial.—Matthew Henry.

They that deny themselves for Chris shall enjoy themselves in Christ.—J. M Mason.

Nothing is really lost by sacrifice; ev erything is lost by a failure to obey God' call.—H. P. Liddon.

"I cannot reject such a Savior as He;
Dishonor and wound Him again;
I'll go to His feet and repent of my sin,
Be willing to suffer the pain.
I'll take up my cross,
I will walk by His side,
For the pathway of duty I see,
I will follow my Lord and abide in Hi heart,
The heart that was broken for me."
—J. W. Vandeventer

TOPIC TO BE SUPPLIED BY THE LOCAL COMMITTEE

Topic for December 18

THE PRINCE OF PEACE.—Isa. 9:6 Acts 10:36-43.

Topic for December 25

MOTTO

"Peace by Jesus Christ."

MEDITATIONS ON THE TOPIC

I. **The Prince of Peace.**—A prince i one who has authority. Royalty is th office which Jesus occupies at the righ hand of God. In such a position He ha power to execute judgment concerning th whole world. But He is using His roya office as a Savior. He hath Himself pro vided the terms of peace by the sheddin of His own blood. In order that th peace might be made with all that will, H has sent out His ambassadors to the whol world that the terms of reconciliatio might be made known. Whosoever wi may come to Him and be justified by fait in His blood.

Such a peace in which man's guilt ha been atoned for places every saved sou in that peculiar relationship with the Sav ior by which it likewise becomes an am bassador of the peace which has been giv en. Thus as each Christian man and wom an goes out into the world to deal wit fellowmen, they bear in their life and tes timony a message of peace. It matter not what the attitude of sinful men is to ward the messenger, the strength of th plan of salvation is such that the chief c

sinners may be reached by the return of good for evil. Thus being overcome by the power of the Spirit of peace and good-will they are also saved and made advocates of the same peace which has saved them. Thus Jesus is the author of a Peace that the whole world marvels at. Is this peace ours to-day?

II. **The Text.—Isa. 9:6.**—This passage is a prophecy of the birth of Jesus and gives names whereby His character is set forth. Among these we have the name **Prince of Peace** as the one which especially has to do with His work here in the world in behalf of men.

Acts 10:36-43.—Here is a passage where one of God's messengers is publishing the Gospel to Gentile people. God uses the message to their salvation.

OUTLINE STUDY

(Adapted from the Suggestions of the Peace Problems Committee appointed by Gen. Conference).

I. Jesus the Author of Peace.
1. The Message of the angels.—Luke 2:9-11.
2. The manner of His ministry.—Luke 4:16-22.
3. The character of His life.—Matt. 12: 14-21.
4. The spirit of His entire life.—Acts 2:22, 23.

II. How Jesus Emphasized Peace and Good Will to Men.
1. The character of the men who are blessed.—Matt. 5:1-12.
2. The relation of man to man.—Matt. 5:21, 22, 38, 39; 43-48.
3. Jesus' attitude toward His enemies.—Lk. 23:33, 34.

III. What the Followers of Jesus Learned and Taught.
1. James.—Jas. 1:18, 19; 4:1-8.
2. Peter.—I Pet. 1:18-22; 2:19; 3:11; 4: 1-4; II Pet. 1:5-7; 3:11, 12.
3. John.—I Jno. 1:8-11; 3:11-18; 4:20; II Jno. 5:6.
4. Paul.—Rom. 12:9-21; I Cor. 13; Phil. 2:5-16; Col. 3:8-17.

IV. The Spirit of Love.
1. In the Church.—Eph. 2:13-22; Jno. 13:34, 35.
2. In the world.—Rom. 13:8-14.

V. The Spirit of the Eternal City.
1. No death, sorrow nor crying.—Rev. 21:3-8.
2. Purged from destructive influences.—Rev. 21:27.
3. No more curse there.—Rev. 22:3, 4.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Love."**
2. Triplets,—Love, Joy, Peace.

For Young People.
1. How Jesus Becomes the Prince of Peace.
2. Peace Teachings of Jesus.

For Older People.
1. The Spirit of Peace in the Heart.
2. Practical Working of the Spirit of Peace.

PERSONAL THOUGHT

Where do we stand to-day in our relation to the Prince? Have we accepted the terms? Do we stand with Him in the day of salvation? Shall we stand with Him in the day when He shall judge the world?

SEED THOUGHTS

"After love comes peace. A great many people are trying to make peace. But that has already been done. God has not left it for us to do; all that we have to do is to enter into it."—D. L. Moody.

"Thro' Christ on the cross peace was made,
My debt by His death was all paid,
No other foundation is laid,
For peace, the gift of God's love.

"In Jesus for peace I abide,
And as I keep close to His side,
There's nothing but peace doth betide,
Sweet peace the gift of God's love.

"Peace, peace, sweet peace,
Wonderful gift from above,
Oh, wonderful, wonderful peace,
Sweet peace, the gift of God's love."
—P. P. Bilhorn.

YOUNG PEOPLE'S MEETING TOPICS FOR 1928

January
1. What Shall I Do with My Life?—Rom. 12:1-8.
8. The Ten Commandments—Worshiping God (Jr.).—Ex. 20:1-7; Psa. 96.
15. The Person of Christ.—Heb. 1:1-12; 2:9-18.
22. Christian Standards in Life—Associations.—Eph. 5:1-21.
29. Our Nearest City Mission.—Psa. 96.

February
5. Perils of Secret Organizations.—Prov. 1:10-19; Jno. 3:19-21.
12. The Ten Commandments—A Day for Rest and Worship (Jr.).—Ex. 20:8-11; Acts 20:6-12.
19. The Work of Christ.—Heb. 4:14-5:14.
26. Christian Standards in Life—Devotion to God's Word.—Psa. 119: 1-40.

March
4. City Mission Work in the Mennonite Church.—Acts 14:1-28.
11. The Ten Commandments—Honoring Father and Mother (Jr.).—Ex. 20: 12; Eph. 6:1-3.
18. The Creation.—Gen. 1:1-27.
25. Christian Standards in Life—Education.—Prov. 3:1-26.

April
1. The Sufferings of Christ.—Isa. 53.
8. The Victory over Death.—I Cor. 15:1-28.
15. The Ten Commandments—How to Treat Others (Jr.).—Ex. 20:13, 14; I Jno. 2:9-11.
22. Christian Standards in Life—The Home.—Eph. 5:22-6:9.
29. The Doctrine of Peace and Good Will.—Matt. 5:38-48.

May
6. The Doctrine of Sin.—Rom. 3:9-26; 5:12-21.
13. The Ten Commandments—Respecting the Property of Others (Jr.).—Ex. 20:15-17; Eph. 4:28.
20. Christian Simplicity.—Eph. 6:5-9; I Pet. 3:3, 4.
27. The Person and Work of the Holy Spirit.—Jno. 16:1-15.

June
3. The Call of the Rural Field.—Rom. 10:8-17.
10. My Favorite Scripture Memory Selection (Jr.).—Col. 3:16; II Tim. 3:14-17.
17. The Blessings of the Christian Church.—Eph. 4:11-15; II Thes. 3: 11-28.
24. The Basis of Christian Fellowship. —I Jno. 1:1-10.

July
1, 8, 15, 22, 29.—Studies in I Peter.

August
5. The Firstfruits—God's Portion.—Deut. 26:1-15; Matt. 6:33.
12. The Story of Two Boys (Jr.).—Gen. 4:1-26.
19. Our Heavenly Home.—Rev. 21:10-22:5.
26. Cultivating the Devotional Life.—Eph. 5:14-21; Col. 3:12-25.

September
2. The Call of the Dark Continent—Africa.—Acts 26:14-18.
9. Peter and the Roman Captain (Jr.). —Acts 10.
16. Eternal Punishment.—Rev. 20:1-15.
23. Singing with the Spirit and with the Understanding.—I Cor. 14:15; Psa. 95.
30. The Sons of Zebedee (Jr.).—Mark 1:19, 20; 10:35-45; Acts 12:2; Rev. 1:9.

October
7. Christian Baptism.—Acts 1:4-8; Matt. 28:19, 20.
14. The Saving Grace of God.—Eph. 2:1-10.
21. A Letter to a Personal Friend—Philemon (Jr.).—Philemon.
28. Self Denial for the Sake of Others. —Rom. 14:10-23.

November
4. Our Responsibility to our Churches in India and South America.—I Thes. 3:1-13.
11. Lessons from Missionaries (Jr.).—Col. 4:2-18.
18. The Principle of Christian Separation.—II Cor. 6:1-7:1.
25. Gratitude for God's Blessings.—Psa. 116:1-19.

December
2. Topic to be supplied by the local committee.
9. Nehemiah Receiving Help Through Prayer (Jr.).—Neh. 1:1-11.
16. Loyalty Under Test.—Heb. 11:17-40.
23. Immanuel—God with Us.—Psa. 46; Jno. 1:1-14.
30. The Holy Spirit in Missions.—Acts 1:8; 2:1-4; 13:1-3; Rom. 15:15-21.

WHAT SHALL I DO WITH MY LIFE?—Rom. 12:1-8.

Topic for January 1

MOTTO

"Present your bodies a living sacrifice, holy, acceptable unto God."

OUTLINE STUDY

I. Life is a Trust from God.
1. He made us.—Psa. 100:3.
2. He made us rulers over His creation. —Psa. 8:3-8.
3. He makes us stewards over every gift:
   a. Our bodies.—I Cor. 6:20.

(Continued on page 382)

INADEQUACY OF EVOLUTION

(Continued from page 375)

unable to tell one fossil from the other and so does not know whether a bed is 'young' or 'old'" One may reasonably ask: If one disregards the fossil evidence, who is able to tell whether a bed is a "young" or "old"? Only on the assumption that biological evolution is true can one claim any ground for determining the age of a given rock bed.

This same reviewer also maintains that "the main proof that geologists are on the right track lies in the fact that the so called theories work out in dollars and cents for the commercial companies." Along the same line another reviewer states "If his views are correct and those of other geologists wrong, all the geologic mappings and structural studies carried on by national and state surveys, all the careful examinations of underground conditions by geologists in the employ of large corporations, and all the geologic investigations in universities and research labratories, have been based on false premises. have been conducted along wrong lines, and have led to incorrect conclusions." These criticisms would be true if Prof. Price would deny stratification of rocks which, clearly, he does not do. So far as the practical application of theories is concerned his theory would work just as well as those of an "orthodox" geologist.

The most stricking point that one observes in these reviews is a manifest evasion of Prof. Price's arguments. Two reviewers did not touch a single one of his arguments and a third made a feeble attempt at refutation. This reviewer, Prof. William North Rice, Ph. D., L. L. D., in the Methodist Review, July-August 1924, p. 556 ff., begins his criticism by a bold question begging statement: "In the **oldest** and **lowest** group of strata, etc." The point of age is the very question in dispute. Let Professor Rice first tell us how he knows that one rock is older than another. Geologists have not advanced one step since Dana's day toward arriving at a method of determining the age of a rock bed excepting those cases where several strata are in clear evidence. Prof. Rice is so ensconced in his theory that he has failed to keep in mind that the fossil clue as to age of rocks is simply a theory which, to be conclusive, must be proven on independent grounds. "The day is past", says Floyd Hamilton, "when a professor of biology or geology, no matter how erudite he may be, can reply to evidence and argument against evolution with only ridicule, denials and assertions, and expect intelligent men and women to be satisfied."

Rice lays down the dogma that "Each successive group of strata is marked by the presence of its characteristic assemblage of fossils; and that order is nowhere inverted. Strata of any group may be found resting upon strata of any earlier group, but never resting upon strata of any later group. To this law there are no real exceptions." A little farther on after stating Price's fundamental propositions concerning the chronological order of rock strata, he says; "In the case of thrusts and overturned folds, the author absurdly claims that 'the strata were actually laid down in the order in which we find them.' " Wherein is the absurdity? No proof is offered for his statements. He has not attempted to refute Professor Price's evidence.

The same writer in commenting upon the Flood says: "There is, of course not the slightest reason for believing that the Noachian deluge covered the whole earth." This is perfectly in accord with the popular teaching concerning the Flood,—a teaching that rejects the trustworthiness of the Mosaic account. Prof. Rice ought to be able to detect the absolutely monotheistic character of the Mosaic account which fact alone should be sufficient to establish its superior value to the Babylonian or any other tradition of the Deluge. If it is granted that the Mosaic narrative is historically trustworthy and the language is accepted at its face value, it is difficult, indeed, to escape the conclusion that the Flood did cover the entire world.

Let me examine then a few classes of facts which bear on this strategic point. I quote frequently and copiously from the writings[63] of Professor George McCready Price.

1. "Each stratified formation is only of limited horizontal extent, and that, instead of encircling the globe like universal onion coats, each foundation occurs only as mere scattered patches here and there." Any geological map will show these patches. This fact stirs up some fundamental questions at the very out-start. "Since we do not have fossiliferous onion coats to deal with, but merely isolated patches of strata, how are we to find the real bottom of the fossiliferous series?" "How can we be sure that the Cambrian faunas were universal over the globe, or at least that no other faunas and floras, such as those of the Devonian or the Cretacious systems, could have been living contemporaries in distant localities?" It must be admitted that so far as human knowledge goes these questions are absolutely unanswerable. What we do have moreover are merely isolated patches of strata such as would appear were the present world to suffer a sudden catastrophe and all life forms would become fossilized. The ocean beds would show the types of life found in the Algonkian, Cambrian, Liturian and Devonian rocks. Our dense forest region would show Carboniferous, Permian, Triassic, Juassic, Cretaceous. Eocene, Miocene, and Pliocene periods. Our civilized countries including cities would furnish fossils similar to those of the glacial, Champlain and Recent periods. What would a student of such a geological condition do? He would find the same patches of graded organisms. He could pile them up from the simplest to the complex and say: "Here is the scientific and more scientific, to explain it by a universal catastrophe. More scientific because it would account for some striking inconsistencies: for instance a city which had been built partly on the ocean. This would make a case of the "Recent" lying directely on the "Cambrian" without any of the intervening periods between.

2. "In most localities, we have not more than two or three of the fossiliferous systems represented (and always only partially represented) above the Archaean .....Any kind of fossiliferous bed whatever may occur next to the Archaean..... Are we not face to face with the possibility that samples of all these various types of life may have **lived contemporaneously** in scattered localities all over the world? .....The whole geological series is just as purely constructive, just as wholly artificial, as would be a corresponding series of the living plants and animals of our modern world, which might be made up by carefully gathering and arranging many thousands of local faunas and floras from scattered localities all over the earth."

Is it not strange that nowhere does one find more than three fossiliferous systems represented in one place? Certainly in some part of the globe, in some canyon, or in some mountain gap the entire series ought to be found. The total absence of the whole series in any single place makes the series hypothetical.

3. "Auy kind of fossiliferous rock may rest (non-conformably) upon the Archaean directly, without any so called 'younger' strata in between and these strata thus on the Archaean may themselves be crystalline or wholly metamorphic in texture. For example, through Tennessee, Eastern Mississippi, and into Alabama, the Cretaceous rest on the Paleozoic, 'and in Georgia they rest on the more ancient crystallines.' (Schuchert). Over the Rocky Mountain region, the Triassic beds lie directly upon the Archaean; and the same condition extends down through much of Mexico and Central America." It is needless to illustrate this point further. What is the meaning of these phenomena? Price argues that "it follows like a mathematical demonstration, that when Cambrian, Ordovician, or Siluvian strata are found resting on the old crystalline or Archaean rocks, they cannot be proved to be intrinsically and necessarily older than those Tertiary, Cretaceous, Jurassic, or Triassic strata found in an exactly similar situation elsewhere. And hence no one of these systems can be proved to be really older than any other." Can his conclusion be gainsaid? Only on the basis of evolution can it be held otherwise, and since evolution is the point in question, Price's conclusion stands. Otherwise one argues in a circle.

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[57] "Manual of Geology," Fourth Edition, p. 399 ff.

[58] "Elements of Geology," p. 421.

[59] "An Introduction to Geology," p. 321 ff.

[60] Quoted from "Science" June 30, 1922, pp. 702, 703, by O'Toole, "The Case Against Evolution," p. 97.

"Our faith and hope must be in God."

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d. By walking after the flesh, in hatred and lust, instead of walking in love and in the Spirit—13-23.
e. By remembering that in Christ the believer has crucified the affections and lusts—vv 24-26.

5. The fellowship of Christian liberty—6:1-10.
a. Restoring the erring in love and consideration of self—1.
b. Bearing the burdens of others—2.
c. In being humble—vv 3-5.
d. Imparting aid through the knowledge of the Word—v 6.
e. Remembering the justice of God—vv 7, 8.
f. Doing good to all men—vv 9, 10.

H. The Conclusion.
1. His letter and the purpose to warn against selfish deceivers—vv 11-13.
2. Paul's glory in the cross and its meaning—vv 14, 15.
a. It means the world crucified to him.
b. It means the crucifixion of himself to the world.
c. Therefore, nothing remains but the necessity of and the fact of a new creature—v 15.
3. The doctrine of the cross is his rule, and the blessing of the Church—v 16.
4. Paul's rest and comfort in the service and suffering of Christ—v 17.
5. His benediction, the GRACE OF GOD to be with their spirit.

The closing of this epistle is remarkable in that it records no greetings or salutations from those who are with him, and it is evident that there were others in his company (1:1, 2). He mentions no messengers who might carry the epistle. His whole concern seemed to be to get the message of the truth of salvation by faith into the heart of the Churches, and this he did with the utmost power at his command. This epistle magnifies the grace of God through Jesus Christ. It makes the cross of Christ the only glory of the Christian faith.

Y. P. M.

(Continued from page 379)

b. Our souls.—Luke 12:20.
c. Our talents.—Matt. 25:14, 15.
b. Our souls.—Luke 12:20.

4. He requires faithfulness.—I Cor. 4:2.

II. **What I Ought to Do with My Life.**
1. Fulfill the whole duty of man.—Eccl. 12:13, 14.
2. Consecrate everything to His service.—Rom. 12:1, 2.
3. Serve according to the gift from God.—I Pet. 4:10, 11; I Cor. 12:7-11.
4. Serve wherein He calls me:
a. In the home.—Tit. 2:1-10.
b. In the Church.—Rom. 12:6-8.
c. In the world.—Matt. 6:33; Matt. 5: 13-16.
5. Submit to His will on every line.—Eph. 5:21; Heb. 13:17; Rom. 6:13.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Serve.**
2. Giving My Life to God Who Gives Me All.

For Young People.
1. The Reasonableness of Full Consecration.
2. How to Settle the Definite Task to be Done.

For Older People.
1. The Trusts of Life.
2. What I Will Wish I had Done at the Judgment.

MEDITATIONS ON THE TOPIC

I. My Life as a Trust from God.—Every entrusted property should be faithfully used in harmony with the will of the owner. Since I am God's by right of creation, it is only becoming that I seek to know for what end He created me and then seek to fulfill the Creator's design to the full extent of my power.

Finding that through the "fall," not only I, but all humanity has failed miserably in the Creator's plans; and have unfitted ourselves to even have the ability to do as they should, we find ourselves under debt to our Creator again by Redemption through the precious blood of Christ. This debt makes us His in a very precious sense. The question of what to do with our life should by right be placed wholly in His hands and our will in the matter should be pliable to His.

I will present my body "a living sacrifice, holy, acceptable unto God, which is my reasonable service." God shall have right of my way in my being to direct by His Spirit and through His Word, so that I may fulfill what is pleasing to Him. I will go where He wants me to go. I will do what He wants me to do. I will be what He wants me to be. There is some place of service for each life whom He saves and there is a place for mine according to His plan. I will use my hands, my mind, my tongue, my eyes and my ears and my feet, yea, every organ of my body, to serve Him in just the way that His Word teaches and His Holy Spirit leads. It matters not where this consecration leads me. If in some lowly place unseen and unhonored by the world, if only I may have His blessed approval.

II. The Text.—Rom. 12:1-8.—This passage sets forth the reason for consecration and suggest the motive of humble service according to the gift given to each person of God.

PERSONAL THOUGHT

Merciful Father I will trust Thee for anything. Take full right of way and "use me as it pleaseth Thee."

(Continued on page 384)

MISSION STUDY BOOKS

By Mennonite Authors

Message and the Message-bearer, The

By Daniel Kauffman. It was prepared to be used in Mission Study classes but will be found profitable for anyone interested in the message of salvation. It contains 160 pages and is divided into two parts—The Message and the Message-bearer.

Paper cover .....$ 35

Our Home Missions

By Alta Mae Erb. Especially prepared to be used in Mission Study classes. The book is divided into three parts—Rural Mission Work; City Missions; Charitable Institutions. A helpful treatise on the opening and development of our home mission work.

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Our Missions in India

By G. J. Lapp. An interesting account of the organization and development of the American Mennonite Missions in India, and it also deals with the general mission work throughout that country. Adapted to Mission Study classes but of interest to everybody.

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South America: An Open Door

By J. W. Shank. Adapted for use in Mission Study classes. Divided into seven chapters dealing with the past and present conditions, resources and industries, religious problems, etc., of that country, with an appendix giving table of comparative statistics, bibliography, maps, and diagrams, etc.

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Present Day Religions

By J. D. Charles. This work was especially prepared for Mission Study classes under the direction of the Mission Committee of the Mennonite Board of Missions and Charities. It sets forth the facts concerning the prevailing religions of the present time, setting forth the claims of Christianity as the only true religion.

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Cloth 75

Christian Worker, The

By Daniel Kauffman. A valuable book for the prospective mission worker. The Home, Home Church, Home Community, Neglected Rural Fields, City Missions, and Foreign Missions each have a chapter devoted to their study. About 150 pages.

Paper cover .....$ 35

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

ANNUAL EIGHT WEEKS' BIBLE COURSE

To be held at the First Mennonite Church, Kitchener, Ont., Jan. 2 to Feb. 24, 1928.

Instructors, S. F. Coffman, O. Burkholder.

The Bible will be taught as the fully inspired Word of God.

The course of study has been arranged so as to cover the Bible in six years this being the fifth year.

The following subjects are assigned to S. F. Coffman:

1. Old Testament—Major Prophets.
2. New Testament—Bible Study Methods, I Cor. and II Cor.
3. History — American Mennonite and Home Missions.
4. Vocal Music.

The subjects assigned to Oscar Burkholder are as follows:

1. Biblical Course—New Testament History.
2. New Testament—Acts of the Apostles.
3. Christian Work—S. S. Methods and S. S. Lesson.

Bishop C. F. Derstine has kindly consented to give special lectures throughout the course which will be especially interesting and helpful to the student body.

Competent nurses will also give lectures to both girls and boys on Hygiene, First Aid, and Home Nursing, etc.

During the third week of the course a Sunday School Superintendents' Conference will be held, programs of which will be issued later.

During the fifth week of the course a Minister's Program will be rendered, programs of which will also be issued at a later date.

The new Bible Study Annex is nearing completion, which will enable us to accommodate at least 165 students in the main class room and with another in the basement we shall have ample room for students for years to come.

Tuition, fifty cents per week.

Board will be furnished by the Boarding Club, thirty-five cents per day, for five school days per week.

Rooms can be procured at reasonable rates.

Our enrollment last year was 102. We urgently request pastors, parents, workers, former students, as well as prospective students, to aid in making possible a still larger attendance this coming term.

As this is one of the few short Bible terms given in this part of the Province we extend a cordial invitation to all lovers of the Truth to attend, regardless of Church Affiliation.

A special invitation is extended to all those interested in the Special Conferences to be held during the term.

A card of Rules and Regulations of the Bible School for the benefit of the members of the class will be handed to every student. Parents sending their sons and daughters can procure one of these cards by writing to the Class Secretary. Any other information regarding the school will be cheerfully given.

Class Corresponding Secretary

Miss Ada Snyder, Breslau, Ont.

Bible Study Board

Moses M. Brubacher, Secretary, R. R. 1, Waterloo, Ont.
J. W. Witmer, Treasurer, Petersburg, Ont.
C. C. Cressman, Plattsville, Ont.

"Live as it were on trust. All that is in you, all that you are, is only loaned to you; make use of it according to the will of Him who lends it; but never regard it for a moment as your own."—Fenelon.

CHOICE MENNONITE PUBLICATIONS

Building on the Rock

Written by our India Missionaries. It describes the work of the American Mennonite Mission, Dhamtari, C. P., India, from 1899 to 1924, the first quarter of a century of its existence. The book begins with a sketch of how the work was begun and its later growth and development under the blessing of God. The various activities of the Mission are described in an interesting way and biographical sketches of all the missionaries who served during the first twenty-five year period are given. The book contains 200 pages with 127 illustrations and several maps. Size 7 x 9 inches.

Cloth Binding .....$ 2 50

Mennonite Handbook of Information

By L. J. Heatwole. The book presents historical data relative to the rise and progress of the Mennonite Church in America. This work is a studied presentation of every link of the chain of events leading from its earliest beginnings up to the present day in maintaining the Articles of her Confession of Faith. 192 pages. Size 5 1-2 x 8 inches.

Cloth Binding .....$ 1 25

Ideal Christian Home, The

By J. S. Shoemaker. An admirable discussion of the home relationships, duties, and responsibilities. Presenting the basic principles upon which a Christian home should be established and touching the special part of the different members of the family in making a true Christian home. Printed on buff colored paper and attractively bound in cloth. 176 pages. Size 5 1-2 x 7 1-2 inches. Very suitable as a gift. Each .....$ 1 25

Ready Scriptural Reasons

By Geo. R. Brunk. This book turns the Gospel light upon many questions which are asked by earnest inquirers after Gospel truth. It gives Scriptural reasons for Christian conduct and the maintaining of the principles and doctrines as believed and practiced by the Mennonite Church. Arranged in question and answer form. 216 pages. Size 5 1-2 x 7 1-2 inches.

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Gospel Mirror, The

By Daniel Kauffman. A companion volume to "A Talk with Church Members" by the same author. The following subjects are treated: Salvation, The Holy Life, Home Life, Going Out into Society, Business Precepts, and Christian Service. 112 pages. Size 5 1-4 x 7 1-2 inches.

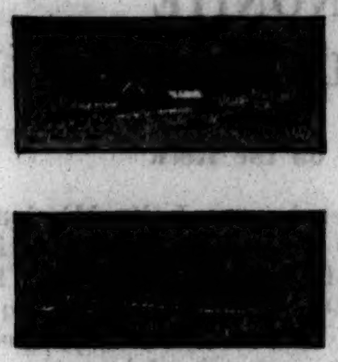
Paper Cover .....$ 35
Cloth Binding 60

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

NEW CHRISTMAS CARDS AND FOLDERS

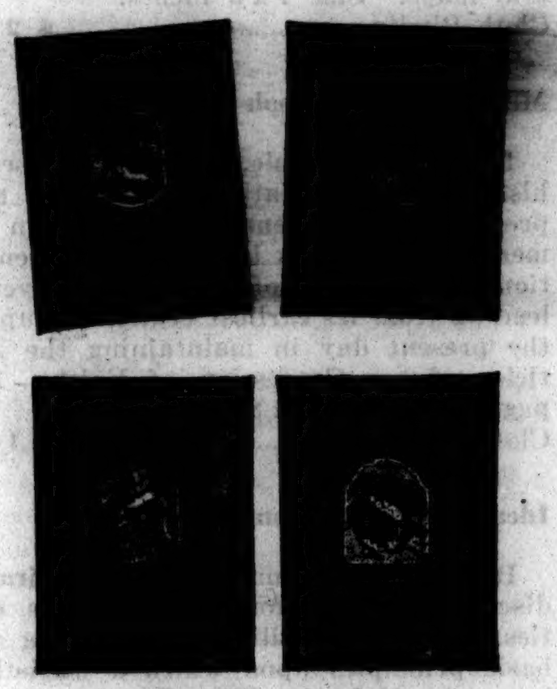
Ten Cards or Folders to the package



No. 1257 Cards

Winter, with its evergreens and beautiful landscapes. Joyous Christmas greetings and Scripture Text. Five each of two designs to the package, with envelopes. Size 2 x 4¼ inches.

Per package .....$ 20

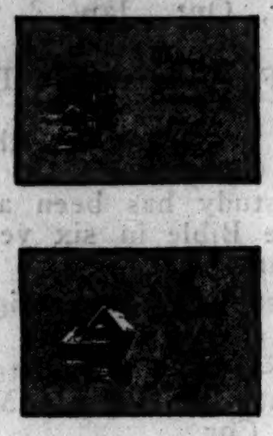


No. 1202 Cards

Size 3¼ x 4½ inches.

Four new designs, Winter Landscapes in panels with Holly, Poinsettia and Pine decorations. Grey striped background and gold borders. Christmas Wish and Scripture verse on each card. 10 cards in a package with envelopes.

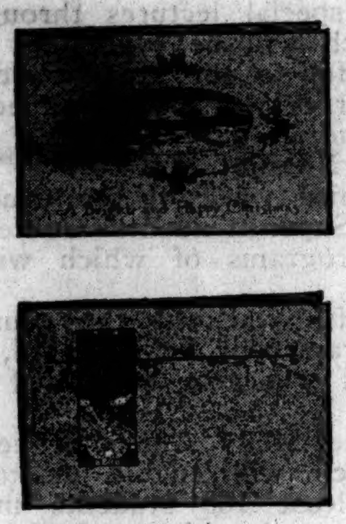
No. 1202 per package .....$ 30



No. 1268 Cards

Grey and white mottled stock. Winter in various moods—now sunny and colorful, now subdued—always beautiful! Happy Christmas wishes and glorious Scripture Texts. Five each of two designs to the package, with envelopes. Size 2½ x 3½ inches.

Per package .....$ 20



No. 1278 Folders

Holly encircled inserts. The rose and gold of a winter sky over snow covered hill and dale! Skies of deep blue and the charm of a snowy hillside! Cheering Christmas poems and Scripture Texts. Five each of two designs to the package, with envelopes. Size 3 x 4½ inches. Per package .....$ 50

CHRISTMAS ASSORTMENT NO. 20

Assorted Christmas Cards and Folders

In one decorated box

$1.50 value for $1.00

17 pieces—No two alike

This box contains both Scripture text and Christmas greeting cards. All have individual envelopes, some of which are colored tissue lined. The designs are of the highest type of art and carry the holiday spirit.

Each box contains	**4 copies @ 15c**	**60**
	5 copies @ 10c	**50**
	8 copies @ 5c	**40**
17	**Total.....**	**$1 50**

ALL FOR THE SPECIAL PRICE OF $1.00

The box is paper covered and has a Christmas design in two colors.

The outside mailing carton, which is also supplied offers added protection.

5 Boxes for $ 4.00

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DOWNINGTOWN, PENNSYLVANIA

Y. P. M.

(Continued from page 382)

SEED THOUGHTS

"Take me, O my Father take me!
Take me, save me, through Thy Son;
That which Thou wouldst have me, make me,
Let Thy will in me be done.
Long from Thee my footsteps straying,
Thorny proved the way I trod;
Weary come I now and praying—
Take me to Thy love, my God!"

—Ray Palmer.

"Ah, my friends, it is not only from the study walls of pastors, but from the walls of every shop, every counting room, and every hall of justice and legislation, that the countenance of the all-holy Jesus is looking down, and saying, **'Do all for me.'"** —T. L. Cuyler.

"While the passion of some is to shine, of some to govern, and of others to accumulate, let one great passion alone influence our breasts, the passion which reason ratifies, which conscience approves, which Heaven inspires,—that of being and doing good."—Robert Hall.

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